INQUIRIES ABOUT ISLAM

Imam Mohamad Jawad Chirri

Inquiries About Islam

Title Page
Introduction
Foreword
Preface

Inquiry One

Freedom of Discussion in Islam

Inquiry Two

Definition of Islam

Inquiry Three

Why Is Islam Popular?

Inquiry Four

How Islam Views the Universal Creation

Inquiry Five

The Creator of the Universe

Inquiry Six

One Creator

Inquiry Seven

Where Islam and Christianity Agree and Differ on Jesus

Inquiry Eight

Divine Justice

Inquiry Nine

Freedom versus Predestination

Inquiry Ten

A Light on the History of the Prophethood

Inquiry Eleven

Why Do We Need Prophets?

Inquiry Twelve

The Prophet Mohammad

Inquiry Thirteen

More Evidence on His Prophethood: Predictions Dealing with the Future of the Qur'an

Inquiry Fourteen

More Evidence: Forecasting the Future of Islam

Inquiry Fifteen

Information About the Future of the Prophet and the Prophethood

Inquiry Sixteen

Prediction of a Christian Triumph

Inquiry Seventeen

More Evidence: Revealing Unknown Facts

Inquiry Eighteen

The Bible Testifies for Mohammad

Inquiry Nineteen

The Hereafter

Inquiry Twenty

The Commandments or Prohibitions in Islam

Inquiry Twenty-One

Difference Among Muslims

Epilogue

The Endeavor of the Author for Islamic Unity

Inquiries About Islam

by

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Only an unusually noble, spirited man as mentioned above, would achieve what normally takes a whole community to accomplish. The author wishes to express his sincere appreciation to Mr. Hussein Hakim, a professor of linguistics from Michigan City, Indiana, for his editorial work.

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Imam Mohamad Jawad Chirri, the author, and **Dr. Wilson H. Guertin** who directed to him the questions which are recorded in this book.

About the Author

Mohamad Jawad Chirri is a native of Lebanon and a graduate of the distinguished religious institute of Najaf, in Iraq. He is a theologian and lecturer. The Islamic Community invited him to Detroit, Michigan, in 1949. Imam Chirri is the director and spiritual leader of the Islamic Center of America, 15571 Joy Road, Detroit, Michigan 48228.

His work extends far enough to include West Africa and the Middle East. Two important Islamic schools of thought had been in disagreement and dispute for centuries. While on a lecture tour of West Africa and the Middle East, in 1959, Imam Chirri called upon the head of the Sunni school, Sheikh Al-Azhar in Cairo, to recognize the other school.

In response to Imam Chirri's call, the majority leader issued a historical declaration which stated that the teachings of both schools are equally sound, and that Muslims have the right to choose either one.

enturies ago when the nobles in the service of the Catholic Church drove the Muslims out of Europe, the message of Mohammad also was expurgated from the Western world. Had this power struggle never occurred, there would have been less need for Arab scholars and teachers like Imam Mohamad Jawad Chirri to bring God's Message to the Western world. These rare men leave family and friends because they see the centuries of unfulfilled need in America for theological clarification of the requirements God makes upon mankind.

I am one of the many who have benefited from Imam Mohamad Chirri's teaching. I was his first "convert"; but never having been a believing Christian, it would be more exact to say that I came to believe in God for the first time through the path of Islam, patiently guided by my imam.

If you are a Muslim, read this book out of the obligation to acquire knowledge. If you are a Jew or Christian, read it for the same devout motive. Comparative study of religions may be unsettling if your belief in God is based upon non-rational grounds but can only have the ultimately desired result of strengthening your belief. The pervasive belief in God as represented in our motives must be the goal which our religious educators work toward, with gains in sectarian support becoming quite secondary.

If you are unable to say that you believe in God, you can still find value in the study of religion. In the following pages of dialogue, you will be pursuing some of the most important concerns of mankind that can be traced back to the beginning of recorded history. The thoughts and historical events are important in their own right, and perhaps you will, as I have, find the way to a belief in God through them.

Colonial Britain has been more fortunate than we in America in having the history and teachings of Islam accessible. It is no accident that while no really great American has expressed his recognition of the value of Islam, three of the most famous British writers fully acknowledge the importance and value of Islam. They are: Arnold Toynbee, historian; Bertrand Russell, philosopher; and George Bernard Shaw, playwright. Out of respect for these figures, we will want to know more about that which they value so highly.

Wilson H. Guertin, Ph.D.

University of Florida

Dr. Wilson H. Guertin is a scientist and an outstanding psychologist. In addition, he has a great deal of respect towards religion and possesses a broad knowledge in theology.

His interest in religion represents the interest of a scientist who thinks that religion, in general, contains some truth, in spite of being clouded by man's misunderstanding and misinterpretation.

We can hardly expect a scientist, who deals with facts and tries to unveil the secrets of nature and life, to believe in a religious teaching irreconcilable with the bare reality of nature, or with what had become an established scientific knowledge. A scientist, faced with a religious teaching opposed to the bare facts of nature or to an established scientific knowledge, is likely to take one of the following positions:

A. He may take a radical attitude by an outright rejection of religion in any form.

B. He may try to reconcile the religious concept with the established knowledge by interpreting the former in a way that will not clash with the latter.

C. He may study other religions in order to find one that is not opposed to logic and to the facts of nature.

Dr. Guertin took the third position and tried to find the truth by conducting a religious research in many religious avenues .

His research was intensive. He examined many kinds of religious teachings, and finally came to examine the teaching of Islam.

"I am a Christian by birth," he told me, "but ever since my early adulthood and extensive academic training, I have had doubts. As a scientist, I am no longer able to accept any religious doctrine that is inconsistent with a scientific knowledge. Having an inquisitive spirit, I tried to satisfy my doubt by looking into some religious teachings other than that of my own denomination. I tried many religious avenues, but I was never able to satisfy my doubt.

"Finally, I read some literature about Islam, and that made me interested in acquiring more information about it. Now as I come to you, I am hopeful that I will be able to have a better knowledge of your faith. I understand that you have a profound knowledge of Islam, and that

you are specialized in this field. I would like to conduct a research on Islam with you, and I am confident that you will be able to answer my questions. "

The questions which he directed to me may come to the mind of any person who tries to find the truth in Islam and about Islam. I thought, therefore, that those questions and their answers ought to be recorded and published, and that a book containing our dialogues might be useful to any individual who has doubts and wants to find answers to pertinent questions.

I know that a great number of people have similar problems, but they act indifferently. They keep their doubt and seek no guidance. Some of them turn their back on the whole religious issue, while others remain within their respective denominations with no earnest desire to seek the truth.

Distinguished, indeed, are those who feel thirsty for religious knowledge and energetic enough to try to quench their thirst. This book is aimed to inform these seekers of truth and to satisfy the curiosity of anyone that may read it. If it should help the reader to clarify his religious thought, if it should bring about a better understanding of Islam, and if it should create a closer cooperation among the major religions, then the author would feel most gratified and extremely rewarded.

Mohamad Jawad Chirri

Freedom of Discussion in Islam

Wilson: Some religions discourage the questioning attitude in regard to the soundness of their teachings. They advise their followers to follow their instructions without examination. They demand faith and prohibit acquaintance with any other faith because it may lead to doubt. What is the attitude of Islam towards questioning its teaching and comparing its principles with those of other faiths?

Chirri: Islam is very liberal in this matter. It may demand from a person to believe in certain principles but, at the same time, it advises him to try to base his belief on evidence. It sets him free to raise any question and does not condemn him when he doubts, if his doubt is followed by an intensive effort to find the truth. If any other religion advises him to avoid discussing principles other than its own and makes him fear provoking the anger of God by doing so, Islam makes one feel secure from God's anger if he pursues his search for the truth.

As a matter of fact, Islam never advises one to avoid discussion that may lead to a new knowledge and a new discovery of a truth. Be not afraid, Islam advises, to discuss any religious principle, whether it is Islamic or non-Islamic. Never worry or fear God's anger because He is the God of truth, He never condemns a person for seeking truth. On the contrary, the more one seeks the truth and conducts intensive research, the more he deserves the Divine reward from the Islamic point of view.

The most rewarding and meritorious attitude, in the eyes of Islam, is to approach religious issues with the spirit of a scientist who welcomes any evidence that may prove or disprove his theory (or a theory to which he may subscribe).

Wilson: Does Islam have any specific rule or advice concerning religious research?

Chirri: There are certain rules contained in the Holy Qur'an to be followed in religious research for the safety of any conclusion that may be reached.

1. Never embrace a doctrine when evidence stands against it, nor should one follow a principle without evidence.

If God wants a person to believe in a principle, He should make it clear and evident. He is the Most Fair and Just. He knows that belief is not a voluntary thing; that is, it is not up to the

individual. A person is not able to believe or disbelieve anything he chooses. The human body is at one's command but not the mind. I can obey a command that tells me to move my hand up or down, to walk or sit, even if such a command does not seem to be wise. But I am not able to obey a command, for example, that tells me to believe that two and two are five, or that three are one, or that fire is cold, or that snow is hot.

Our human knowledge comes from direct or indirect evidence, and it does not follow our own whim and will. An acceptable religious belief must be based on knowledge. When God wants me to know something, He should make such a knowledge possible by making its evidence available. Should He demand from me to believe something while evidence is standing against it, He would be asking me to do the impossible. This contradicts His justice.

Islam never condemns an individual when he does not believe in a principle because of lack of evidence; on the contrary, Islam blames a person when he follows a principle while groping in the dark without illuminating evidence, or when such a principle is not in accordance with the truth.

Following a principle against evidence, or with lack of evidence, is like a judgement of a court against a defendant without any evidence. Such an attitude is not to be praised. From the Holy Qur'an:

"And follow not that of which thou hast no knowledge. Surely the hearing and sight and the heart, all of these will be asked about it." 17:36

2. Never accept popularity at face value. A religious researcher should not take the popularity of a religious doctrine in his society as an evidence of its truth. Many popular ideas have been proved wrong. At one time, it was believed that the earth is flat and that the sun revolves around the earth. People believed this for thousands of years, but now we know that neither of these ideas is true.

Furthermore, what is popular in one society may be unpopular in another. The opposite is also true. If popularity is a sign of soundness, all those popular ideas which contradict each other would be true, but truth never contradicts itself.

When the first prophet came to proclaim the concept of one God, his message was not popular in any society because the people of the world were either pagans or non-believers. The unpopularity of such a Divine message did not prevent that message from being true. As a matter of fact, all the prophets came to their societies with unpopular messages. Their aim was to correct the popular wrong and replace it with the unpopular truth. From the Qur'an:

"And if thou obey most of the inhabitants of the earth, they will mislead thee far from the way of God: They follow naught but an opinion, and they do but guess." 6:116

3. Inherited religious principles should be examined. Islam advises every adult to examine the religion which he inherited. Inherited religion, like any other religion, is subject to proof.

One may rely on the judgement of his parents as long as he is a child and not capable of making his own decisions. When he becomes an adult, his religion becomes his own responsibility. Respect and honor towards parents is one of the Islamic commandments, but that does not mean accepting their opinions in important matters such as religion when their opinion is wrong.

As a matter of fact, when parents adhere to a wrong religious principle and demand from their children to follow them, they should not be obeyed because such action would be contrary to the will of God; that is, if a person obeys his parents when they are wrong, he disobeys God. From the Holy Qur'an:

"And we have enjoined on man concerning parents.... saying: 'Give thanks to Me and to thy parents. To Me is the eventual coming. And if they strive with thee to make thee associate with Me that of which thou hast no knowledge, obey them not, and keep kindly company with them in this world. ' " 31:14-15

Islam commands the individual to examine its own teaching as well as any other teaching. By doing so, one may be able to value Islam more than ever before.

4. Doubters are not excused. When a person is not committed to any religion and doubts the whole religious concept, he should not be satisfied with his doubt. It is his duty to protect himself and his vital interests in this world from any harm and damage. Similarly, he has the same responsibility and duty in protecting his spiritual interest from being damaged. His serious inquiry about what may have a bearing on his spiritual life is as important as his inquiry about what may have a bearing on his physical life. In order for a person to carry out his responsibility and to fulfill his obligation, it is necessary for him to inquire, and inquire seriously, about his religious doubts. There may be many accessible facts in the doubted area; therefore, he has to try to find them. When he conducts his research and exhausts all his means and fails to find the truth, he would be excused in the eyes of God. God asks the individual only to do what is possible for him to do. From the Qur'an:

"God does not impose on a soul a duty but to the extent of its ability." 2:286

5. When you conduct a religious research, let no one make decisions for you. Do not rely on the judgement of any other person, even if he is sincere and highly intellectual.

There are sincere and intellectual teachers in every faith. If a person allows them to make religious decisions for him, he will be lost because these teachers will undoubtedly contradict

each other. If he relies on the judgement of teachers of only one faith, disregarding the teachers of other faiths, he will be biased. A sincere and highly intellectual teacher can be wrong, and one is not excused if he follows the judgement of this teacher. One's religion is his responsibility and after he makes his extensive inquiry, he is the sole judge to reach conclusions and form opinions. From the Qur'an:

"And no bearer will bear other's burden .... " 35:18, 53:38

Thus, we can see from these five Qur'anic verses that Islam is not afraid of being questioned or analyzed. Only those who fear failure forbid free discussion of their religious principles and avoid examination by researchers.

Definition of Islam

Wilson: One of the important things in any discussion is to define the subject. As we shall proceed to discuss Islam, I would like to hear a definition of the meaning of the word "Islam" because it is an Arabic word. I have heard more than one definition of this word; so I would like to hear yours. "Muslim" is another Arabic word which ought to be defined for the benefit of the non-Arabs who may read it very often without understanding its full meaning, or may confuse it with the word Islam.

Chirri: The original meaning of "Islam" is the acceptance of a view or a condition which previously was not accepted. In the language of the Holy Qur'an, Islam means the readiness of a person to take orders from God and to follow them. "Muslim" is a word taken from the word Islam. It applies to the person who is ready to take orders from God and follow them.

"Abraham was not a Jew nor a Christian, but he was an upright (man), a Muslim; and he was not one of the Polytheists." 3:67

The two words, however, acquired specific meanings after the introduction of the message which was conveyed by the Prophet Mohammad. The message which was revealed to Mohammad is called Islam, and to profess the belief in his message is also Islam. Muslim, also, has come to mean the person who follows the message of Mohammad and believes in its truthfulness.

Wilson: What is the relation between the original meaning of Islam and the specific meaning which the word acquired after the advent of Mohammad?

Chirri: The new meaning of the word is closely related to the original one because Mohammad stated that his teachings contain the teachings of all the previous prophets and all the Divine commandments. When a person professes the belief in the truthfulness of Mohammad and pledges to follow his message, he, in fact, will be stating his readiness to obey the orders of God unconditionally.

Wilson: There are certain procedures prescribed, for example, by Christianity for a person who likes to join the Christian faith. Baptism is one of the sacraments which, according to most of the Christian denominations, a new convert has to have in order to become a Christian. Are there any prescribed procedures to be followed by a person who likes to join the faith of Islam?

Chirri: No sacraments or procedures are prescribed for a person who likes to join the faith of Islam. One needs only to pronounce or to believe in the contents of the Declaration of the Faith:

"I bear witness that there is no God but the Almighty God and that Mohammad is a messenger of God."

Wilson: Why is such a pronouncement sufficient for the admission of a person into the faith of Islam?

Chirri: When a person states that he believes in the truthfulness of Mohammad, he actually states that he believes in all what Mohammad introduced and in all his teachings. This includes all the Qur'anic teachings, all the deeds and all the sayings of Mohammad, whether in the matter of belief or in the area of practice.

When a person believes in the contents of the Declaration of the Faith, he automatically becomes a Muslim. His pronouncement of the Declaration is a proof to the other Muslims that he is a believer in Islam. Because of this, no Muslim can deny him the admission into the faith because he is a believer in Islam and needs nothing more beyond it.

Wilson: Is a new convert considered equal to a person who was born a Muslim?

Chirri: A Muslim convert is equal to any other Muslim in the eyes of the Holy Qur'an. Furthermore, a convert has more advantages than a born Muslim for two reasons:

1. A convert deserves a bigger reward from God than a born Muslim. A convert becomes a Muslim usually after a great deal of research and some psychological crisis, because changing religion is not an easy task. It takes a great deal of courage and effort on the part of the convert, while a born Muslim receives his religion by inheritance.

2. A convert is considered, by his conversion to Islam, pure and free of any previous sin. All his previous sins are wiped out entirely. He will be responsible only for the sins which he commits after becoming a Muslim. Thus, if a person becomes a Muslim in the early morning, after sunrise, then he dies before noon, he is entitled to enter paradise without having practiced or performed any of the devotional duties which a Muslim is required to do. He did not have to perform morning prayer because his conversion to Islam took place after sunrise, nor did he have to perform the noon prayer because he did not live until noon, the prayer time.

Wilson: Sometimes I find that Islam is called "Deen-Al-Touhid" and sometimes "Deen-Al-Fitrah." Since the two names are Arabic, they should be defined for the benefit of the non-

Arabs. The reasons for which Islam has these names should also be made clear.

Chirri: "Deen-Al-Touhid" means the religion of the belief in the Oneness of God, and "Deen-Al-Fitrah" means the religion of the nature or the religion which is in accordance with human nature.

Islam is called the religion of One God because its main theme is the unity of God. The doctrine of One God is the most emphasized and repeated principle in the Holy Qur'an. When Islam was introduced to the world, people were mostly idol-worshippers. Some religions preached the Oneness of God but in an unclear form. Some of them ascribed to God an anthropomorphic image. The most important point of the contents of the new heavenly message was to correct the idol-worshippers and to remove whatever clouded the concept of One God.

Islam is called the religion of nature because its teaching is acceptable to the human mind when the human mind is freed from illogical thinking and superstition.

The Prophet Mohammad said:

"Every human being is born in a state of pure nature; but through the influence of his parents, he may become non-Muslim"

When a person is freed from illogical thinking, he can easily, just by looking at the order of the universe, conclude that the universe has only One Creator. It is easy to accept a teaching that calls upon us to believe that the over-four-billion-year-old universe had been created by an Infinitely Old Creator. But it is neither simple nor easy to identify that Creator with a mortal whose birth took place four billion years after the creation of the universe.

It is natural to accept a teaching that calls upon us to believe that the Creator of the universe is Absolutely Fair, Just, and Merciful, and that such a Just and Merciful Creator does not burden any soul with the sin of another; and that He does not require any person to pay for the sins of others.

The teaching of Islam seems to be acceptable to the human mind, unless the human mind has been exposed to illogical teaching. This is the reason why Islam is called the religion of nature.

Why Is Islam Popular?

Wilson: History indicates that Islam spread in its early times through Asia, Africa, and Europe very rapidly. Probably no other religion spread throughout the world as fast as Islam did. There must be some distinguishing features in Islam that caused its rapid growth and made it so phenomenal. I would like to know those factors which contributed to its rapid growth.

Chirri: There are many factors which contributed, and are still contributing, to the spread of Islam. Among them are the following factors:

1. THE HOLY QUR'AN

It is an undeniable fact that the Qur'an is a living book that has influenced millions of people through its beauty and style. The superiority of the Qur'anic discourse was, and still is, challenging. The Qur'an itself called upon its opponents to try to produce a discourse that measures up to it.

The Qur'an repeatedly states that if the opponents will produce at any time a comparable discourse, they will automatically disprove the whole faith of Islam. The Qur'an has remained standing above and beyond any comparison in the whole Arabic literature ever since its revelation in the 7th century The Holy Qur'an, therefore, has remained since the time of its introduction until now a great source of attraction for the Islamic faith.

2. THE PERSONALITY OF THE PROPHET OF ISLAM

Mohammad was born under the shining light of history. No cloud has shrouded his birth, his existence or his life among his people. If any other prophet is considered a part of the religious history, Mohammad is a part of both the religious and the world history.

Mohammad was born in Mecca from a well-known father and mother and lived with his people forty years before he was commissioned as a prophet of God. He was observed by the people during his childhood and manhood. He was noticed by all his associates as an example of honesty and integrity. People never found in him a fault. They called him the Truthful, the Trustworthy.

Mohammad did not live as an isolated person. On the contrary, he associated with the people

constantly. As a businessman, Mohammad travelled and associated with people from all walks of life, but he was never affected by their low desires or worldly ambitions. He lived in a pagan society, dominated by idol-worshippers, but he never subscribed to their ideas, nor did he join them in their faith. He lived in that world as a world to himself. He was respected by his enemies and admired by his friends, and no prophet in history received as much as Mohammad did of spontaneous obedience from his companions.

3. THE STRONG FAITH OF THE EARLY MUSLIMS

Due to the complete honesty and the influence of the appealing personality of Mohammad, the faith of his companions in him was unusually strong. It was based on their first-hand acquaintance with his exemplary life.

We are told that the followers of Moses refused to enter Jerusalem when commanded to do so and told him that he and his Lord should go to fight the enemies. We are told that the multitudes who had gathered around Jesus deserted him when the crisis came. Even his disciples deserted him. His chief disciple denied him three times before dawn on that fateful night. Similar situations happened to most of the prophets. None of them enjoyed a true support from their followers when they encountered a crisis.

The companions of Mohammad, however, were different. When Mohammad was in Mecca, he and the hundreds of his followers were powerless and without any legal protection. All of them stood the test of the crisis, and none of them abandoned the faith or the Prophet. The actions of those Muslims proved their faith in Islam and the Prophet. All of them preached Islam and practiced what they preached, and every genuine Muslim gave his faith a genuine support in word and in deed.

4. THE PRINCIPLES OF ISLAM WERE A GREAT SOURCE OF ATTRACTION BECAUSE THEY WERE, AND ARE, LOGICAL AND CLEAR

Upon serious thought, one can easily accept a religious teaching which declares the following: There is no God but the Almighty Who created the whole universe; none is worthy of worship but He; He is the Lord alone, without partner, associate, or son; He did not beget nor was He begotten, and nothing is like Him; He is the Just, the Merciful, and the Powerful, neither anthropomorphic nor physical; and His power encompasses the whole universe.

Such a simple and uncompromising monotheism is readily acceptable to the human mind which seeks an explanation to the existence of the world. It does not confuse the human mind by stating that God is One and that He, at the same time, is more than one. Nor does it represent God as a human being born out of another human being.

5. THE PRINCIPLES OF ISLAM ARE CONSISTENT AND COHESIVE

They do not contradict each other, nor do they contradict any other established truth. Christianity, Judaism, and Islam all advocate the justice of God and His fairness. Islam, however, takes this fundamental concept and follows it thoroughly. It builds on it many other religious concepts which follow the concept of justice inseparably. When God is just and fair, He does not impose on any soul to do what is beyond its ability. Islam tells us also that the Most Just does not hold an individual responsible except for what he does by his own choice. He does not hold a person responsible for the sins of his father or forefathers because he had no control over their actions.

Islam tells us also that because God does not hold a person responsible for what his father did, He does not condemn the whole human race for a sin that was committed before the existence of any human generation. Such a condemnation is contradictory to the concept of the justice of God Instead of burdening mankind with the original sin, Islam tells us that every human being is born pure and free of any sin, and will stay so, until he commits a sin as an adult.

6. THE PRINCIPLES OF ISLAM HAVE A POSITIVE ATTITUDE TOWARDS ALL ASPECTS OF THE HUMAN LIFE

Islam, unlike many other religions, stresses the importance of both the spiritual and material aspects of the human life. God, according to Islam, does not want man to neglect his biological needs, nor is there an intrinsical conflict between our response to these needs and our spiritual development. On the contrary, the two sides are interdependent. They merge in each other and can be united in most of the human activities. A man who lacks the necessary food, warmth, and shelter, can hardly meditate, perform a devotional duty, or do good for other human beings. But when such necessities are satisfied, man can easily direct himself to his Lord.

Therefore, the well-intended work for meeting the bodily needs ought to be a portion of our religious duty. Religion, according to the Islamic teaching, does not aim at suppression of the biological desires; it aims at cultivating them and preventing the individual from becoming excessive and harmful to himself or to society.

7. THE PRINCIPLES OF ISLAM ARE UNIVERSAL

The universality of the Islamic teaching can be shown in its non-discriminatory teaching in regard to the human race, and in the recognition of all the previous prophets.

Since the time of its birth, Islam has carried the brand of universality. It addressed itself to the whole human race, discriminating neither among nations nor among ethnic groups. Every human being is a member of a huge family. No individual or nation is God's chosen or favorite creation because of birth, nationality, or belief in a particular dogma. People are equal

in the sight of God, and everyone may have an access to the kingdom of God, if he (she) is righteous.

A truth never contradicts another truth. Therefore, Islam proclaims that there is only one heavenly religion which has been revealed at different times to the prophets whom the Almighty had commissioned to convey His messages to mankind. It is inconceivable that the Almighty would reveal a certain doctrine to one messenger and then reveal to another messenger a doctrine that contradicts the first one. The Almighty has revealed his heavenly principles, commandments and laws at different stages of the human civilization according to the capacity of the human understanding. The subsequent revelation supplements, and never contradicts, the previous ones. Therefore, Islam says that it is a duty for every Muslim to recognize and respect Jesus, Moses, and all true prophets and their true teachings. This is repeatedly recorded in the Holy Qur'an:

"Say: We believe in God and (in) that which has been revealed to us, and to Abraham, .. .and that which was given to Moses and Jesus, and that which was given to the prophets from their Lord. We do not make any distinction between any of them, and to Him do we submit." 2:136

The Christians who were in contact with the Muslims in the early days of Islam observed the great respect the Muslims had for Jesus. As a result, millions of them embraced Islam, not because they wanted to abandon the teaching of Jesus, but because they wanted to continue their adherence to his true teaching within the coherent teaching of Islam.

Wilson: Does Islam advocate sending missionaries to convert non-Muslims in a manner similar to that which has been practiced in Christianity?

Chirri: Islam, like Christianity, invites people to its principles and calls upon the non-Muslims to join its followers. However, Islam has never organized missions such as those of Christianity. Whenever a non-Muslim shows an interest in learning about Islam, it is the duty of every Muslim to inform him. Such work, however, is far from being organized missions.

The absence of clergy in Islam was one of the reasons for the absence of organized missions parallel to those of Christianity. Another factor is that a great number of Muslims incline to believe that Islam would spread without missionaries. This inclination was a result of many spectacular gains for Islam through no great efforts on the part of the Muslims.

Millions of people in many countries embraced Islam, not through organized missions, but through their contact with some Muslims who impressed them with their integrity and sound principles. Those Muslims imparted the ideas of their faith to the others, not because they were sent by some authorities as missionaries, but because they believed that Islam is every Muslim's business.

I have been in West Africa several times. I found numerous Christian missionaries in that part of the world, but I failed to see any organized Muslim missions. In spite of this, the consensus of the opinions of the informed circles in this field is that Islam is spreading more rapidly than Christianity in that area.

Wilson: Do you have any information about the number of Christian missionaries throughout the world?

Chirri: The number of Christian missionaries throughout the world (according to the Detroit News of Sunday, April 2, 1961) is 212,250. This figure includes 170,000 Catholic missionaries and 42,250 Protestant. This huge army of missionaries is supported by thousands of religious organizations who are spending billions of dollars every year on these missions. Compared to this, the Muslims have some information centers whose number throughout the world does not reach one thousand. These centers do not enjoy any of the financial support which the Christian missionaries receive, nor do they aim at converting others. Their work is only to inform, within their limitation, those who seek information about Islam.

Wilson: Some people attribute the spread of Islam to its leniency. They think that Islam is less demanding of its followers than other religions such as Christianity. What is your comment?

Chirri: I think that this opinion is not sound. Islam demands from its followers more than many other religions do. It demands from the Muslims to pray five times a day: before sunrise, at noon, in the afternoon, at sunset, and in the evening. It requires Muslims to fast thirty consecutive days every year during the month of Ramadan. A fasting person is required to refrain from eating, taking any liquid, and smoking from dawn to sunset. Islam requires every physically and financially capable adult to make a pilgrimage to Mecca and all the holy places in it and its vicinity, where men are to renounce all luxuries and materials including sewn clothes for a considerable time.

Islam also requires every Muslim to give a portion of his wealth every year to charity. It prohibits liquor and pork. None of these things are easy, and none of them show a leniency on the part of Islam. Nor is there any leniency in its demanding from its followers to treat others in a brotherly manner, protecting their reputation and refraining from saying anything that may expose them, even those who do them harm.

Wilson: Some critics say that Islam promises the good Muslims a paradise in which they will enjoy everything they may desire. These critics think that Islam out-promises Christianity, and therefore, it is attracting people through its promises.

Chirri: A promise is attractive only if it comes from a reliable source. If a reputable company offers an individual a well-paying job, he is likely to accept the position. On the other hand, if the same individual is offered a position by an unreliable or a bankrupt firm, he is expected to

refuse the offer because he will not have any confidence in the firm's financial reliability.

Similarly, I do not think that a convert would be willing to perform so many duties and renounce so many desirable things for the sake of promises if he does not have the confidence in Islam. No promise is attractive if it is made by an unreliable source. Attractiveness of a promise is a result of confidence. Faith in Islam, therefore, precedes the attractiveness of its promise, not vice versa.

Wilson: History shows that the early Muslims were militant and warriors. Many armed conflicts between Muslims and non-Muslims took place in Syria, Egypt, North Africa, Spain, and many other places. Some critics think that Islam was spread by force, and not by preaching and discussion.

Chirri: Force may conquer the body, but it cannot conquer the spirit. You may subdue an individual or community by the use of force, but you cannot make them believe that you are right. The Algerians were dominated by colonial France for about a hundred years, but that did not make them love their rulers. As soon as they had the opportunity, they rose in arms against their masters and broke their yoke.

It is illogical to believe that Islam had spread itself by force. Mohammad, as one person, could not force thousands or hundreds to embrace his faith. History testifies that Mohammad lived thirteen years in Mecca after he proclaimed his faith, under a constant threat from his opponents who were the overwhelming majority of the Meccans. Anyone that desired to join Islam was denounced, threatened, and persecuted by the Meccans; and, in spite of this, the number of Muslims steadily increased. Can we conceive that Mohammad under these circumstances could convert people by force when he himself was a subject of persecution?

At a later stage, the Muslims had become powerful enough to fight their opponents; and history shows that they did fight for Islam. But this does not mean that Islam had converted people by force. There are now over 100 million Muslims in Indonesia and scores of millions in West Africa. All these millions were converted through peaceful contacts with Muslims who came to these areas as merchants or educators.

There is, however, no reason to deny that Muslims were militant The Muslims actually were good defenders of their freedom We know that no ideology would spread or live in an unfree society. Freedom of belief, practice, and speech, are necessary for the growth of any ideology. In the absence of a constitutional protection of freedom, it would be the duty of the people of the ideology to secure their freedom on their own. If this does not justify the military might of the early Muslims, there will be no way to justify the military might of any modern nation that rises in arms to defend its freedom when it is threatened by its adversaries.

How Islam Views the Universal Creation

Wilson: With the progress of science, many questions may arise about the creation of the universe. These questions do not seem to have their answers in the Bible, and sometimes we find some Biblical statements contrary to the scientific knowledge of today. I wonder if we can find answers to some questions in the book of Islam.

The universe now has been proven to be very old. Its age is estimated to be billions of years. It seems that the Bible reduces the age of the universe to just a few thousand years. Does the Holy Qur'an contain any definition of the age of the universe?

Chirri: The Holy Qur'an does not define the age of the universe in any way. Science so far is not able to tell exactly when the universe began. The Holy Qur'an had been introduced in a non-scientific age when people were not able to conceive the stretch of time into billions or millions of years. Had the Qur'an stated that the stars were originated billions of years ago, people may have rejected the whole concept of Islam. The Qur'an, therefore, wisely kept silent on this matter. To be true, you do not need to tell all of what you know of truth; you need only to refrain from misinforming the people. Thus, the door was kept open to any scientific theory, so the religious information will not clash with any scientific knowledge.

Wilson: The celestial bodies, the stars, and the planets now are being counted by billions and hundreds of billions. The size of each is tremendous and, sometimes, beyond our imagination. To form such countless bodies, it would take amounts of materials beyond our ability to calculate. Do we have any statements in the Qur'an on the kind of material out of which these bodies were built?

Chirri: The Holy Qur'an states that the material out of which these bodies were built was a kind of gas. This is in accordance with the modern theory which says that the celestial bodies were built out of hydrogen gas. From the Holy Qur'an:

"Then He directed Himself to the heaven, and it was a vapor, so He said to it and to the earth: 'Come both of you, willingly or unwillingly.' They both said: 'We come willingly.' "
41:11

Wilson: Does the Holy Qur'an contain any statement about the first material thing that was created?

Chirri: The quoted verse indicates that the vapor or what constitutes the vapor of molecules and atoms was the first material thing which existed in this world.

Wilson: Of what material did the Almighty create life?

Chirri. The Holy Qur'an declares that God has created all living beings out of water:

"Do not the unbelievers see that the heavens and the Earth were closed up, so We split them, and We made from water everything living? Will they not then believe?" 21:30

"And God has created every walking life out of water, of them that which crawls upon its belly, and of them is that which walks upon two feet, and of them that which walks upon four. God creates what He pleases. Surely God is Possessor of power over all things." 24:45

THE ORDER OF CREATION

Wilson: Does the Qur'an confirm the statement of the Bible which is contained in the Genesis book about the order in the creation of the universe?

Chirri: The Qur'an does not contain such a statement on the order of the creations. However, Muslims do not subscribe to the contents of the first chapter in Genesis book because it shows some discrepancies.

Wilson: Give me some examples of those contradictions to which you refer.

Chirri: Take the following examples:

1. "Let there be light; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light day and the darkness He called night. And there was evening and there was morning, one day." Genesis 1:3-5

This statement indicates that the first thing created was the day and night.

But we know that day and night would come after the existence of the sun and through its rise and set. However, verse 14 from the same chapter indicates that the sun was created on the fourth day:

"And God said, let there be lights in the firmaments of the heavens to separate the day from the night: and let them be for signs and for seasons and for days and years, and let there be lights in the firmament of heavens to give light upon the earth, and it was so. And God made

the two great lights, the greater light to rule the day, and the lesser light to rule the night; He made the stars also. And God set them in the firmament of the heavens to give light upon the earth, to rule over the day and over night, and to separate the light from the darkness. And God saw that it was good. And there was evening, and there was morning. A fourth day." 1:14-19

This statement indicates that the sun was created on the fourth day, and from here the days should start. This, of course, disagrees with verse 3 which informs us of the start of the day three stages before the formation of the sun.

2. The same chapter states that the vegetation, plants yielding seed, and the fruit trees were created and grown on the third day:

"And God said, 'Let the Earth put forth vegetables and plant yielding seed and the fruit trees bearing fruit in which is their seed, each according to its kind, upon the Earth. And it was so. The Earth brought forth vegetation, plants, yielding seed according to their own kinds, and the trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day." 1:11-13

But we know that none of these vegetation and plants could grow without sun, while the same chapter tells us that the sun was created on the fourth day as mentioned before.

3. The same chapter states that God, on the sixth day, created man in His own image:

"Then God said, 'Let Us make man in Our own image, after Our likeness; . . . So God created man in His own image, in the image of God He created him; male and female He created them." 1:26-27

Muslims believe that God has no image and no form. He is the Infinite Who encompasses the whole universe. He has neither a body, nor is He material, nor do the visions comprehend Him. To think that God has a form of a man, to the Muslims, is degrading to the whole concept of God.

4. Chapter two contradicts the first chapter. The first chapter, as you know, has stated that vegetation and plants and the trees were created on the third day, before the creation of man, who was created on the sixth day. The second chapter tells us that man was created before vegetation and plants:

"These are the generations of the heavens and the Earth when they were created. In the day that the Lord God made the earth and the heavens . . . when no plant of the field was yet in the Earth and no herb of the field had yet sprung up-for the Lord God had not caused it to rain upon the Earth, and there was no man to till the ground ... but a mist went up from the Earth

and watered the whole face of the ground . . . then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being . . . And the Lord God planted a garden in Eden, in the East; and there He put the man whom He had formed.... And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." Genesis 2:4-9

This statement clearly indicates that there was no plant before the creation of man.

There is another point in this statement, namely, that there is a tree of knowledge of good and evil. But we know that knowledge does not grow on trees; it comes through experience and learning.

5. The first chapter has stated that the animal kingdom was created on the fifth day:

"And God said, 'Let the waters bring forth swarms of living creatures, and let the birds fly above the Earth across the firmament of the heavens.' So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kind, and every winged bird according to its kind; and God blessed them.... And there was evening, and there was morning, a fifth day.... And God made the beasts of the Earth according to their kinds and the cattle according to their kinds, and everything that creeps upon the ground according to its kind .... Then God said, 'Let us make man in Our image.... ' " 1:20-23

This statement clearly indicates that man was created after the creation of fish, birds, beasts and cattle, but the second chapter indicates that man was created before any of these things:

"Then the Lord God said, 'It is not good that man should be alone; I will make him a helper fit for him.' So out of the ground the Lord formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them...." 2:18-19

6. We find in the third chapter of the Genesis that Eve was deceived by the serpent which persuaded her to eat from the prohibited tree:

"He (the serpent) said to the woman, 'Did God say, You shall not eat of any tree of the garden?'. . . But the serpent said to the woman, 'You will not die. For God knows that when you eat of it your eyes will be open....' " 3:1-5

But we know that a serpent is not capable of speaking, deceiving or persuading. A serpent is not endowed with a mental capacity or ability of pronouncing words and carrying on a conversation.

7. In the same chapter we find what indicates the limitation of the knowledge of God, and that

He is a walking body, and that Adam and Eve were able to hide themselves from Him:

"And they heard the sound of the Lord God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said to him, 'Where are you?' and he said, 'I heard the sound of Thee in the garden, and I was afraid, because I was naked; and I hid myself.' He said, 'Who told you that you were naked? Have you eaten of the tree of which I commanded you not to eat?'..." 3:8-1 1

No one can hide himself from God Who is Ever-Present and Who knows everything. God does not need to ask Adam where he is, nor does He need to ask Adam if he had eaten from the tree.

The Creator of the Universe

Wilson: I know that the belief in God, the Creator of the Universe, is the first article in the Islamic faith, and that the denial of His existence puts a person outside the religion of Islam. But I do not know whether Islam offers any concrete evidence on the existence of the Supreme Being or whether it advises its followers to rely on the authoritative words of the Qur'an and the statements of the Prophet.

Chirri: Islam demands from its followers to believe in God, the Creator of the Universe, but it does not advise them to base such a belief on the statement of any religious book or any authoritative words, not even the word of the Holy Qur'an or of the holy Prophet. Our belief in a holy book, such as the Qur'an, or in a holy prophet, such as Mohammad, must be preceded by our belief in God. A religious book is holy because it is introduced by a man whom we consider a prophet. Prophethood is conceivable only if there is God, because a prophet is a messenger of God. Our belief in God, therefore, must come before our belief in a religious book or a prophet, not vice versa.

No religious book is believed by all people, and no prophet is universally recognized. Therefore, it would be futile to rely on an authoritative statement of a prophet or a holy book when dealing with an atheist who disclaims all heavenly revelations and denies the whole concept of God.

Wilson: Should I understand from your statement that Islam offers for substantiating the existence of God some universal evidence which may be considered even by those who are not committed to any religion, such as the atheists and the agnostics? If this is what you mean, what is that evidence?

Chirri: When our belief in God precedes any other religious belief, the evidence which produces such a belief must be universal and available to every rational being, whether committed or uncommitted to a particular religion.

The Holy Qur'an offers the universe as evidence on the existence of its Creator. The material world, its celestial bodies, the earth, and the other planets, are viewed by Islam to be the main evidence of the Creator of matter and energy. The material world is observable by the atheist as well as by the believer, by the illiterate as well as by the philosopher. One may reflect on the formation of the heavenly bodies and the existence of the matter and energy without being

committed to any particular religion or recognizing any religious book.

Wilson: But why should a person consider the existence of the material world as evidence of the existence of the creator of matter? Is it not probable that matter existed without a creator? Suppose someone views that matter or energy is infinitely old, and that it never was preceded by non-existence. Would you be able to disprove his views?

Chirri: It is very hard to accept the idea that matter is infinitely old.

When one says that matter or energy is infinitely old, one assumes that the material out of which the billions of stars were built, existed simultaneously. When we are aware that each star contains billions of tons of materials, and that the balance of the raw material is much more than the material which is contained in the stars and planets, we realize the improbability of such an idea. We cannot conceive that all these quantities of materials existed at once and that nothing of it was preceded by non-existence.

To say that only a portion of the material is infinitely old, and that the other portions came to existence at a later stage, is to admit the need of a creator, because the inanimate material does not increase by self-reproduction. Only living beings are capable of multiplying by self-reproduction. To allow any gradual increase in the material quantity is to admit the need of a creator.

Wilson: I may agree with you that matter and energy must have been preceded by non-existence. But this is not very obvious to every human being. Does the teaching of Islam suggest the consideration of anything in the nature that was undoubtedly preceded by non-existence?

Chirri: Yes, there is something which we all know, and it was born after the existence of the earth, namely: life. Our scientists state that earth was too hot (and some of them say it was too cold) for any kind of life to exist on it. It took the earth millions of years to become a suitable place for life. Life, therefore, is, undoubtedly, a newborn.

Science, however, tells us that life does not originate from non-living being. Pasteur's experiment, which took place in the 19th century, is still standing. Through his sterilized soup, he proved beyond any doubt that life does not originate from inanimate material. The scientists of today are still unable to disprove his conclusion.

The earth, along with its atmosphere, at the time of its formation was sterile and unproductive. Transforming the inanimate materials, such as carbon, hydrogen, nitrogen, calcium, and iron into a living being could not, therefore, be done through a natural process. It must have been done miraculously. This means that the existence of life on this planet is a shining evidence on the existence of an Intelligent, Supernatural Designer.

Wilson: You have made it very clear. As a matter of fact, the scientists for several decades have tried ceaselessly to unseal the secret of life and to explain its commencement on this planet. But their intensified efforts so far did not produce any substantial knowledge in this field. The presence of life on this planet is, no doubt, a great wonder that could not happen without a supernatural cause. Man has unsealed many secrets in the universe, advanced in his scientific and technical knowledge, and even landed on the moon; but in spite of all this, he is still unable to produce a leaf of a plant or a seed of an apple.

Wilson: Now I would like to ask you if the Qur'an cites the existence of life on our planet in substantiating the existence of God?

Chirri: Yes, the Holy Qur'an does cite the transformation of the inanimate earth elements into living being as a sign of God's existence:

". . . and a sign to them is the dead earth: We made it alive and brought forth from it grain so they eat of it and We made therein gardens of date-palms and grapes, and We made springs to flow forth therein." 36:33-34

Wilson: So far, you have answered many important questions about the existence of God, but there is one more important question you have not dealt with: Why can we not see God?

Chirri: From our previous discussions, it became clear that the Creator of the universe must be Absolute and Unlimited. He encompasses the whole universe. He is Omnipresent and never absent from anywhere. With His Omnipresence, His visibility is not going to make us believe in Him or know Him. His visibility would be very destructive to us. Before we know Him with His Omnipresence, we would perish. His visibility would be blinding to every human being.

Suppose that the air (which exists only in a very limited space) is visible. It would have a color, and we would not be able to see anything but the air because it fills the atmosphere. Should this be the case, we would not be able to acquire our food or water, nor would we be able to find roads or shelters. If the visibility of the air which exists only in the atmosphere of our little planet would be so blinding and destructive, what would be the case of the visibility of the Creator who encompasses the universe? When we think of this, we realize how fortunate we are not to be able to see God, our Creator.

Wilson: If the Almighty is Invisible, how can we be sure of His existence? How would an atheist believe in a God whom he cannot see?

Chirri: In order to believe in something, you do not necessarily have to see it. You believe in electricity, yet you cannot see it. You believe in it only because you see its products such as

light, heat, etc. If this is sufficient to make you a believer in the existence of electricity, the great universe should be sufficient to every human being to believe in the existence of its Creator.

Wilson: Give me an example other than electricity.

Chirri: Your very existence is a great evidence on the existence of Adam and Eve, or let us say the first two human beings. You did not see Adam and Eve, but you believe that they existed.

To make it more clear: You came through your parents. Your parents came through their parents, and your grandparents came through their parents, and so on. You may continue going back until you reach Adam and Eve. If you deny the existence of the first two human beings, you would be eliminating the first generation of their children. By eliminating the first generation, you eliminate the second and what is beyond it. Finally, you have to eliminate your own parents. Then you have to eliminate yourself. But you say to yourself: I cannot do that because I am here. Then you have to say: Adam and Eve were there.

Wilson: You have made the matter clear. We have to believe in God. But how can we believe that He had no beginning while everything other than Him had a beginning?

Chirri: The Creator of the universe cannot be preceded by non-existence; otherwise, He would need another god to create Him; and that god, if he is preceded by non-existence, would need another god and so on. Thus, we would have an endless chain of gods without reaching a causeless cause to be the source of the existence of the universe. Then we have to deny the existence of the universe. We would also have to deny ourselves because we are a part of the universe.

One Creator

Wilson: You have previously stated that the oneness of God (INQUIRY 2) is the most emphasized theme in the Holy Qur'an; that Islam, for this reason, is called "Deen Al-Touhid" (the religion of the belief in the oneness of God); and that professing His oneness is the first phrase in the Declaration of the Faith:

"I bear witness that there is no god but the Almighty God and that Mohammad is a messenger of God."

Does Islam offer any evidence on this important principle?

Chirri: The Holy Qur'an cites the relationship among the sections of the universe as evidence on the unity of its Creator. It advises us to look at the order which exists in the universe, and the fact that such an order could not exist if there were more than One Creator. More than one administration for the universe is like more than one administration for one city, state, or country. It produces confusion and disorder.

"If there were in them (the heavens and the Earth) gods besides the Almighty God, they would have been in a state of disorder. Glory be to Him. He is above what they describe. " 21 :22

"And know, my son," the Imam Ali, son of Abu Talib, said to his son Al-Hasan, "that if your Lord has a partner, the messengers of His partner would have come to you. But He is only One God, alone without partner. " Nahjul Balagha, Part 3, p. 44

Wilson: What is the view of Islam on the doctrine of the Trinity?

Chirri: Islam emphatically denies this doctrine. The Holy Qur'an declares:

"Say: God is One on Whom all depend. He did not beget, nor was He begotten, and none is equal to Him." 112:1-4

"And they say the Beneficent has taken to Himself a son. Certainly you make an abominable assertion. The heavens may almost burst, and the Earth cleave asunder, and the mountains fall down in pieces, that they ascribe a son to the Beneficent. And it is not worthy of the

Beneficent that He should take to Himself a son." 19:88-92

Wilson: Why does Islam deny so emphatically the doctrine of the Trinity?

Chirri: Islam denies Trinity because parenthood of God to any living or non-living being is inconceivable in bodily terms and degrading to the concept of God. He is neither limited nor a body, and He encompasses the whole universe. He does not have a mate in order to have a child as any other living being does.

His spiritual parenthood to any soul or spirit is also inconceivable if it means other than being the Creator of that soul or spirit. There is no conceivable relation between God and any other being other than the relation between the Creator and His creature. *Otherwise, the other being will be independent from God, and he will be His partner*.

Now, if the ascribed son is united with God, the case will be as if I state that my son and I are one. If such a statement were true, I would be the father of myself, because I am my own son. And my son would be the son of himself, because he is I. Thus, God would be the father of Himself, and His son would be the son of himself.

God is not, and cannot be, the father of any living or non-living being if fatherhood is used for its true meaning. If the word is used in its figurative sense, to mean that God is as compassionate to His living creature as a father, then He will not only be the father of one person but the father of all mankind. And this is what can be understood from the Christian prayer, "Our father, Thou art in Heaven. . . "

But even this figurative usage of the word is repugnant to Islam because it is misleading and confusing to the people. Muslims, therefore, do not use it.

Wilson: Your statement indicates that the Muslims do not believe in the divinity of Jesus. Do you have any clear evidence against his divinity?

Chirri: You do not need to disprove the divinity of Jesus or Mohammad or any other human being. But if you claim the divinity of anyone besides God, you need to prove your claim. If someone claims that you are an angel, he has to prove it. I do not need to prove that you are a man because you appear as a man and have all the attributes of a man. The one who claims that you are an angel is supposed to prove what he claims, because his claim is contrary to the common sense and to what appears as the actual fact.

When a person says that Jesus or Mohammad is a man, and not a God, he agrees with the accepted definition. Jesus lived like a man, looked like a man, slept as a man, ate as a man, and was persecuted like one. None of these facts need proof. This is not the case with the one who claims his divinity. His claim is opposed to the common knowledge. Therefore, he, and

no one else, has to provide the evidence for his claim.

Although the Muslims are not supposed to provide any evidence for the denial of the divinity of Jesus, they can present more than one evidence:

1. Jesus was a worshipper. Of course, he worshipped God, not himself. This proves that he was not a god but a very humble servant of God.

2. According to three of the gospels, the last words Jesus uttered were: "My God, my God, why hast Thou forsaken me?" A person who has a God is not a God.

3. God is Ever-Living, but Jesus is mortal; God is the Almighty, but Jesus was persecuted.

Wilson: Why cannot we view Jesus as a god from his spiritual side and a mortal human from his bodily side?

Chirri: Having two sides, spirit and body, is not the exclusive property of Jesus, because every human being has these two sides. You have both spirit and body, and so do I. And neither of our spirits is mortal, since our spirits will continue to live after our death. But this does not make either of us a god, and so is the case with Jesus.

Wilson: But Jesus is not like us. He, according to the Qur'an and the Bible, was born from a virgin mother without a father. Does not this mean that he is more than a human being?

Chirri: Being born from a mother without a father does not make Jesus more than a human being. Adam was created without father and mother, and that did not make him more than a human. From the Holy Qur'an:

"Certainly the status of Jesus in the eyes of God is like the status of Adam. He created him from dust. He said to him: 'Be,' and so he was." 3:59

Neither Jesus nor Adam is a god because neither of them is the Creator of the universe.

Wilson: How do we know that he was not the Creator of the universe?

Chirri: The scientists say that the stars are more than four billion years old, and Jesus was born less than two thousand years ago. How can such an old universe be created by such a young creator?

Wilson: You are entirely right, and I think you have made the fact clear enough to convince any fair-minded person. Actually, the facts which you have mentioned are well known to

everyone. It is amazing how people lose sight of them. I think that they do so because they are taught the divinity of Jesus since childhood. This teaching is repeated so much at home and in church that it remains in the children's minds; and when they grow up, it grows as a part of their thinking. They do not question it because it is taken for granted.

From what has been advanced, it has become clear to me that the uncompromising view of Islam on the oneness of God is the most reasonable. Therefore, I bear witness that there is no God but the Almighty God, alone without a partner, associate, or son.

Where Islam and Christianity Agree and Differ on Jesus

Wilson: The whole issue of Islamic monotheism, by your explanation, has become clear. The Islamic teaching concerning Jesus also has been made clear. Now I would like a summary of the points on which Islam and Christianity agree in regard to Jesus.

Chirri: Islam agrees with Christianity, in general, on the following points:

1. Islam advocates the holiness of Jesus. As a matter of fact, it is an essential part of the Islamic teaching to revere Jesus and to believe in his holiness, and that he lived in this world as a pure person free of any sin. From the Holy Qur'an:

"When the angels said: 'O Mary! Surely God gives thee good news of a word from Him whose name is the Messiah, Jesus, Son of Mary, worthy of regard in this world and the hereafter, and of those who are highly accepted by God.' " 3:45

2. Islam declares the holiness of Mary, the mother of Jesus. No Muslim can doubt the decency and purity of Mary. She, according to the Qur'an, had been the most noble among the women of the nations:

"And when the angels said: 'O Mary! Certainly God has chosen thee and made thee pure and has preferred thee above the women of all nations. 'O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).'" 3:42-43

3. Islam declares that Jesus was miraculously born from a virgin mother with no father. From the Holy Qur'an:

"And mention Mary in the book. When she withdrew to a place east of her family. She screened herself from them; then We sent to her Our angel, and he appeared to her as a man in all respects. She said: 'I seek refuge in God against you if you are righteous.' He said: 'I am only a Messenger of Thy Lord to grant to you a pure boy.' She said: 'How can I have a son, and no mortal has yet touched me, nor have I been unchaste?' He said: 'So (it will be). Thy Lord says: "It is easy for Me; and that We may make him a sign to men and a mercy from Us. And it is a matter decreed. Then she conceived him; and withdrew with him to a remote place. And the throes of childbirth drove her to the trunk of the palm-tree. She said: 'Oh,

would that I had died before this, and had been a thing quite forgotten. So a voice came to her from beneath her: 'Grieve not, surely thy Lord has provided a stream beneath thee. And shake towards thee the trunk of the palm-tree, it will drop on thee fresh ripe dates. So eat and drink and be pleased. Then if thou seest any human, say: "Surely I have vowed a fasting for the sake of the Beneficent, so I will not speak to any human today." 19:16-26

4. The Qur'an attributes to Jesus many of the miracles which are mentioned in the Gospel. According to the Holy Qur'an, Jesus was empowered by God to cure the sick, revive the dead, and make the blind see:

"... and He (God) will make him (Jesus) a messenger to the children of Israel (saying): 'I have come to you with a sign from your Lord that I fashion for you, out of clay, the likeness of a bird, and I breathe into it, and it becomes a bird by permission of God. I heal him who was born blind, and the leper, and I raise the dead by permission of God. And I announce unto you what ye eat and what ye store in your houses. 'Lo! Herein verily is a sign for you, if ye are to be believers.' " 3:49

In addition to this, the Holy Qur'an ascribes to Jesus a miracle that is not recorded in the gospels: Jesus spoke clearly while he was in the cradle:

"Then she came to her people with him, carrying him. They said: 'O Mary, thou hast indeed brought a strange thing. O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman.' But she pointed to him. They said: 'How should we speak to a one who is a child in the cradle?' He said: 'I am indeed a servant of God. He has given me the Book and made me a prophet; and He has made me blessed wherever I may be, and He has enjoined on me prayer and purity so long as I live. And to be kind to my mother; and He has not made me insolent, un-blessed. And Peace be on me the day I was born, and the day I die, and the day I am raised to life (in the Hereafter).' " 19:27-33

Wilson: The points of agreement, by your explanations, have become clear. I know that the followers of various religions have differed on the issue of Jesus Christ. Some of them can be considered anti-Jesus because they deny his holiness and the holiness of his mother, disbelieve in his miracles and reject his truth; some of them are neutral, neither for nor anti-Jesus; and some of them are pro-Jesus, believing in his holiness and accepting all his teachings and believing in his miracles.

According to your explanation, Muslims ought to be considered pro-Jesus, as well as the Christians themselves. What remains now is to see the points in which the Muslims and the Christians disagree concerning Jesus.

Chirri: The area of disagreement between Islam and Christianity, concerning Jesus, includes the following points:

1. Although Islam accepts the holiness of Jesus, it denies his divinity. According to the teaching of Islam, Jesus is no deity. He is not God, nor is he united with God. He is worthy of reverence and great respect, but he is not worthy of worship. Islam is uncompromising in its Monotheism. God is only One, and there is no God but He, the Almighty, the Ever-Living, the Self-Subsistent, the Infinite in life, knowledge, and power. Jesus is not ever-living. He was born less than 2000 years ago, and according to the gospels, he died after a very short life. He is not almighty because he was a subject of persecution; nor was he infinite. He could not be the Creator of the world because the world is over four billion years old, while he was born less than two thousand years ago. He is not worthy of worship because he himself was a humble worshipper of God.

2. Jesus, according to the teaching of Islam, is not a son of God. God does not have any son or child, because He is above that. Bodily parenthood is inconceivable in His case because He is not physical. Spiritual parenthood also is not conceivable, because He is the Creator of every spiritual and material being. The Holy Qur'an is clear on this point:

"And (they) impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and high exalted above (all) that they ascribe (unto Him). The Originator of the heavens and the Earth! How can He have a child when there is no consort for Him, when He created all things and is Aware of all things? Such is God, your Lord. There is no God save Him, the Creator of all things, so worship Him. And He taketh care of all things." 6:100-102

3. Islam denies the crucifixion of Jesus. Jesus did not die on the cross. The Holy Qur'an is clear on this point.

"And because of their saying: 'We slew the Messiah Jesus Son of Mary, the Messenger of God.' They slew him not nor crucified him, but appeared so unto them; and lo! Those who disagree concerning it are in doubt thereof; they have no knowledge thereof but the pursuit of a conjecture; for certain they slew him not, but God took him up to Himself. God is Ever-Mighty, Wise." 4:157-158

Wilson: This view is in a sharp contrast with the statements of all the gospels. The four gospels clearly state that Jesus died on the cross. How can we reconcile this with the statement of the Qur'an which denies emphatically the death of Jesus on the cross?

Chirri: There is a way to reconcile the Qur'anic statement with the statements of the gospels: The difference between the two statements could be a difference between appearance and reality. No doubt, some event had taken place at the time of what seemed to be the crucifixion of Jesus and his death on the cross. The life of Jesus was full of miracles, and so could be what seemed to be his death. It could have been that another person (such as Judas, the one who betrayed him) was miraculously likened to him, and he, not Jesus, died on the cross.

There is another way to reconcile the two statements without resort to assumption of any miracle: Suppose Jesus was put on the cross, and that he had fainted, so he appeared dead, while he was still alive.

This assumption is not without evidence from the gospels: The gospels state that Jesus did not stay very long on the cross. He was taken down hurriedly, without breaking his legs, while it was the custom to break the legs of the crucified. The Jews were preparing to celebrate Passover. They did not want him to stay on the cross until the next day, Saturday, on which they are not supposed to do any work such as burial. As Jesus did not stay too long on the cross, he could have remained alive.

The gospels state also that after Jesus appeared to be dead, a man struck at his body with a lance, and that the blood gushed out from his body. We know that blood does not flow from a dead body. This indicates that Jesus was still alive.

The gospels state that Jesus was laid in his tomb, and that a heavy stone was laid above the tomb, and that on Sunday, the body was missing, and that the stone was removed from the mouth of the tomb. We have the right to suspect that some of the disciples of Jesus removed the stone and rescued him. Were Jesus resurrected miraculously, there would have been no need for removal of the stone. God is able to raise him from the grave and keep the stone where it was. The removal of the stone seems to be a human, and not a Divine, work.

In addition to this, the gospels state that Jesus appeared several times to his disciples after the event of crucifixion. All these appearances seemed to have taken place in secrecy, and that Jesus was not willing to appear openly. Were he miraculously resurrected, he would not have had to hide from his enemies. The secrecy of his appearances indicates that he was still living as he did before, and that his life was not interrupted by a short death, and that he was still afraid of the pursuit of his enemies.

The international society of the Holy Shroud has recently concluded that the stains of blood on the shroud of Jesus indicate that Jesus was still living when he was taken down from the cross. Otherwise, there would be no blood on the sheet which covered his body afterwards.

A Christian, believing in the crucifixion of Jesus, would have a hard time reconciling two of the principles in which he believes, namely: Jesus is God, and Jesus was crucified. A crucified person cannot be God because he is unable to protect himself, let alone be almighty.

A Muslim, on the other hand, does not have such a problem. He believes that Jesus is a prophet and no more. A prophet may be persecuted and crucified, because a prophet is not supposed to be almighty. Although Islam does not have the problem of contradiction, it has solved the problem which it does not have. Jesus was not crucified. God had protected him.

4. Islam disagrees with Christianity on the Doctrine of Redemption. The Doctrine of Redemption is based on the Doctrine of the Original Sin: that mankind had been condemned by God because of the sin of Adam and Eve which was consequently inherited by their children. Islam denies the whole Doctrine of the Original Sin; God did not condemn mankind because a sin was committed by a couple at the beginning of time. (This will be made clear in the following inquiry.) There is no original sin; therefore, there is no need for redemption to mankind out of a sin that did not exist.

Furthermore, suppose that there is an original sin. To forgive mankind their original sin, God does not need a sinless person, such as Jesus, to be crucified. He can forgive the human race without causing an innocent person to suffer. To say that God does not forgive mankind unless mankind crucifies Jesus, is to put Him in the position of a ruler who was disobeyed by his own subjects. When the children asked the ruler to forgive the sin of their fathers, he refused to do so unless they kill one of his beloved ones. If they commit such a terrible crime, he will forgive them; otherwise, he will not. I do not think that the advocates of the original sin would be willing to put God in such a position. God, the Most Just and Merciful, does not condemn people because of their ancestor's sin. He may forgive them their own sins without requiring them to commit a bigger one.

Divine Justice

Wilson: I know that the Holy Qur'an is clear on certain attributes of God such as The Merciful, The Wise, The Benevolent, the Ever-Living, the Creator of the universe, the One without a partner, associate, or son. But I would like to know if The "Just" is one of the attributes of God. I was told by some Muslims that it is one of His attributes, and by some others that it is not.

Chirri: No logical religion can afford to deny or doubt the justice of God and His fairness. To deny His justice is to undermine the religious concept entirely. No religious belief, not even the belief in the existence of the Supreme Being, would avail us without the belief in His justice.

An unfair ruler may reward the wrongdoer and penalize the good doer. If one obeys him, he will not necessarily secure his satisfaction. If one disobeys him, he will not be certain that he is out of his favor.

Furthermore, we believe in heavenly messages and God's messengers because we think that He is fair enough to tell His human servants what He wants from them. But an unfair God may not tell us anything or may tell us something He does not mean to tell. By this, the whole doctrine of prophethood will collapse.

Denial of the justice of God would also lead to denial of the Hereafter, because the Hereafter is the world of carrying out justice by rewarding the good doers and punishing the wrongdoers.

In short, the concept of justice of God, to us, is as important as the concept of His existence and His oneness; and the denial of it is as destructive to religion as the denial of the existence of God or of His oneness. Therefore, the concept of justice of God ought to be considered part of the foundation of religion without which no religion can logically be established.

Islam is entirely in accord with this sound and logical thinking. The Holy Qur'an states the justice of God as emphatically as it states the oneness of God and His existence. In scores of passages, injustice has been denounced. In many passages, God is described as just, or that He does not want to do injustice to His servants, or that He will not waste the deed of any doer, or that He will not cause anyone to lose one atom's weight of good.

"The Almighty bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, (He is) maintaining justice. There is no god but He, the Mighty, the Wise." 3:18

"So whoever does an atom's weight of good will see it (on the Day of Judgment), and whoever does an atom's weight of evil will see it." 99:7-8

Wilson:Your statement about the justice of God is one of the most reasonable statements I have ever heard. In fact, the importance of this religious doctrine cannot be exaggerated because the concept of God without His justice will not benefit us. We can neither trust nor please an unjust god. Judaism and Christianity share with Islam the same view, and no Christian or Jew doubts the justice of God and His fairness. The Doctrine of Justice of God, therefore, is Christian and Jewish as well as Islamic, and I do not see any difference among the three faiths in this respect.

Chirri: The difference between Islam and the other faiths in this respect is not about the concept of justice of God itself, but about the concepts which stem from this doctrine. Islam does not subscribe to any doctrine that contradicts the concept of the Divine Justice. Islam preaches and upholds all doctrines that may stem from the concept of the justice of God.

Wilson:Will you cite some of these doctrines which stem from the justice of God?

Chirri: I shall cite three of these principles which stem from the doctrine of Divine justice:

1. God does not ask His human creature to do what he cannot do. From the Holy Qur'an:

"God does not impose on a soul a duty but to the extent of its ability." 2:286

What is beyond your power is impossible for you. The Just God does not ask the impossible.

2. God does not hold any individual responsible but for his own deed which is under his control. No one is responsible for the deeds of others, even if they are his friends or relatives, as long as their action is not under his control. From the Holy Qur'an:

"Shall I seek a lord other than God while He is the Lord of everything, and no soul earns (evil) but against itself. Nor does a bearer of a burden bear the burden of another. Then to your Lord is your return, so He will in form you of that in which you differed." 6:164

3. If this is true, the human race could not be burdened by the action of Adam and Eve. To say that the whole human race is burdened with the heredity of the improper action of Adam and

Eve is to say that the thousands of human generations share with Adam and Eve the responsibility of their action, and that they are condemned by God for a mistake which occurred before the birth of any of those generations. This, of course, is inconsistent with God's justice.

A human judge does not condemn a son for the sin of his parents which he did not share. How can we conceive that the Just God places the iniquity of the parents on their children or their great-grandchildren?

Therefore, Islam emphatically denies the Doctrine of the Original Sin, and considers every human being pure at the time of his birth and free of any sin. Actually, Islam offers the human infant as a perfect example of a pure and sinless being. Every human being, according to the teachings of Islam, is born pure and free of any sin and continues to be pure until he commits a sin as an adult.

By sinning at the age of adulthood, the individual loses his purity, but a person can regain it through a sincere repentance. When a person genuinely changes his attitude and sincerely intends not to repeat his sin, and truly pledges obedience to God, the Most Merciful will forgive and erase the sin.

Wilson: Let me digress for a moment: Adam and Eve were individuals like us. Let us assume that they repented sincerely after they made a mistake. Does that mean that their mistake was erased?

Chirri: If you assume that Adam had repented after he did the improper, you will not be wrong. Nor will you be mistaken if you believe that Adam was forgiven by God upon his repentance. The Holy Qur'an informs us that the Most Merciful accepted the repentance of Adam, and by this, the action of Adam was forgiven:

". . . and Adam received from his Lord words, and He relented towards him. Lo! He is the Relenting, the Merciful." 2:37

WilsonIf Adam was forgiven, why was he expelled from the paradise of God?

Chirri: The fall of Adam from paradise is not necessarily a punishment for a sin. It may be a necessary result of the change of his status. At the beginning, Adam was worthy of communicating with God at any time, and this was his bliss and paradise. By acting improperly, he became susceptible to slip again; that is, he had lost his immunity from impropriety. So unimmuned, he was no longer in such a high position that enables him to communicate with his Lord at any time. Now he is able to do so only at the time of his firm purity. His firm purity, of course, is no longer permanent as it was before he slipped, because he may slip once again.

Wilson:The Old Testament informs us that the sin of Adam was his eating from a tree, and that that tree was the tree of knowledge which God told him to avoid. What is the version of the Qur'an of this subject?

Chirri. The Holy Qur'an states that there was a prohibited tree and that the mistake of Adam was his eating from it. But the Qur'an is not specific on its kind. Knowing the logical spirit of Islam, I am sure that the tree was not a tree of knowledge because knowledge comes from learning and experience, and it does not grow on trees. There might have been no significance attached to the tree or its kind in the whole issue. The significant matter could have been the prohibition itself which God decreed to test the will of His servants Adam and Eve. Furthermore, God, according to the Holy Qur'an, loves knowledge; how would He forbid it?

Wilson:Let us end our digression and go back to the subject.

I am now convinced that Islam stands on a solid ground in preaching the purity of the human race and that its teaching in this field is very sound and consistent. It has, so far, adhered to the principle of justice of God and upheld the principle of the individual's responsibility which is inseparable from the justice of God.

When the Christians preach the Doctrine of the Original Sin, they actually construct a base to another doctrine, namely: the Doctrine of Redemption. Mankind, they say, is sinful and condemned because of the original sin. In other words, by inheriting the sin of Adam and Eve, we became sinful; therefore, we need to be redeemed in some way. Someone should pay for our sin. Jesus paid for it by being crucified. Thus, Jesus became the redeemer and the saviour of mankind.

By the denial of the original sin, the Doctrine of Redemption is left without foundation. You have already spoken on the subject, but now it has become clear that the Doctrine of Redemption is one of the principles which are not in accord with the concept of the justice of God.

Chirri: The whole issue of the Original Sin is, as we advanced, entirely opposed to the justice of God. Even if we forget about its inconsistency with His justice, we cannot conceive that the Most Just makes one person, an innocent person, Jesus, pay for the sin of the whole human race. Again, how can we wash a small sin, such as eating any apple, by the most terrible sin, the murder of a holy person, such as Jesus. Sin may, conceivably, be washed by a good deed, not by murder. Furthermore, how can we conceive that God, the Most Wise, would demand the blood of His dear messenger as a price of forgiveness?

Freedom versus Predestination

Wilson: There is an important issue which has a bearing on the concept of the Divine justice, and it is highly controversial in philosophy as well as religion; namely: man's freedom. The philosophers as well as the religious scholars differ on this question. Some of them advocate man's freedom, and that whatever he does he does by his free will; some of them deny this freedom, and think that what appears to be a free action or inaction of man is pre-arranged or a result of a certain cause or chain of causes.

I have read in some Islamic literature that Islam advocates predestination, and that all man's works were predestined by God, and that man cannot change the courses which he takes. I read, also, a different Islamic view which advocates man's freedom and denies the concept of predestination in man's action or inaction. I would like now to discuss with you this question and find out what Islam, actually, teaches in this important issue.

Chirri: To define the subject of our discussion, it would be necessary to make clear that our discussion does not include certain conditions not caused by man's own will, such as sickness, blindness, and death. In this area the absence of man's freedom is obvious. No one should claim that man has freedom in having such conditions, because these things do not come by man's choice. Our discussion includes only the area of man's work and action where man seems to be acting by his own choice and will. It is here that the old controversy is still burning and dividing the people into two camps: the camp which advocates man's freedom, and the camp which advocates predestination or Determinism.

Islam, as you know, informs us that God has revealed certain commandments; that He will reward the obedient of His commandments; and that He will punish the disobedient who do not comply with these commandments. A religion which preaches this can be consistent only if it advocates man's freedom, unless such a religion denies the concept of justice of God.

A religion that advocates both God's justice and predestination would clearly contradict itself when it states that God will reward the obedient of His commands and penalize the disobedient. When man's actions or inactions are pre-arranged by God, man will be unable to change his course. He will not be able to do one thing when he is predestined to do something else. Man would be like a machine. A machine is not able, by itself, to change its course, and it would be ridiculous to tell a machine to comply with a certain order or to reward a machine or penalize it.

Remove man's freedom, and the whole concept of religion is destroyed. As a matter of fact, if we deny man's freedom, there will be no need for any heavenly revelation. It would be futile to send prophets to teach and lead mankind. When a person is predestined to be an atheist, he shall not be a believer, and no prophet will be able to change his heart. A predestined criminal is not going to be a good citizen, regardless of any teaching he may receive.

Man's freedom, in fact, underlies the whole concept of religion, and Islam clearly advocates man's freedom.

Wilson: From our past discussions, I know that Islam advocates strongly the Doctrine of the Justice of God. Islam, therefore, is expected to advocate man's freedom and oppose the idea of predestination or what is called, in philosophy, "Determinism." I would like to know if the Holy Qur'an indicates man's freedom clearly.

Chirri: The Holy Qur'an has indicated, in more than one way, that man is a free agent. It declares that man is capable of changing his condition.

"Surely the Almighty changes not the condition of a people unless they change that which is in themselves." 13:11

Were man predestined to take a certain course, he would not be able to change that course. Whatever he does or avoids will be done or avoided, not by choice, but by necessity.

The Holy Qur'an has, also, declared that God does not ask the individual to do the impossible, nor does He place hardship on His servants:

"The Almighty imposes not on a soul a duty but to the extent of its ability." 2:286

"The Almighty desires not to place a hardship on you but He desires to purify you and to complete His favor upon you, so that you may be thankful." 5:8

For example, if man were predestined not to pray or to commit a murder and God tells him not to kill or to pray, He will be placing the greatest hardship on him, and He will be asking him to do what is impossible for him. He will not be asking him to do what is within his ability because he was predestined, before he was born, to kill and not to pray. Thus, He would not be able to comply with the order of God. The very fact that he is commanded to pray and prohibited from killing indicates that God views His human servant as a free creature, and that whatever he is commanded to do or not to do is within his ability.

The Holy Qur'an has, also, indicated man's freedom by stating and stressing the responsibility of every individual for what he does:

"Whoever goes aright, for his own soul he goes aright; and whoever goes astray, to his own detriment he goes astray." 39:41

"And no bearer of a burden bears another's burden .... " 53:38

"Say: O people, the truth has come to you from your Lord; So whoever goes aright, goes aright only for the good of his own soul: and whoever errs, he errs only against it. " 10:108

The very concept of responsibility of the individual indicates clearly that the individual is a free agent. Otherwise, he cannot be held responsible for anything that may be produced by him. Responsibility is inseparable from freedom.

Wilson: The verses which you have quoted from the Holy Qur'an truly indicate that man is endowed with a sufficient amount of freedom that makes him responsible and deserving of reward or punishment for his work. However, there are some verses which were quoted from the Qur'an by the advocates of predestination. These verses indicate that man's action is controlled by God. Of these verses are the following:

"Surely this (the Qur'an) is a reminder; so, whoever is willing, he may take a path to his Lord. And you do not will unless God wills...." 76:29-30

" It is naught but thy trial . Thou causest to err thereby whomever Thou pleasest and guidest whomever Thou pleasest...." 7:155

These verses indicate the opposite of what the verses which you quoted indicate. This leads to confusion and creates a dilemma.

Chirri: To a Muslim, the Holy Qur'an is the accurate record of revelation. It contains only the truth, and all the contents of the Holy Qur'an must be true. A truth never contradicts another truth. Whatever may seem to be a contradiction could not be genuine. It would only be an apparent contradiction.

When there are two groups of Qur'anic verses appearing to oppose each other, they have to be treated in a certain manner. When one of the groups has a clearer indication on one side of the issue than the indication of the other group on the opposite side of the same issue, the clearer group will be followed. The other group ought to be interpreted in a way that will not disagree with the first one. This treatment would be obviously necessary when the clearer group is in accordance with the logical side of the issue. And this is the case in the two above quoted groups.

Keeping this in mind, we may be able to understand the two groups and interpret the latter one in a way that it would not disagree with the former. We may understand from the first of the two verses in the second group that man's ability to choose is from God. Man may choose a certain course, but his capability of choosing is the gift of God. God is able to deprive him from this capability and interfere in His will. But God does not usually do that.

The second of the two verses, also, can be interpreted in a way that will not disagree with man's freedom: God may guide an individual to the right path, and He may leave another individual in error. But we cannot expect God to grant guidance to someone and to leave another in error on a random basis.

He may help a person by granting him a clear guidance when such a person is trying to find the truth and willing to follow it. He may leave a person in error when that person is not willing to accept the truth. By this interpretation, there will be no dilemma. The first group of verses would remain without opposition, indicating clearly man's freedom.

Wilson: God is the Creator of the whole universe, all its segments and all its events. No event in this world is outside His creation. Man's will is one of the events which take place in this world. Man, therefore, has no free will.

Chirri: If this is true, we have to ascribe to God all the injustices, aggressions and crimes which man commits. But no believer in God would ascribe to Him our vices and sins.

The truth is that God has created in man the power of choosing, and this means that He granted him a free will. God can direct man's will and make him choose a certain course if He wants to, but nothing in our life indicates that God usually interferes in our will. Since He granted us the power of choosing, we should expect Him to leave us without intervention. This means that He expects us to use our power of choosing and make our own decisions and have our own choices.

Wilson: God knows our future as well as our present and past. He knows what I shall do in the distant future as well as what I am doing right now. He knew before we were born what course we would take after our birth and in the future. Since everything is known to Him in advance, our action must have been predetermined long before we act.

We would be unable to take a new course that is not known to God, nor can we fail to take the course which has been foreseen by Him. Our failure to take the very course which He knew, would be a failure in His knowledge. The knowledge of God never fails.

Chirri: Our knowledge of certain events does not determine those events, nor does our knowledge cause those events to happen. I know, for example, that all the workers at a particular factory eat their lunch at noon. This does not mean that my knowledge or

expectation has caused them to take their lunch at that time. God, no doubt, foresees our future, but this does not necessarily mean that all our future actions are caused by His knowledge. Each and every one of our actions has its own cause, and the main factor is the particular human will which calls for such an action.

In addition to this, God knows that I will do a certain thing by my own free will. Since the knowledge of God does not fail, my action has to be a free action caused by my free will. Should my action prove to be a product of compulsion, the knowledge of God would fail. The knowledge of God never fails; therefore, I will not fail to make my own decision, by my own free will.

Wilson: This discussion has made the issue entirely clear. The last point which you stated is very important. As a matter of fact, the last argument which I introduced confuses the knowledge of an event with its cause, but every event usually has its own cause. We know that God knows that every particular action of ours is to be the product of our own will. And since God has given us the power of choosing, our will must be a free product of that power. The knowledge of God will never fail. Therefore, we will not fail to have our actions as the products of our own free will.

When we subscribe to the doctrine of man's freedom, we will be consistent and safe from contradiction. The Doctrine of the Justice of God could not be reconciled with the Doctrine

of Predestination. We cannot say that man's action is necessitated by God, unless we deny the Divine justice. Since we are not willing to give up the Doctrine of the Justice of God, nor are we willing to believe in contradiction, we have to deny, categorically, the Doctrine of Predestination.

A Light on the History of the Prophethood

Wilson: The history of the monotheistic religions shows that all their prophets came from the Semitic race and that most of them came from the descendants of the Prophet Abraham, either from the children of Isaac or from the children of Ishmael. This might be construed as a privilege by which the Israelites and the Ishmaelites were distinguished from the rest of mankind. But it is very difficult to believe that God would present only these two communities with the heavenly message. God is the Lord of all nations and His message should have been revealed to other nations as well. If the history of religion is correct, there must be some reason for confining the prophethood to these two communities.

Chirri: The history of the human race shows us that the human understanding, in the early times, was incapable of rising above the sensuous surroundings, or of conceiving the high and universal ideas. As for human interactions, the individual was limited to love of family and friendship of relatives All other tribes were strange or gentile to him. National and humane concepts rarely took place in his thinking.

However, some gifted individuals had lived among those people and were capable of profound understanding and rising above the sensuous limitation and ready to take the responsibility of guiding and teaching. Knowing their unusual capacities, the Most Benevolent revealed to them the truth and commissioned them with the hardest task, the guidance of humanity.

These individuals were chosen for their own merits, not for their relation to a particular race or community. As expected, these individuals were confronted with insurmountable difficulties. People were not ready to follow or accept their teachings, and most of them were either like Noah who gained a very small number of followers, or like Abraham, who lived almost as a prophet without followers.

As society refused to change, it is presumed that a prophet like Abraham was required to try to secure the continuity of his religion through his children, Ishmael and Isaac, who faithfully followed the faith of their father and conveyed it to their children. The religious teaching continued to spread narrowly through a tribal line. Centuries elapsed, and the faith neither gained followers from outside, nor was it believed by all the descendants of Abraham.

The heavenly purpose, however, was not to confine the faith within tribal or national borders.

The Most Merciful and Compassionate planned to spread the faith throughout the world and to show all mankind the right path. The Almighty administers the universe through the usual and natural courses and subjects all the events of the world to the law of cause and effect. He preserved the revealed faith and kept it alive, though at a standstill, through a small community, which was blessed by inheriting that faith from its holy father. He caused that faith to inflame and spread when that community grew and acquired a power adequate to the great task of spreading the faith.

That small community was destined to grow through two lines, the Ishmaelite and the Israelite. Both of them were blessed and both were tested and commissioned with the great task of preserving and spreading the faith, but the two tests were not simultaneous. Though Ishmael was the first son of Abraham and acquired a heritage of faith and blessing like that of his brother Isaac, God put off the test of his descendants for many centuries. He was preparing them to continue the mission which the descendants of Isaac had started.

To begin with the line of Isaac, the Almighty God established a covenant with him. From the Old Testament:

"As for Ishmael, I have heard you; behold, I will bless him and make him fruitful and multiply him exceedingly; he shall be the father of twelve princes, and I will make him a great nation. But, I will establish my covenant with Isaac, whom Sarah shall bear to you at this season next year." Genesis, Chapter 21

Wilson: According to your statement, the heavenly purpose was not to confine the faith to one or two communities or nations but to spread the true faith throughout the world and to introduce the heavenly principles to all nations. This, however, does not seem to be the case. The Old Testament repeatedly calls the Israelites God's chosen people. It calls the other people gentiles. This shows that the Israelites were the main concern of the heavenly message.

Chirri: With the covenant which was established between God and Isaac, the children of Israel were supposed to embrace and follow sincerely the heavenly instructions and to lead the rest of the nations to the path of God. But the Israelites did not live up to this expectation. Only a small minority adhered to the heavenly teaching and that minority was incapable of conceiving the faith as universal or humane. As a result, the successive prophets of Israel spoke to their people according to their understanding. Under the circumstances, the faith was characterized as tribal or national; God is God of Israel, and the Israelites are His chosen people. The prophets had endeavored to make the Hebrew community adhere to the faith sincerely. All the prophets of Israel were concerned mainly with that community, and none of the gentile nations concerned them. Even the great Jesus, according to Matthew, had the same attitude:

"Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Cana-an came out of the same coasts. And cried unto him, saying, have mercy on me, O Lord, thou the son of David; my daughter is grievously vexed with a devil. . . But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, it is not meet to take the children's bread and to cast it to dogs." Matthew, Chapter 15

Wilson: The Bible informs us that God had ordered Abraham to harken to Sarah, his wife, and to cast Ishmael in the desert of Paran, where there was neither food nor water. This does not only seem to be unmerciful, but also suggests that God did not have any purpose in Ishmael and his children.

Chirri: The preparation of the Ishmaelites had been started since God advised His obedient servant Abraham to hearken to his wife, Sarah, by taking Ishmael and his mother Hagar away to the wilderness of Paran. The readers of the Old Testament are entitled to wonder about the wisdom of such advice which seems to be very merciless and ruthless. But when we ponder on the subsequent events which took place in history, we may understand the wisdom.

The task of spreading a true religion is the task of transforming the characters of the individuals and changing the lives of the nations. The first thing this task encounters is a disagreement between the teacher of the new ideology and those whom he attempts to influence. Such an attempt usually meets resistance, and it is not unusual for this resistance to lead to an armed conflict. In such a case, the freedom to believe, preach, and practice is threatened, and can be secured and protected only when the camp of the new ideology is ready to accept the challenge and meet violence with violence. The mission, then, needs a heavenly leader supported by a strong, brave and obedient community which is ready to make any sacrifice without hesitation.

From all nations of the Middle East, the Arab nation, for many centuries, had been distinguished and, therefore, qualified for such a performance. The Arabian Peninsula had remained inaccessible to invaders and unsubdued by any foreign power. The individual Arab had enjoyed a freedom rarely checked by rulers. He became self-confident, ready to protect himself and his freedom by his own power and to translate his will into action. A nation composed of such individuals is qualified to carry a great mission; and when it is inspired by a heavenly leader, it would be capable of performing wonders.

To impart the religion of Abraham to that strong and brave nation and to prepare that nation for its great destiny, the Almighty advised His servant Abraham to hearken to his wife, Sarah, by sending his son Ishmael away so he may dwell among the Arabs. Through intermarriage, the descendants of Ishmael were to be united with the Arabs and become a great nation that was destined to bear the great mission in the future .

"And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her: What aileth thee, Hagar? Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him into thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness. . . and he dwelt in the wilderness of Paran." Genesis, Chapter 21.

By placing Ishmael in the Arabian Peninsula, Abraham had planted the seed of his faith in the Arabian soil. To make the seed grow and the faith continue, he laid the foundation of the future by raising the foundation of the Sacred House, the Kaabah, in the midst of Arabia, as the first temple of God in the world. As God foretold Abraham and as Abraham expected, the House attracted the dwellers of Arabia and became the holy center of the country. The holy city of Mecca later was established around it, and since then the call of Abraham is annually responded to by a large number of pilgrims who visit the Sacred House and worship God at His temple. From the Holy Qur'an:

"And when We pointed to Abraham the place of the House, saying: 'Associate naught with Me, and purify My House for those who make circuits and stand to pray and bow and prostrate themselves. And proclaim to men the pilgrimage; they will come to thee on foot and every lean camel, coming from every remote path; that they may witness benefits (provided) for them, and mention the name of God on appointed days over what He has given them of the cattle quadrupeds; then eat of them and feed the distressed one, the needy." 22:26-28

It was heart-rending to Abraham, to settle his first son in the desert of Arabia where there is neither fruit nor water nor town. But he had two goals to accomplish, and each was great enough to make Abraham willing to offer such a sacrifice and to do his utmost.

The first of the two goals was immediate, namely: to establish the Sacred House and to assign to that mosque his son as a guardian who would worship God, conduct the service according to the true religion of God, and teach his children and the people of the country the right principles. By this, Abraham not only widened the scope of his faith but also assured the continuity of that faith. Should the line of Isaac fail in its religious task, the faith may continue through the children of Ishmael in Arabia. From the Holy Qur'an:

"My Lord, I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, Our Lord, that they may keep up prayer; so make the hearts of some people yearn towards them, and provide them with fruits; haply they may be grateful. " 14:37

We do not know the extent of growth of Abraham's faith on the soil of Arabia. History does not inform us clearly on the religious situation in Arabia during the long period which extends from the time of Abraham to the end of the fifth century of the Christian era. In the sixth century we find the majority of the Arabs idolaters. But in spite of this, we find, at the same

time, some rites and practices which could be attributed only to the teaching of Abraham. Among these are the pilgrimage to the Sacred House in Mecca and the circumcision which was performed and practiced by all the non-Christian tribes of Arabia. Along with these rites and practices, we find a small minority among the Arabs, believing in God, worshipping Him, and rejecting idols.

The second goal for Abraham was to prepare the children of Ishmael and the nation with which they were united, for the distant and glorious future-when the Arabic-speaking people would be privileged and honored to have the Final Prophet among them; when they would be ready to receive his great message and spread the word of God throughout the world. From the Qur'an:

"And when Abraham and Ishmael raised the foundations of the House (with this prayer): Our Lord, accept (this service) from us; surely Thou art the All-Hearing, the All-Knowing. Our Lord, and make us both submissive to Thee, and (raise) from our offspring, a nation submissive to Thee, and show us our way of devotion and turn to us (mercifully); surely Thou art the oft-returning (to mercy) the Merciful. Our Lord, and raise up in them a messenger from among them who shall recite to them Thy messages and teach them the Book and the Wisdom, and purify them. Surely Thou art the Mighty, the Wise." 2:127-129

The prayer of the Prophet Abraham was graciously answered in the seventh century AD. The anticipated Prophet had arrived with an unprecedented method of presentation which is capable of supporting the truth, securing the needed freedoms and opening the way for the heavenly doctrines. It is the method of using logic as the main means for convincing and displaying strength in the face of anyone who threatened the sacred freedoms.

Yes, in the seventh century, the world was blessed by the advent of the Final and Universal Prophet Mohammad, who rose from Mecca, the center of Arabia, to shine over the East and the West.

Why Do We Need Prophets?

Wilson: Why does mankind need to have a prophet or a messenger from God? Man is endowed with a mental ability by which he can distinguish between right and wrong. One can say that there is no need for heavenly guidance to tell him what to do or not to do. The average individual is able to conduct himself sensibly, so he may deal with others and with his own family in a rational way without any need for Divine law.

Chirri: The prophethood is needed for many reasons:

1. THERE IS A NEED TO REMIND PEOPLE OF GOD

Theoretically, man is capable of deducing the existence of the Creator through his observation of God's creations on earth. The free human mind is capable of comprehending abstractions and universal ideas. Because of our biological appetites or needs, we are closely bound to the material world. The material attractions of the world divert the best of us. The average person does not seem to be capable of a detached comprehension of his Maker. Nor can we expect the average man to divorce himself from the material things in the world to think clearly about God.

Moreover, the wondrous regulation of the universe implies the existence of an Orderer, the Almighty God. But man is too engrossed in his petty concerns to notice natural laws, let alone think of their origins. Man has become too accustomed to the sun rising in the east to think about why it does. Mankind falls short of the important recognition of the Creator. The universal recognition of His existence by man is not the result of common thinking but due to the teachings of some gifted individuals who succeeded in leading mankind to this conclusion.

2. THERE IS A NEED FOR AN INCONTROVERTIBLE AUTHORITY

People differ in education, abilities, feelings and backgrounds; so they differ in their views. Many important issues concerning man's actions are highly controversial among individuals and groups. Ethics and morals are strongly disputed. Philosophic justifications can be found for almost any viewpoint. Rather than clarifying the issues so that one finds it possible to make a rational choice, the rational philosophies amplify the confusion. Reason and philosophy have failed as a solution for ethical and moral questions. The answers we seek

must come from an incontrovertible authority to which individuals and groups should submit. That authority is God.

3. THERE IS A NEED FOR ADORATION OF GOD

Though a free thinker may be able to recognize God and His greatness, he usually overlooks the importance of adoration. Even if one recognizes the need for adoration, he does not know how to do it. Some people may think it is important to sacrifice and burn animals, others pursue animal passions in the name of God. One believes the ascetic life is loved by Gods while others believe that life is an abomination to God and destructive to the human race. Others adore God by singing and playing instruments, while others believe in submission and kneeling as their form of devotion. The acceptable form of devotion must accord with God's will, not our desires and whims. He should make His will clear to us through a messenger or prophet.

4. THERE IS A NEED TO RESTRAIN THE IMPULSES

Man, unguided and untrained, resembles the animals in his instinctive constitution. Reason is subverted to the service of satisfying his passions unless a restraining element is introduced. Philosophy is not helpful in restraining our passions, since it is available to only a few; nor is there a consistency in philosophy that urges us to control the passions. Some people reach the conclusion that we should strive only for instinctive satisfaction. We are now struggling against such an ultra-materialistic ideology, the doctrines of which discourage the restraint of passions for moral reasons. The ultimate moral and ethical standards all lie with God. When His messenger transmits His word, it will be a sound basis for ending dispute over these matters.

5. THERE IS A NEED FOR INFORMATION ABOUT AFTERLIFE

For a man who believes in God, it is highly probable that his life may continue after death in some form. It is also probable that there will be a Day of Judgment on which man will be rewarded or penalized. If there is such an afterlife, man should prepare himself for the judgment. Only God could know about the existence of an afterlife. Philosophy is of no help here; nor can the human mind deduce the existence of the afterlife from observation or experience in this world. Only God has the certain knowledge. He can transmit this information through a messenger so that mankind will know and will be warned.

The answers to the questions raised above lie with God. He can impart the knowledge to man in any way He desires. One of these techniques is to send a prophet who clearly answers each of the questions as a mediator between God and man. The teachings of such a heavenly messenger would serve the following purposes:

A. To draw the people's attention to the real significance of the great order of the universe, which becomes insignificant to the common man, because of familiarity. The universe is truly infinite and full of wonders; and, if contemplated attentively, it could lead to a strong and sound faith in the Creator. Man's attention can be drawn to those natural signs through the prophet's teachings and directions.

B. To express the moral and ethical standards and codes with which mankind could conform and settle the controversial ethical issues.

C. To make the imperativeness of God's worship evident and to teach us how to perform such adorations.

D. To deliver to us the codes which are needed for curbing our appetites and to stimulate our

aspirations for loftiness and purity which, if progressively increased, could rank us with the angels.

E. To inform us definitely that there is or there is not a life after death. This information could only be received from the Creator Who alone knows whether or not He will create the other world.

Wilson: The heavenly teachings did not serve all these purposes since we still dispute the ethical and moral issues. Disagreement still prevails on the manner of worship of the Creator, His existence, and life after death.

Chirri: These purposes have been satisfactorily served, since a great portion of humanity had agreed on most of the moral issues and believed in the Creator and the Hereafter. With the acceptance of these heavenly principles by such a great portion of humanity, mankind could restrict the loose appetites and moralize the world to some extent.

Furthermore, the heavenly information is necessary even if it does not serve any of these purposes. This holds true because the Creator should bring about the opportunity which may enable us to know Him and help promote our morality, which draws the actual line between human beings and animals. When God creates the other world or plans to create it, He should make it well-known to mankind by His heavenly information, which is the only way we can become aware of it. If the Creator does not send his messenger to transmit to mankind this information, we may be excused when we ignore it, and we will have no opportunity to have a relative perfection. Moreover, if He creates the other world and makes it unknown to us, its creation would be utterly futile.

The historical facts had accorded themselves with this hypothesis, the necessity of the heavenly teachings. Providence did not neglect the human beings since they were in their

primitive stage. Thus, many gifted individuals were chosen by the Creator to perform the great and noble task of reforming and teaching.

Wilson. From the word "prophet" we understand that the prophet is supposed to communicate with God and receive His words. The human ways of communication are physical, either through hearing some audible voice or reading some written words. A prophet is a human being like us. He can hear the voice by his ears and see the written word by his eyes. But God is not physical. He does not speak by voice, nor does He write by hand. How can a prophet communicate with God?

Chirri: A prophet may communicate with God through one of the following ways:

(a) He may receive the revelation mentally. God may show him spiritually some specific truth by creating, in his mind, a clear knowledge of that truth.

(b) God may create some words audible to the prophet, in some non-speaking object. The first revelation that was received by Moses came to him by this method. He heard the words of God coming from a tree.

(c) A prophet may receive a clear message from God through an angel messenger. The Prophet Mohammad received the Holy Qur'an through the angel Gabriel. From the Holy Qur'an:

"And it is not fitting for a mortal that God should speak to him, except by inspiration, or from behind a veil, or by sending a messenger to reveal, by His permission, what He chooses. Surely, He is High, Wise." 42:51

None of these ways through which a prophet communicates with God is usual to the rest of the people, and none of them is beyond the area of possibility. The Creator is able to communicate with His servant in any way He pleases. The recipient of revelation, however, is supposed to have certain qualifications which place him spiritually above the rest of mankind .

Wilson: History has witnessed many individuals who claimed prophethood. These individuals appeared in various periods, and some of them are still alive. We know that some of them were true prophets, and some of them were untrue. How can we distinguish between true and untrue prophets?

Chirri: A prophet is a messenger of God. He is an ambassador of God to mankind. An ambassador is supposed to have some credential papers, some signs which demonstrate his truthfulness. No one should be received as an ambassador on his own claim. Therefore, we find that those individuals who are believed to be prophets were equipped with some unusual

powers which could not be found with other people.

Moses was empowered by God to convert his staff into a serpent, to transform water into blood, and to split the sea with a strike of his staff. Jesus was empowered to cure the sick without medicine, to make the blind see, to bring the dead back to life, and, according to the Holy Qur'an, to speak to the people while he was in the cradle. Mohammad was equipped with the superb speech, the Holy Qur'an, which challenged mankind to produce its like in the Arabic language.

Wilson: Should the prophet be human or may God send to mankind a non-human messenger?

Chirri: A prophet is an example to mankind. He should share with them the same nature, the same ability, and the same limitation. An attractive example to the people must be obtainable. It must have the capability of inducing the people to follow it. Should the prophet be from a different nature, people will not attempt to follow his example. A relative perfection shown by a prophet should be possible for his followers. Should a human being show me a high degree of virtuous life, I may be tempted to try to attain that degree. He and I are human. What is possible for him is possible for me. But if an angel shows me a high degree of morality, I may not attempt to follow his example. What is possible for him may be impossible for me; he is not from the same nature.

There is another reason to believe that mankind should receive human prophets: We have advanced that a prophet is expected to substantiate his truthfulness by showing people unusual performance. By doing so, people would know that he is empowered by God because what he does is beyond his natural ability. This will not work if the prophet is non-human,-let us say an angel. A human prophet may, for example, show his truthfulness by taking an unaided flight. Should an angel do the same, it will not demonstrate his truthfulness. Such a flight will not necessarily be beyond his natural ability, since he may not be affected naturally by gravitation.

Wilson: What does the belief in the prophethood include from the Islamic point of view?

Chirri: The belief in the prophethood, from the Islamic point of view, includes the following:

1. The belief in the prophethood of Mohammad. Mohammad is a major prophet sent not only to a particular nation, but to all mankind. From the Holy Qur'an:

"Say: O mankind, surely I am the messenger of God to you all, of Him, Whose is the kingdom of the Heavens and the Earth. There is no god but He; He gives life and causes death. So believe in God and His messenger, the unschooled prophet who believes in God and His words, and follow him, so that you may be guided aright." 7:158

2. The belief in the prophethood of all the prophets who came before Mohammad because they are recognized by the Holy Qur'an:

"Say: We believe in God and (in) that which has been revealed to us, and (in) that which has been revealed to Abraham and Ishmael and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord. We do not make any distinction between any of them, and to Him do we submit." 2:136

3. The belief in Mohammad as the final of the prophets whose death brought the prophethood to a close. From the Holy Qur'an:

"Mohammad is not the father of any of your men, but he is the messenger of God and the 'Khatam' of the prophets, and God knows all things." 33:40

The word Khatam means the seal which closes a container or the seal whose imprint confirms the authenticity of certain contents of a written document or a message. Sealing for closure or for confirmation comes at the end of what it closes or confirms.

The Prophet Mohammad said to his cousin Ali:

"Thy position from me compares to the position of Aaron from Moses, but there will be no prophet after me. "

The Prophet Mohammad

Wilson: The history of the Prophet informs us that at the age of forty, while he was worshipping on Mount Hira, the light of God shone upon him and he heard the voice of the Truth. At that moment his commission as a messenger of God to mankind commenced. What did the message of Hira reveal to Mohammad?

Chirri: The message of Hira revealed to the new prophet the facts that belong to the true concept of the True God: The power of creation, the power of transforming clay into a human being, and the power of making the matter conscious of itself and of the world. The power of making the matter conscious is clearly demonstrated by the human knowledge and the human capability of writing, which is the foundation of the world civilization. From the Holy Qur'an:

"Read in the name of thy Lord Who creates, Who created man out of clay. Read and thy Lord is the Most Generous,-Who taught by the pen. Who taught man what he knew not." 96:1-5

Wilson: How does Mohammad stand among the prophets?

Chirri: He stands in the record of the major prophets with clear distinctions:

1. He is a part of both world and religious histories. His message was an important factor in changing the history of the world, and no historian doubts his existence and his role in world events.

2. He is the only prophet who witnessed with his eyes the growth of his religion until it was adopted by a whole nation during his lifetime.

3. He is the universal prophet who was sent, not to a particular nation, such as the Arabs or the Hebrews, but to all mankind. From the Qur'an:

"Say, O mankind, I am the Messenger of God to you all, of Him Whose is the kingdom of the heavens and the Earth...." 7:158

4. His message clearly opposed all sorts of racial discrimination. Removal of all social barriers is an essential part of his message. White, black, red, and yellow are equal.

No race is superior to another race, and no nation is inferior to another nation. Man is to be praised or blamed only for what he does by his own choice. Being related to a particular nation or race is not our choice, nor is it of our own making. Our distinction can come only through our good deeds.

From the Holy Qur'an:

"Certainly, the noblest among you in the eyes of God is the most righteous of you." 49:13

5. He founded and established, during his lifetime, a powerful state, based on high ideals. The Muslim state was born in an age in which the government was conceived as a ruling body, superior to the people and imposed on its subjects without their choice. The people themselves never conceived their equality to their rulers, nor believed their equality to one another. In the teaching of Islam, the opposite is true. The government is a fruit of people's belief in one set of guiding principles. It is the legitimate child of their spontaneous cooperation for promotion of such principles. Thus, the promoters of such principles are related to each other and considered to be one brotherhood.

6. He defeated all his opponents, and no party was able to defeat him.

7. He is the prophet who declared the religious freedom when he was powerful enough to deprive many people of such a freedom. He and his followers were persecuted for thirteen years. He never spoke of religious freedom when they were subject of persecution. When he defeated all his opponents and was able to penalize the oppressors, he announced the following declaration:

"There shall be no compulsion in religion; the right direction is, henceforth, distinct from error." 2:256

8. He is the only prophet who declared himself as the Final Prophet whose death concludes the long history of prophethood. Prophethood was claimed by many individuals after Mohammad, but none of them was able to substantiate his claim. And now, after so many centuries since his death, Mohammad is still standing in the history as the Final of the prophets.

9. He is the only Prophet who introduced to the world a book that does not contain any human word. The Qur'an is not a dialogue between God and man, as the rest of the holy books; it is only the words of God which He put in the mouth of Mohammad to be transmitted through him to mankind.

Wilson: It is puzzling that the prophets who preceded Mohammad such as Moses and Jesus

had been empowered to perform remarkable and supernatural works, while Mohammad did not show, or rather did not rely on miraculous actions. He only relied, in proving his prophethood, on the Qur'an. Why didn't he perform miracles similar to those of Jesus and Moses?

Chirri: There are two reasons for the difference between the type of Mohammad 's miracle and the types of miracles of those prophets who preceded him:

1. The miracles of Jesus and Moses, it is true, were very remarkable; but the fact remains that in spite of their remarkability, they did not induce the people of their times to believe in those prophets or to adhere to their teachings. History informs us that the Israelites did not follow the Prophet Moses after he showed them all his wonders. After they crossed the sea on their feet, they showed no true adherence to his teaching. After he went to the mountain to receive the commandments, he came back to find them straying from the Divine road. Jesus was followed by multitudes, but when the crisis came, he was deserted even by his own disciples.

People, in general, never were induced by those wonders to adhere to the heavenly teachings. When they witnessed supernatural performances, the majority of them called their performers magicians and impostors.

Had the same kind of miracles been repeated at the time of Mohammad, it would not have produced better results than it did before. For this, the type of miracles had to be changed .

2. Suppose that those miracles of Moses and Jesus were very productive, causing their witnesses to believe in the truthfulness of their performers. The fact remains that they were not permanent but only temporary miracles. No action can be seen twice. No action would last long. Making a blind see his way or bringing a dead back to life is a remarkable action, but such an action disappears as soon as it is done. As soon as the action is finished, it becomes history. Those who did not see it have to rely on the testimony of those who had seen it.

A prophet that will be followed by another prophet may rely on a remarkable performance in convincing his contemporaries. He does not have to worry about the future generations who will not see his miracles, because he can rely on the prophet who will come after him at a different period. The subsequent prophet will perform his own miracles, and he will endorse the prophet who preceded him.

With Mohammad, the case is different. He was the Final of the prophets. He could not rely on any miraculous action, because no action can last long enough to be seen by other generations. Nor could he rely on the endorsement of a subsequent prophet, because he is the Final of the prophets. He had to rely on some miracle, but his miracle must be from a different type. It has to be a lasting miracle to be witnessed and tested by the future

generations as well as by his contemporaries.

In a time when there was neither camera nor film to make one action witnessable at various times, we cannot conceive any kind of lasting miracles except the type of speech. When a speech is superb and recorded in a book, its superiority can be witnessed and tested at any time by any generation. If it is unmatchable, it will stay so forever, and its superiority can be judged by all generations. This is the type of miracle which is fitting for a final prophet, and this was the reason why Mohammad was equipped with the Holy Qur'an as evidence of his truthfulness.

More Evidence on His Prophethood: Predictions Dealing with the Future of the Qur'an

Wilson: With the appreciation of the Arabic-speaking people and their respect for the Qur'an, I am inclined to believe in its superiority. As a matter of fact, history does not record any successful attempt by any individual or group to match the Qur'an. We know that the Arabic-speaking people were not all Muslims at any time. We know also that the Arabs at the time of Mohammad were very skillful in oratory, and we know that the majority of them were violently opposed to Islam. The Qur'an challenged them and the future generations to match it, but it seems that the opponents of Islam did not accept that challenge at any time.

The superiority of the Qur'an is a fact and beyond any reasonable doubt. But I would like to know if the Qur'an has anything, besides its superiority and beautiful style, that supports its being a true revelation of God and that Mohammad is truly His prophet.

Chirri: There are in the contents of the Qur'an more than one prediction dealing with the future, and those predictions are fulfilled. Knowledge of the future is possible only to God and unavailable to any human being.

Man has advanced so far in science and technology to a stage undreamed of before. With all his advancements in knowledge, he is still unable to foresee the future. The most civilized nations wage wars against each other, and none of them is assured of victory. Should the knowledge of the future be available to them, they would have avoided destructive wars. A nation that foresees its defeat would refrain from entering any war that will be concluded by its defeat .

To recognize the human inability of foreseeing the future, we need only to remember our election campaigns. In spite of all the information which is obtained through our modern media and scientific methods, none of the candidates is sure of his victory or defeat until the votes are counted .

There is a great deal of information contained in the Holy Qur'an dealing with the future which could not be humanly predicted. Those predictions were fulfilled, and their fulfillment indicates that the Qur'an is a true Divine revelation and that Mohammad is a true messenger of God.

Some of those prophecies deal with the future of the Holy Qur'an itself. Of these prophecies are the following:

1. *"Certainly We have revealed the Reminder (the Qur'an), and we shall preserve it."* 15:9

This verse informs us that the Qur'an shall not perish. It shall not disappear from this world, and it will last and continue forever.

This prediction was actually the opposite of what was humanly expected. The Qur'an was introduced by a prophet who was unschooled and unable to read or write. He introduced it in a language of an illiterate nation. The Arabs at the time of the Prophet did not have a hundred readers in a million. In addition to this, the overwhelming majority of that nation was standing against the Prophet and his book, and so was the rest of the world. Under these circumstances, such a book was expected to perish and disappear. The chances of its continuity for so many generations were very slim.

2. The following verse explains:

"It (the Qur'an) is an invincible book. Falsehood does not invade it neither from before it nor from behind it, a revelation from a Mighty, Praised One." 41:41-42

This verse informs the world that the Qur'an will not be interpolated by words that had been said before the time of its revelation nor by words that will be said after the time of its revelation. It will be pure and will continue so forever.

This, also, was a prediction contrary to what was humanly expected. A book, introduced under the circumstances which we advanced, could not be humanly expected to stay pure without any interpolation.

There was no printing-machine at the time of revelation, nor such a machine was invented until several centuries after Mohammad.

History shows us that no holy book had remained pure without interpolation. The holy books had undergone many changes in many centuries. The Qur'an was expected not to be exceptional.

The two prophecies had been entirely fulfilled. The fulfillment of the first is self-evident: The Holy Qur'an did not perish. It lived and remains a highly living book. Actually the life of the Qur'an is so rich that it may be the most recited book in the world. Every Muslim is expected to pray five times a day, and each prayer includes a recital from the Holy Qur'an. Hundreds of millions of Muslims perform their daily prayers, and hundreds of millions of times the Qur'an

is daily recited.

The fulfillment of the second prophecy is quite obvious. The Holy Qur'an remained unchanged. No human word was inserted into it. Even the critics of Islam testify for the remarkable purity of the text of this great book. The words of the Qur'an which we read now are exactly the same words which were recited by the Prophet Mohammad himself, without subtraction or addition.

3. The Holy Qur'an contains many statements by which the opponents of Islam were invited to produce any Arabic discourse that would compare to the Qur'anic discourse. One of these statements is the following:

"Say: If all men.... will unanimously determine to challenge the Qur'an, they will not produce its equal, even if they combine their efforts." 17:88

This statement not only challenges mankind to compose speeches and discourses comparable to the Qur'an, but also predicts clearly that any such attempt will fail, and the Holy Qur'an will remain superior to all other Arabic discourses.

This statement is very far reaching. It tells that the Holy Qur'an will not be equalled, neither at the present nor in the future. Such a statement is a prediction in a very unexpected direction. We know that the human talent and skill are always evolving and improving. This is true in any field. A scientific invention, regardless of its remarkability, is always expected to evolve and improve through additional knowledge and technology. The first plane that took off the ground, no doubt, was very remarkable, but it cannot compare to any of the planes of today.

Let us assume that the inventor of that first aircraft had predicted that his plane will not be equalled in the future. Such a prediction would be very absurd and will be disproved within one decade because it is opposed to the natural course. Mohammad recited this statement which is contrary to the natural course. He uttered these words about fourteen centuries ago, but his statement is still standing, and the events of the world could not disprove it. On the contrary, the statement now appears to be more meaningful than ever before. The older the prophecy becomes, the more truthful it will appear.

There is another amazing point in this prophecy. It is conceivable to challenge a certain class of people in a field which is not accessible to everyone, such as a special scientific field. We may conceive a gifted scientist, discovering a scientific secret not accessible to any other expert in that field. If such a scientist claims a permanent superiority in his invention, he would be challenging just a limited number of scientists.

With the Qur'an the case is different: There is nothing special in it; its discourse is composed of words and sentences with orders known, not only to a limited number of experts, but to all

Arabic-speaking people. There isn't any secret that is hidden from the rest of the people. All of it is known. The challenge, therefore, is not directed to a limited number of people; it is directed to the millions in every generation. With such a universal challenge, in no field of specialization, the failure to produce a match to it is much more remarkable than the failure of a few experts in a field of specialization.

This would be more amazing when we remember that no scientific secret or discovery has remained unmatchable. The highest secret in this century was the secret of the atomic bomb. It was the most important discovery or invention in this century. In spite of its great importance, it could not be kept exclusive for the country which produced it. Other countries tried to produce the same and succeeded.

Why did the Holy Qur'an remain superior and beyond any other Arabic discourse? How did mankind refuse to accept the challenge?

Either the Qur'an is truly superior and beyond the reach of any talented individual or group in any generation (and this means that it is a miraculous book), or it is within the reach of the people, but God miraculously prevented mankind from producing a similar discourse. In either case, the prophecy has been fulfilled, and the Qur'an is still standing unequalled.

More Evidence: Forecasting the Future of Islam

Wilson: From reading the history of Islam, it seems that the future of the new faith and of its followers was very doubtful at the time of the revelation. The success of Islam afterwards and the growth of the numbers of its followers were unexpected. I often wondered if the unexpected success and rapid growth of Islam were foreseen by the Prophet and forecast by the Qur'an.

The forecast of this would be an impressive evidence on the truthfulness of Mohammad, because the future of the whole faith and its followers seemed to be very dark at the time of revelation.

Chirri: The Holy Qur'an contains definite prophecies dealing with the future of Islam and its followers.

One of those prophecies deals with the future of the Muslims. It assures the Muslims of a future religious freedom and promises them a mighty state:

"God has promised those of you who believe (in Islam) and do good that He will surely make them rulers in the Earth, as He made those before them rulers, and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them the feeling of security in exchange of their fear, so they will worship Me, not associating aught with Me; and whoever is ungrateful after this, they are the transgressors." 24:55

When this prophecy was revealed, the followers of Islam were a very small minority of the inhabitants of Al-Hijaz. It was revealed, approximately, in the fifth year after the Hijrah when the Muslims were a few thousands, bitterly antagonized by all the inhabitants of Hijaz and the rest of the Arabian Peninsula. None of the Muslims at that time had a feeling of security, nor were they able to practice their religion freely. There was nothing indicating that such a hated and bitterly fought minority would survive, nor was the future of this new religion humanly predictable.

In spite of all these facts, the prophecy was revealed in a definite and unconditional form.

More prophecies are contained in the following verses which predict the triumph of Islam and the defeat of its opponents.

"They desire to put out the light of God with their mouths, but God will perfect His light, though the disbelievers may be averse." 9:32; 61:8

"He is the One Who sent His Messenger with the guidance and the true religion, to make it outweigh all other religions though the polytheists may be averse." 9:33; 61:9 *and* 48:28.

The first verse predicts that the opponents of Islam will not succeed in putting out the light of God, nor will their attacks hinder its growth. God will make His light, Islam, perfect, though its opponents will oppose it strongly. They may argue, fight, assail and mobilize all their intellectual and material forces, determining to revoke Islam, but all that will not extinguish its light, nor will that prevent it from becoming full.

Both verses predict definitely and unconditionally the victory of Islam over its opponents.

When this prophecy was revealed, the small Muslim community was defending itself against the Polytheists and other hostile elements in Arabia. Afterwards it had to defend itself against the Persian and Byzantine Empires.

Each of these powers was incomparably greater and richer than the Muslim state. The Persian and Byzantine Empires were the outstanding forces in the world. To defeat them both is to defeat all considerable forces in the world and to become the world's superior power. This would fulfill completely the meaning of the prophecy, but this was seemingly impossible. We always expect the defeat of any single and relatively weak army when forced to combat on more than one field more than one superior power. This becomes clear when we remember that the mighty German army had been defeated twice in the twentieth century, only because it was fought by stronger allies on more than one front.

It may be the most remarkable military event in history, that the inhabitants of Madina and Mecca, whose number did not exceed a few thousands, could defend themselves, after the death of the great Prophet, against the attacks of the apostate Arabs. With the exception of the Muslims of these two cities, almost all the Arab nation had apostatized after the death of the Prophet.

The Muslim state was compelled, afterwards, to fight against the Byzantine and Persian Empires. These two great empires fought the Muslims simultaneously on two different fronts. The scanty Muslim forces were forced to divide themselves in order to maintain the defense. The result was a wondrous military phenomenon. The two great powers were vanquished and Persia was completely defeated. Within one hundred years, the vast area extending from the Atlantic Ocean to India, came under the rule of Islam. Those poor and helpless people, at the time of the revelation of this prophecy, suddenly became the superior power of the world. The Prophet, relying on the heavenly information, had forecast this triumph which took place after

his death. Speaking to Odey, son of Hatam (a Christian chief who joined the new faith afterwards), the Prophet Mohammad uttered the following:

". . .Thou dost not incline to Islamism," continued Mohammad, "because thou seest we are poor. The time is at hand when true believers will have more wealth than they know how to manage. Perhaps thou art deterred by seeing the small number of the Muslims in comparison to the number of their enemies. By God, in a little while, a Muslim woman will be able to make a pilgrimage on her camel, alone and fearless, from Kadesia (Iraqi area) to God's temple at Mecca. Thou thinkest, probably, that the might is in the hands of the unbelievers; know that the time is not far off when we will plant our standard on the white castles of Babylon." (1)

(1). *Life of Mohammad* by Washington Irving, chapter 32.

Information About the Future of the Prophet and the Prophethood

Wilson: So far we have discussed two types of Qur'anic statements prophesying unexpected futures: one dealing with the fate of the Qur'an itself, and another dealing with the future of Islam. Does the Qur'an offer any prediction about the future of the Prophet himself?

Chirri: The Holy Qur'an contains a very clear information that deals with the safety of the Prophet Mohammad:

"O Messenger, deliver that which had been revealed to thee from thy Lord; and if thou do not, thou hast not delivered His message. And God will protect thee from all men. Surely God guides not the disbelieving people. " 5:67

The verse assures the Prophet Mohammad a full protection against all human beings. No human power, according to the prophecy, can destroy the life of Mohammad. Should the Prophet die in the battlefield or be assassinated, the statement would be untrue and the prophethood disproved.

With the conditions under which the Prophet lived, the prophecy was contrary to human expectancy. From the time Islam was publicly proclaimed, the Prophet was faced with a public hostility. He was singled out as the sole enemy of the Meccans. His life became surrounded with dangers. He lived constantly under threat and for many years without any physical protection. When his defender, Abu Talib, died, he could not even find a temporary protection in the holy sanctuaries in order to deliver his message to the pilgrims.

The important leaders took a solemn pledge to hunt him down and kill him. When he escaped, a great reward was announced for his capture, dead or alive. Before departure to Madina, Mohammad's life was certain to be taken, and Islam was expected to be wiped out while it was still only a spark.

After arriving in Madina, the battles began and the Muslims were thrown into open and violent conflict, in which they were always greatly outnumbered. The Meccans managed to set the desert tribes against the Muslims. Moreover, the rulers of the Non-Arab nations were vehemently exasperated by the very strong language Mohammad used in inviting them to

embrace Islam. An example of these invitations is his message to Heraclius, the Byzantine Emperor:

> "In the name of God, the Beneficent, the Merciful. From Mohammad, the son of Abdullah, the Apostle of God, to Heraclius, the great of the Romans. Surely I send you the invitation of Islam. Be Muslim, and thou will be safe. God will reward thee twice. If thou turn away, thou will be burdened with the sins of thy subjects. People of the Scripture, come to an equitable word between us and you: That we shall worship none but God, and that we shall associate naught with Him, and that we shall not take each other for lords besides the Almighty God. But if they turn away, then say: Bear witness, we are Muslims." Life of the Prophet Mohammad, Mohammad Hussein Haikal, 3rd ed., p. 371

Despite the dangers with which the Prophet was surrounded, he lived an ordinary life. He had no bodyguards and fought in battle, sometimes in the front lines. He walked the streets after dark and dwelt in an unguarded home. There was abundant opportunity for assassination, and numerous attempts were made. A few of these attempts will be mentioned, and they are selected from many occurrences:

One day he was sleeping alone at the foot of a tree, at some distance from his camp. He was awakened by a noise and lo ! he beheld Durthur, an enemy warrior, standing over him with drawn sword. "O Mohammad," cried he, "Who is there to save thee?" "God," replied the Prophet. For some unknown reason, Durthur let his sword fall, which was instantly seized by the Prophet. Brandishing the weapon, he exclaimed in turn, "Who is there now to save thee, O Durthur?" "Alas! No one," replied the soldier. "Then learn from me to be merciful. " So saying, he returned his sword to him. The heart of the soldier was overcome. He acknowledged Mohammad as a true prophet and embraced the faith. (1)

On another occasion, Mohammad went accompanied by some of his followers to visit a non-Muslim tribe. A meal was prepared outside, in front of the mansion of the chief of the tribe. The Prophet knew that he had been treacherously decoyed hither and was to be slain as he sat down to eat. It is said that he was to be crushed by a millstone flung from the terraced roof of the house. Without intimating his knowledge of the treason, he left the company abruptly and hastened back to Madina. (2)

More than once, Mohammad was abandoned in battle when his warriors left him almost alone against thousands of pagans. At such times, he was the target of the enemy forces and was extremely vulnerable.

Had Mohammad been trying to perpetuate a lie, he might have chosen a prophecy more likely to prove true than that he would be protected against harm in such situations. Mohammad was sure of God's protection, and the prophecy was fulfilled.

Wilson: Does the Qur'an offer any information about the future of the prophethood in general?

Chirri: The declaration which states the finality of the Prophet Mohammad is a clear information about the future of prophethood:

"Mohammad is not a father of any of your men, but he is the Messenger of God and the 'Khatam' of the prophets, and God is Ever-Knower of all things." 33:40

The word Khatam, as advanced, means the seal which closes a container or the seal whose imprint confirms the authenticity of certain contents of a written document or a message. Sealing for closure or for confirmation comes at the end of what it closes or confirms.

The Prophet Mohammad said to his cousin Ali:

> "Thy position from me compares to the position of Aaron from Moses, but there will be no prophet after me."

To declare that Mohammad is the final of the prophets is, actually, an information about the very far future of the prophethood. It informs that the world shall not witness a prophet after the death of Mohammad, and that God will not send any messenger to mankind, subsequent to him. Thus the long history of the prophethood will come to a close by the death of Mohammad.

This is a prophecy in an entirely unexpected direction. We should expect God to continue sending His prophets to mankind. He sent many prophets before Mohammad, and we normally expect Him to continue doing so after the death of the Prophet Mohammad. The human generations, before Mohammad, were not more entitled to heavenly messages than the generations subsequent to him. As a matter of fact, Materialism in the modern age is much greater than it was before Mohammad; therefore, a spiritual revelation would be much more needed than ever before.

The complexity of the causes in this area is entirely beyond the human knowledge. No human being is able to know how God determines to send a prophet to mankind. The knowledge of this is exclusive only to God.

Wilson: An impressive prophecy usually deals with some specific event that may take place at a certain time. The information which the verse contains does not deal with a specific event that will take place at a particular time. It does not tell us of something that will happen. It is a negative information, telling us that no prophet will come after Mohammad.

Chirri: To give a positive information is much easier than to give a negative one. Let us

illustrate that by an example of information that deals with the past rather than the future: It is much easier to say that Mr. Smith drove a car than to say that Mr. Johnson never drove a car. To be truthful in the positive one, one needs to see Mr. Smith once driving a car. To say truthfully that Mr. Johnson never drove a car, one needs to know all the past of Mr. Johnson.

Let us deal with a future information. We may predict that there will be, within fifty years, a genius scientist from among the people of Detroit. This is much easier than to say that there will be no genius scientist in Detroit within fifty years. Such information requires an extensive knowledge about the millions who will live in Detroit within that period. Such knowledge is actually beyond our reach.

Suppose that we make a wider prediction. Let us state that the United States of America or the whole world will not have any genius scientist for fifty years. Such a prediction would obviously be absurd. If we predict that the whole world will not have such a scientist forever, the absurdity of our prediction would be self-evident.

Such is the declaration of the finality of the prophethood of Mohammad. It deals not only with a limited future of a particular nation; it deals with the unlimited future of the whole world. The whole world, it actually says, will not witness another prophet after Mohammad, until the end of the world. Mohammad himself was humanly unable to foresee such a future. The prediction was not his. It is a revelation of the only One Who knows the future of mankind.

This prophecy has been fulfilled. The world, for the last thirteen centuries, did not witness one single prophet.

Wilson: Many individuals after Mohammad claimed prophethood. Some of them lived in this century and some of them are still living. Does not their claim affect the truthfulness of the prophecy?

Chirri: The claim of prophethood does not amount to anything and will not affect the truthfulness of this prophecy, unless such a claim has been proven. It is a fact that hundreds of individuals proclaimed their prophethood, and some of them had lived at the time of the Prophet Mohammad himself. It is also a fact that none of those individuals could prove their prophethood. Most of them have been disproved, and their claims died with them. The disproval of their claims is, by itself, another evidence on the truth and the fulfillment of this prophecy.

Wilson: The absence of prophethood in the last thirteen centuries is not a conclusive evidence of the end of prophethood. This vacuum in the past does not mean that mankind will not receive more prophets in the future. Should any messenger come in the future, his advent will disprove the declaration.

Chirri: The finality of the prophethood of Mohammad was not evident at the time of the Prophet himself because the advent of other prophets was highly probable. And so it seemed within the first few centuries, subsequent to his death. By the lapse of a thousand years from the death of the Prophet, the advent of more prophets became less probable. Separation between two prophets before the time of Mohammad never reached a thousand or even seven hundred years. There was only about four hundred years between Abraham and Moses. Hundreds of prophets came successively between Moses and Jesus. The separation between Jesus and Mohammad did not reach six hundred years.

The need for prophets is always standing. The absence of the prophethood within a thousand years, in spite of the need of the human race for guidance, is very unusual. It suggests a certain relation between this long vacuum and the finality of the Prophet Mohammad. The relation between the finality of the Prophet Mohammad and the absence of the prophets for such a long period is very obvious. By the lapse of more than thirteen centuries, the truthfulness of the prophecy has become more evident. The older this prophecy becomes, the clearer its truth will be. The truth of the declaration has passed the stage of any reasonable doubt. The probability of the advent of future prophets now has become negligible.

Wilson: I may agree with you that though the advent of more prophets is possible, it is less probable than before; and it seems that it is unlikely to happen in the future. But I would like to know the reason for the conclusion of the prophethood by the death of Mohammad. Mankind still needs spiritual guidance and, actually, with the rise of Materialism in the modern ages, mankind needs such guidance more than ever before.

Chirri: I do not know the exact reason for the conclusion of the prophethood. It may be the universality of the prophethood of Mohammad. All the previous prophets were sent to particular communities or nations. All the Israelite prophets were sent to the Hebrews. None of them were sent to the whole human race. Even the great Jesus, according to the Gospel, said:

"I am sent only to the lost sheep of the house of Israel."

Only Mohammad came as a universal prophet who was sent to no particular nation or region but to all mankind. From the Holy Qur'an:

"Say: O mankind, surely I am the Messenger of God to you all, of Him, Whose is the kingdom of the Heavens and the Earth." 7:158

By reaching the degree of universality, the prophethood has reached its highest stage. It may end at that stage. The message is directed to the whole human race. Mankind no longer lacks the spiritual guidance. The guidance has become available to all nations and to every individual. What mankind needs is not a new guidance, but the acceptance of the available

guidance.

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(1). *Life of Mohammad* by Washington Irving, chapter 18.

(2). *Life of Mohammad* by Washington Irving, chapter 21.

Prediction of a Christian Triumph

Wilson: I often wondered about some Qur'anic verses which are contained in chapter 30. The verses deal with the future of the Romans and predict their triumph over their opponents:

"The Romans are vanquished in the nearby land, and they, after their defeat, will gain victory within nine years. God's is the command before and after. And on that day, the believers will rejoice for God's help. He helps whom He pleases, and He is the Mighty, the Merciful. (It is) God's promise. God will not fail in His promise, but most people know not ." 30:1-6

I like to hear your comment on these verses which seem to contain a very definite prophecy, as I would like to know if that prophecy has been fulfilled.

Chirri: In the first decade of the seventh century, a war between the two great powers of the time, the Persian and Byzantine Empires was started. The war continued for more than twenty years, and the Persians were mostly victorious. The *Encyclopaedia Britannica* describes the situation:

> "The Persian armies plundered Syria and Asia Minor, and in 608 advanced to Chaledon. In 613 and 614, Damascus and Jerusalem were taken by the General Shahaboraz, and the Holy Cross was carried away in the triumph. Soon after, even Egypt was conquered. The Romans (the people of the Byzantine Empire) could offer but little resistance, as they were torn by internal dissensions and pressed by the Avars and Slavs. "

The verses from the Qur'an cited were revealed in the sixth or seventh year after the first revelation came to Mohammad. (This means that these verses were revealed in 615 or 616.) The prophecy contained therein is definite and unconditional. It states that the vanquished Romans will obtain a decisive triumph over the victorious Persians within nine years from this revelation.

Once again the prophecy was made in a direction contrary to the expected outcome of the conflict. It was to be expected that the Romans would be defeated completely, since the Persian forces had already reached the very gates of Constantinople. At that time even the Roman leaders had little hope of eventual victory.

The Roman leaders, with all their military skill and information about that war, could not anticipate their victory. Clear information was unavailable to Mohammad because radio, television, press and efficient postal system did not yet exist. Mohammad, living in Mecca and very far from Constantinople, made the prediction of triumph within a stated time.

The prophecy was fulfilled within nine years after it had been made. Heraclius, the Roman Emperor, advanced to Northern Media, where he destroyed the great fire temple of Gondzak; then in 623 he recaptured all of the lost ground.

Wilson: The above quoted verses indicate that the Muslims were very concerned for the defeat of the Romans at the hand of the Persians. The prophecy seems to have been revealed as a condolence to the Muslims, since it states that the believers in Islam will rejoice for the victory of the Romans.

This actually announces a true love on the part of the Muslims towards the Christians.

Chirri: Your statement is true. The Muslims actually were very saddened by the news of the defeat of the Christians at that time. The Christians are followers of the scriptures, and the Muslims are followers of the new scripture, the Qur'an. Both share many beliefs. The Muslims, therefore, felt that there is a close bond between them and the Christians. They felt that the Christians are their brothers in religion.

The news of the defeat of the Romans was a good tiding to the idol-worshippers. They rejoiced at the defeat of the Christians and classed them with the Muslims, their enemies, because both Muslims and Christians are followers of the scriptures and opposed to idol-worshipping.

This relation between the Muslims and the Christians was only natural. Had the Christians accepted Mohammad and received his truth with open hearts, as the Muslims accepted the truth of Jesus, the brotherly relation could have continued between the followers of the two faiths. Unfortunately, the Christians refused to recognize the prophethood of Mohammad and to accept his truth. This and the subsequent events which took place after the death of the Prophet changed the natural atmosphere between the Muslims and Christians.

More Evidence: Revealing Unknown Facts

Wilson: Does the Holy Qur'an contain any information dealing with facts known to our scientific age but unknown to the world at the time of Mohammad? The existence of this type of information, if any, would be additional evidence on the prophethood of Mohammad. It is impossible for an unschooled person such as Mohammad, who lived in the seventh century, to know what would be discovered by modern scientists. Any information of this sort would be very convincing evidence on the soundness of the message of Islam.

Chirri: The reader of the Qur'an may find more than one reference dealing with certain facts, some of them have been discovered recently, and some of them are still in the stage of anticipation.

Modern science is looking now, though without certainty, for the time when we will find living beings on some other planets. The scientists of today are not sure of the existence of any biological life on planets other than ours, but to them this is highly probable.

As a matter of fact, one of the Russian scientists claimed that he received signals from outer space, and he thought that the source of those signals is some living being located on a different planet. The scientist may be able in the near or remote future to find and meet other living beings on planets other than ours.

What we are hoping to discover in our scientific age was forecast over thirteen centuries ago in the Holy Qur'an:

"And of His signs is the creation of the Heavens and the Earth and what He has spread forth in both of them of walking biological beings, and He is All-Powerful to gather them together, when He wills." 42:29

The verse informs us of the existence of biological living beings who walk on their feet in the heavens and the earth, and that it is possible for the living beings who are stationed on our planet to join the ones who are stationed in the heavens.

One of the scientific discoveries of our modern age is the existence of sex in the plants as well as in the animal kingdom. The entire pollen grain, the scientists say, is composed of cells which have the reduced number of chromosomes. Two of these cells are male cells. To

function in reproduction, the pollen must fall on the stigma of some flower and develop a tube down through the stigma and other tissues until it reaches the egg. The two male cells pass down through this tube, usually near its growing tip. One of them fertilizes the egg, and from the combined cells, an embryo develops. The other male cell unites usually with two other cells near the egg, in the middle of the embryo sac, and the triple product forms the nutritive part of the seed.

The existence of male and female in plants was entirely unknown before the advance of modern science. But the Holy Qur'an clearly states the existence of sex in the plant kingdom:

"Glory be to the One Who created all pairs of males and females of what the Earth grows and of themselves and of what they know not." 36:36

At the time of the Prophet Mohammad, no one had any knowledge about the conditions of outer space. People used to think that the more man ascends to the sky, the more he may find air and the more he would be able to breathe. Now we know that outer space does not contain air, and that if a person ascends into the sky, he may suffocate through lack of oxygen.

The Holy Qur'an, however, has a clear indication of this fact:

"So whomsoever God chooses to guide, He opens his heart for Islam, and whomsoever He chooses to leave in error, He makes his chest close and narrow as if he is ascending in the sky. Thus, does God lay penalty on those who do not believe." 6:125

The narrowness of the chest of a person who ascends in the sky means his incapability of breathing which was contrary to the prevalent concept about outer space at the time of Mohammad.

The Bible Testifies for Mohammad

Wilson: The evidence which has been discussed is very convincing and offers a great support to the prophethood of Mohammad. The superiority of the Qur'an itself is primary evidence of this truth and so are the many quoted prophecies. I wonder if the Old and the New Testaments contain any prophecy foretelling the advent of the Prophet Mohammad.

Chirri: There is in the Bible more than one statement which indicate the expectation of the Prophet Mohammad. He is not mentioned by name, but the descriptions seem to fit only Mohammad.

We find in the Deuteronomy book the following statement:

> "I will raise up for them (the Israelites) a prophet like you from among their brethren; and I will put My words in his mouth, and he shall speak to them all that I command him. And whoever will not give heed to My words which he shall speak in My name, I, Myself, will require it of him." 18:18-19

This statement promises that God will raise up a prophet from among the brethren of the Israelites; that that prophet will be like Moses himself; that God will put His own words in the mouth of that prophet; and that that prophet will speak those words in the name of God Who put them in his mouth.

Thus, the expected prophet has three descriptions, none of them is applicable but to the Prophet Mohammad:

1. The promised prophet will be from the brethren of the Israelites. The Israelites are related only to the Arabs. There are no people in the world that may be called the brethren of the Israelites except the Arabs, because the Israelites are the descendants of Isaac, and the Arabs are the descendants of Ishmael, the older brother of Isaac.

2. That prophet will be like Moses. Moses was a prophet of a new dispensation, and he was a secular as well as a spiritual leader to his people. This description fits only Mohammad among all the prophets who came after Moses. None of those prophets, including Jesus, was sent with new rules and dispensations. Jesus followed the dispensations of Moses and did not introduce new religious laws. Nor was he a secular leader to the Israelites. In addition to this,

all those prophets, except Mohammad, came from the Israelites themselves and not from their brethren.

3. The statement described the promised prophet as a prophet who will not speak of his own. The very words of God will be put in his mouth.

No prophet except Mohammad has claimed that his book contains the very words of God. Moses himself received the revelation, but he conveyed the heavenly message by his own words. What we read in the five books of Moses is considered to be the words of Moses, not the very words of God.

All the books of which the Old Testament is composed were written and worded by human writers, and so are the four gospels. Jesus spoke the truth which he received, but he spoke in his own words. The Bible, at best, is considered a dialogue between God and man.

Only the Qur'an contains the words which Mohammad recited as the very direct words of God. Mohammad never claimed any word in the Qur'an. He recited the Qur'anic words as the words of God who put them in the mouth of Mohammad.

Thus, the descriptions seem to fit only Mohammad, and no one else.

Another statement, indicating the anticipation of Mohammad, is found in the same Deuteronomy book:

> "This is the blessing with which Moses the man of God blessed the children of Israel before his death. He said: The Lord came from Sinai, and dawned from Seir upon us; He shone forth from Mount Paran, He came from the ten thousands of holy ones with flaming fire at His right hand." 33

The Lord's coming means the coming of His revelation. Moses spoke of God's manifestation to three prophets at three places: The manifestation in Sinai which represents the prophethood of Moses himself.

The other manifestation is the revelation which was received at Seir. This represents the revelation which was received by Jesus because Seir is located in the land of Jordan.

The third manifestation is the light of God which shone from the Mount of Paran. This represents the prophethood of Mohammad. The Mount of Paran is located in the country of Hijaz, the country in which Mohammad was born and lived. The following words give more indications to this fact:

> "He came from the ten thousands of holy ones, with flaming fire at His right

> hand. "

Mohammad is the Prophet who entered Mecca, the capital of Hijaz, heading an army of ten thousand Muslims by which he subdued the idol-worshippers of Mecca.

The New Testament, also, contains some clear anticipation of the advent of Mohammad:

> "Jesus said unto them (the Israelites), did ye never read in the scriptures, the stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvelous in our eyes. Therefore say I unto you, the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Matthew 21:42-44

The statement is a prophecy informing the Jews that the kingdom of God shall be taken from them, and that it will be given to another nation. No other nation after Jesus had claimed a heavenly message except the Arab nation which conveyed to the world the message of Islam which was revealed to Mohammad. Jesus called the nation which will supersede the Israelites "the stone which was rejected by the builders." This is a reference to the covenant which was made between God and Isaac, at the time of Abraham, of which Ishmael was excluded. From the Old Testament:

> "As for Ishmael, I have heard you; behold, I will bless him and make him fruitful and multiply him exceedingly: he shall be the father of twelve princes and I will make him a great nation. But I will establish my covenant with Isaac, whom Sarah shall bear to you at this season next year." 1:17:20-21

Ishmael and his children, according to this statement, have been excluded, at the time of Abraham, from the covenant, and for this, Jesus called them the stone which was rejected by the builders. Now Jesus was informing the Israelites that the same stone which was rejected will become the head of the corner.

Mohammad and the Arabs are descendants of Ishmael, and these are the nation which Jesus expected to supersede the Israelite nation.

Jesus described the superseding nation as a crushing stone; whoever falls on it will be broken, and on whom it may fall, it will grind him to powder. This means that that nation which will receive the kingdom of God will be a brave nation, capable of defeating any enemy that may attack it and crushing any enemy it may attack. This description is applicable only to the Arab nation which was distinguished from among all nations by carrying a spiritual message and by being brave enough to defend itself and to defeat its enemies. History, after Jesus, had

witnessed many brave nations, but none of them were motivated by a heavenly revelation except the nation of Mohammad.

The Hereafter

Wilson: Now it is about time to discuss the important issue of Immortality. The Old Testament is not clear on the subject of the Hereafter. The Jews, therefore, do not emphasize life after death. The New Testament has dealt with the subject and spoken clearly of the Hereafter; consequently, the Christians, in general, subscribe to the belief in the Hereafter. I know that the Holy Qur'an confirms this doctrine, but I would like to know if it is considered one of the articles of the faith of Islam.

Chirri: The Doctrine of Resurrection is an important article of the Islamic faith. The book of Islam declares that the human race shall cease to exist on this planet, and that on a certain day, appointed by God and known only to Him, every human being will be brought back to life again and required to give an account for what he had done during his lifetime. Every individual will receive on that day a reward or punishment according to his good or bad deed:

"Everyone on it (the Earth) passes away, and there endures forever the might of your Lord, the Lord of Glory and Honor." 55:26-27

"And they used to say: When we die and become dust and bones, shall we then be raised? Say: The ancients and those of later times will surely be gathered together for the appointed hour of a known day." 56:47-50

Wilson: The concept of the Hereafter is very remote from the area of our human experience. It is not easy to conceive that a person who died physically will continue to live spiritually or that he will live later, long after he died. Science, though not able to disprove the possibility of life after death, is not able to give any support to such a concept.

Chirri: Although the concept of the Hereafter is beyond the area of our human experience, it does seem to be logical. To be consistent, we have to subscribe to this doctrine. We believe in God and His justice. The Just God, Who is All-Powerful, is not expected to leave a good doer without a reward, nor should we expect Him to leave an oppressor unpunished. Millions and millions of good doers, oppressed and persecuted, lived and died without being compensated. Millions and millions of wrong doers, persecutors, murderers, and tyrants lived and died without being penalized in this world. The Just God Who is All-Powerful, should not let such wrong doers escape His punishment, nor should He leave the good doers uncompensated. There must be another world in which there will be an ample time for implementing the

heavenly justice.

The Holy Qur'an bases the necessity of the Hereafter on the concept of the heavenly justice:

"On that day (the Day of Judgment) men will come forth as scattered individuals, so that they may be shown their works.So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it." 99:6-8

Wilson: Your argument in support of the doctrine of the Hereafter falls short of its ultimate goal. It is a good argument, but all it amounts to is that we should expect a future world in which God rewards the good doer and penalizes the wrong doer; but it does not prove that our expectation will materialize. There is a great difference between what ought to be and what will be. Our purpose is not only to show the need for a future world, but to prove, also, that that world will become a reality.

Chirri: The existence of the future world cannot be proven by a direct and tangible evidence. It is beyond the area of our perception and experience. It is a future unrelated naturally to our present, nor is it linked with it through a familiar cause. Tangible and direct evidence on such a future is absent, but indirect evidence on that future is available.

The prophets of God had forecast the future world, and we may rely on their information. The evidence of the truthfulness of those prophets is the indirect evidence on the Hereafter. We may rely on the statements of a prophet such as Mohammad, because his prophethood is supported by a tangible evidence. A prophet does not mislead the people, nor would he misinform them. We have to accept his statements on the future as well as on the present. To accept his prophethood and doubt his information is inconsistent.

Wilson: How important is this article of the faith in Islam from the Qur'anic point of view?

Chirri: In many passages from the Holy Qur'an, the belief in the Hereafter is placed next to the belief in God. This shows that the belief in the Hereafter is more important than any other article of the Islamic faith after the belief in God:

"Surely those who believe (in Islam) and those who are Jews, and the Christians . . ., whoever believes in God and the Hereafter and does good, they have their reward from their Lord, and there is no fear for them nor shall they grieve." 2:62

"They believe in God and the Hereafter, and they enjoin good and forbid evil and vie one with another in the good deeds. And those are among the righteous. " 3:114

Wilson: Mohammad has informed mankind of the Hereafter. His information is clear and positive. Jesus, before him, advanced some information on the subject. Moses seems to have

been completely silent on the issue. This raises a question: The absence of information on the subject in the books of Moses is puzzling. If the doctrine of Resurrection is so important, it should have been revealed to Moses, as well as to Mohammad and Jesus.

Chirri: The absence of any statement on the subject in the books of Moses does not mean that God did not reveal to him any information on the Hereafter, nor should it prove that Moses never informed his people of a future life. The five books of Moses probably had undergone some changes and deletions. The Holy Qur'an informs us that Moses had spoken of the Hereafter:

"And he who believed (in the message of Moses) said: (addressing the opponents of Moses) O My people, follow me. I will guide you to the right way. O My people, the life of this world is but a (passing) enjoyment, and the Hereafter, that is the abode to settle." 40:38-39

"And Moses chose of his people seventy men for Our appointed time, and when they were seized with violent quaking, he said: My Lord! If Thou hadst willed, Thou hadst destroyed them long before, and me with them. Wilt Thou destroy us for that which the ignorant among us did? It is but Thy trial (of us) . . . Thou art our Protecting Guardian, therefore, forgive us and have mercy on us, Thou art the Best of all who show forgiveness, and ordain for us in this world that which is good, and in the Hereafter (that which is good), Lo! We have turned unto Thee." 7:155-156

The Holy Qur'an informs us also that the Prophet Abraham had spoken clearly of the Hereafter, and that he prayed to God to show him how He revives the dead:

"And when Abraham said: My Lord, show me how Thou givest life to the dead, He said: Dost thou not believe? He said: Yes, but that my heart may be at ease." 2:260

Wilson: You have stated that Islam teaches that every human being, on an appointed day known only to God, will be brought back to life. That day is the Day of Judgment. Now, may I ask about the long time which separates our life in this world from the Hereafter? Does man continue to live, in some form, after he dies until the Day of Judgment or does his life come to a complete extinction by death? Is there a clear Qur'anic statement on our life or extinction, subsequent to our death and prior to our resurrection?

Chirri: The human soul, according to the Islamic teaching, will not be extinguished by death. It shall continue to live throughout the long period which separates our physical death from our resurrection, and such a life is required for resurrection.

We cannot conceive man's resurrection if his life is entirely terminated by death. Resurrection means bringing the dead person back to life. If life entirely ceases to exist after death, there will be no way to bring back to life the same person. There would be two existences: one

before death, and the other on the Day of Judgment. The two existences would be separated by a complete non-existence. The second existence could not be the same as the first one. There would be two persons, not one. The second one, at best, would be similar to the first, and never the same.

Resurrection of the same person, therefore, cannot be realized unless the life of the human being continues in some form after his death. Otherwise, the newly created one on the Day of Judgment would be other than the person whose life came to extinction by death. And the very purpose of resurrection will not be served if human life will not continue after death.

The purpose of the Hereafter is to reward the good doer and to punish the wrong doer. If man will cease entirely to exist after his death, he will not be able to receive any reward or punishment. The newly created person on the Day of Judgment will not be the same person who lived before. He will deserve neither a reward nor a punishment, because he is not the same one who lived before, nor did he do any good or bad.

Thus, we ought to understand from all the Qur'anic passages, pertaining to the Hereafter, that man will continue to live a spiritual life until the Day of Judgment. The Holy Qur'an, however, is explicit on this point:

"And speak not of those who are slain in the way of God as dead. Nay, (they are) alive, but you perceive not." 2:154.

"And think not of those who are killed in the way of God as dead. Nay, they are alive being provided sustenance from their Lord. Rejoicing in what God has given them out of His grace, and they rejoice for the sake of those who (being left) behind them, have not yet joined them, that they have no fear, nor shall they grieve. They rejoice for the favor of God and His grace, and that God wastes not the reward of the believers." 3:168-170.

Wilson: Those who subscribe to the doctrine of the Hereafter differ on an important point: some of them believe that life in the Hereafter would be only spiritual, while others believe that human life on the Day of Resurrection will be physical as well as spiritual. What does Islam teach in regard to this matter?

Chirri: The teaching of Islam is very clear on this point. Man will be brought back to life on the Day of Judgment physically as well as spiritually. A human being is not only a spiritual being. Re-creation of a real man requires both body and soul; otherwise, he would be a sort of an angel rather than a human being.

There is another reason to expect both physical and spiritual resurrection:

The very concept of resurrection cannot be realized without reconstruction of the human

body. Since man will continue to live spiritually after his death, his resurrection cannot mean re-creation of his spirit because his spirit did not die. Thus, the spiritual life alone in the Hereafter cannot be called resurrection because it does not add anything to the life of the individual which has continued in its spiritual form. Resurrection can only be realized by re-creation. This means reconstruction of the disintegrated body and reuniting it with the soul which still exists. The language of the Qur'an is very clear on this point and does not accept any different interpretation:

"And the call is issued, then lo ! from their graves they will hasten on to their Lord. They will say: O woe to us! Who has raised us up from our sleeping place? This is what the Beneficent promised, and the messengers told the truth. It is but a single cry, then lo! They are all brought forth." 36:51-53

"So turn away from them. On the day when the Inviter invites them to a hard task-their eyes cast down, they will go forth from their graves as if they were scattered locusts, hastening to the Inviter. The disbelievers will say: This is a hard day." 54:6-8

Wilson: The concept of the physical resurrection has its own difficulties: Suppose a cannibal ate a human body. The eaten body would be integrated with the body of its eater. If the body is resurrected on the Day of Judgment, it would not be possible to judge whether the body belongs to the eater or the eaten. Suppose a human body were eaten by a bird or an animal. The eaten body would be integrated with the body of its eater. What will be resurrected on the Day of Judgment? Is it the bird and the animal or the human body?

Chirri: No food would be entirely integrated with the body of its eater, and resurrection does not require the existence of all the elements of the body. As long as the substance or some of the substance of the body remains unintegrated with the body of the eater, the reconstruction of the respective body would be possible.

Furthermore, God Who has power over everything can distinguish between the original parts of the body of the eater and what was integrated with it from the other body. He is able to separate them and to reconstruct two separate bodies.

Suppose the separation is impossible, God is able to create a body from different elements other than the lost one and unite the newly created body with the human soul on the Day of Judgment.

Wilson: Some religions teach that the human soul is simple and indivisible, and some philosophers subscribe to these ideas. Does Islam teach the same or does it have a different teaching in regard to this?

Chirri: The Qur'an is silent on these points. It does not confirm nor deny the simplicity or the

indivisibility or the immutability of the human soul. Nor does it state that the human soul is a substance or that it is non-physical or physical. It is completely silent on all of these aspects, and it actually dismisses all these questions. They are beyond the human knowledge, and the answer to any of these questions will not serve a religious purpose. From the Holy Qur'an:

"And they ask thee about the (human) soul. Say: The soul proceeds from my Lord's command, and of knowledge you are given but little." *17:85*

Wilson: Some religions teach that the human soul after death may occupy a body of a newly born child or it may occupy a living body of some animal. Does Islam subscribe to any concept of reincarnation or transmigration?

Chirri: The Holy Qur'an clearly denies the concepts of reincarnation and transmigration. The human soul, leaving the body at the time of death, will not be allowed to re-live in this world in any form. From the Holy Qur'an:

"Until death overtakes one of them, he says: My Lord, send me back, that I may do good with that which I left. By no means! It is but a word that he speaks. And behind them is a barrier, until the day they will be raised." *23:99-100*

Thus, the Holy Qur'an states that the human soul will not live twice on this Earth, so it will not be allowed to occupy another living body, human or non-human.

The observable facts support this teaching. If the human souls are to occupy new human bodies, there would be no increase in population, because a human soul can occupy only one body. The population of the world was about one billion in the last century. Now we have about five billions. How can we account for the increase of four billions if no new souls are created?

As a matter of fact, if the concept of reincarnation is a reality, the number of the population should not go above two persons, because at the beginning there were only the two human souls of Adam and Eve.

The Commandments or Prohibitions in Islam

Wilson: Both Christianity and Judaism preach the Ten Commandments which were revealed to Moses and recorded in the Old Testament. Does Islam have any commandments, and are they the same or similar?

Chirri: The Ten Commandments are only a portion of the Qur'anic commandments.

Islam commands its followers to avoid many things. Some of them are prohibited because they contradict some of the doctrines in which a Moslem is supposed to believe. Some of them are prohibited because they are immoral or unethical or unhealthy or because they represent disobedience to the devotional duties. These prohibitions may be regarded as Islamic commandments, the violation of which may constitute a major sin. A Muslim is prohibited:

1. To ascribe to God a partner or associate:

"Associate not any other god with the Almighty, lest thou sit down despised forsaken." 17:22

2. To deny revelation of God to His prophets.

3. To deny any of the prophets who are recognized by the Qur'an, such as Jesus, Moses, Abraham, and Noah. The denial of the revelation or any of the recognized prophets is a denial of Islam.

4. To feel safe in opposition to God:

"Are they secure against the plan of God? But none feels secure against the plan of God except the losing people. " 7:99

5. To lose hope in mercy of God:

"...And despair not of the mercy of God. Surely none despairs of the mercy of God except the disbelieving people." 12:87

6. To swear in the name of God falsely:

"Hast thou not seen those who take for friends a people with whom God is wrathful? They are neither of you nor of them, and they swear falsely, while they know. God has prepared for them a severe chastisement. Evil indeed is what they do!" 58:14-15

7. To break a covenant deliberately:

"And fulfill the covenant of God when you have made a covenant, and break not the oaths after making them fast, and you have, indeed, made God your surety. Surely God knows what you do." 16:91

8. To kill a human being premeditatively.

"And slay not the soul which God has forbidden except for the just cause.... " 17:33

"Your lives and properties are sacred and inviolable amongst you, until you appear before your Lord.... " said the Prophet.

9. To be traitor to the right cause of one's own nation.

10. To help defeat it militarily by retreating at the battlefield when the nation is defending itself against aggression:

"And whoso turns his back to them (the aggressors) on that day (of fight), unless maneuvering for battle or turning to join a company, he indeed incurs God's wrath and his refuge is hell, and an evil destination it is." 8:16

11. To steal.

12. To cheat in measuring or weighing in selling or purchasing:

"Woe to the cheaters. Who when they take the measure (of their dues) from the people, take it fully, and when they measure out to others or weigh out for them they give less than is due." 83:1-3

13. To use an orphan's fund in a way that is not in his interest:

"And draw not nigh to the orphan's fund, except in a goodly way, till he attains his maturity, and fulfill the covenant; surely the covenant will be inquired to!" 17:34

14. To insult one's own parent:

"And thy Lord has decreed that ye worship none but Him, and do good to the parents. If one of them or both of them reach old age with thee, say not "Fie" to them, nor chide them, and speak to them kind words. And lower to them the wing of humility of mercy, and say: My Lord, have mercy on them as they brought me up (when I was) little." 17:23-24

15. To commit adultery:

"And go not nigh to fornication; surely it is an obscenity. And evil is the way." 17:32

16. To scandalize people, especially women:

"Those who love to see that scandal should circulate concerning the believers, will have a grievous chastisement in this world and the Hereafter, and God knows, while you know not." 24:19

"Those who scandalize virtuous, believing women (who are) careless, cursed are they in this world and the Hereafter. Theirs will be an awful doom, on the day when their tongues, their hands, and their feet testify against them as to what they used to do. On that day God will pay them their just dues, and they will know that God is the Manifest Truth." 24:23-25

17. To spy on others for no purpose of protecting your nation or yourself.

18. To backbite others, exposing to those who do not know, some shameful doing:

". . . And spy not nor backbite each other. . ." 49:12

19. To gamble.

20. To drink intoxicants:

"O you who believe, intoxicants and games of chance. . .are only an abomination, the devil's work; so shun it, that you may succeed. The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to prevent you from the remembrance of God and from prayer. So will you obey this prohibition?" 5:93-94

21. To eat pork or any swine's products.

22. To eat or drink blood. (This does not include transfusion of blood for necessity.)

23. To eat meat of an animal that dies by itself, or the meat of an animal on which the name of other than God is invoked when it is slain:

"He has forbidden you only what dies of itself, and blood, and the flesh of swine, and that over which (a name) other than the name of God is invoked (when it is slaughtered) . . . " 2:173

24. To lie deliberately or testify falsely or falsify the word of God willingly:

"Only they forge lies who believe not in the messages of God, and they are the liars." 16:105

25. To conceal a testimony when called to testify in a litigation:

". . .And conceal not testimony. And whoever conceals it, his heart is surely sinful. And God knows what you do." 2:283

26. To deliberately hinder a good cause.

27. To spread hatred by conveying to a person a bad word about him spoken by another person:

"And obey not any mean swearer, defamer, going about with slander, hinderer of good, transgressing beyond the limits, sinful, ignoble, besides all that, notoriously mischievous. . ." 68:10-13

28. To violate the terms of a dead man's will:

"Then whoever changes it (the will) after he heard it, the sin of it is only upon those who change it. Surely God is Hearing, Knowing." 2:181

29. To oppress the people.

30. To aid an oppressor.

"...And let not hatred of a people because they hindered you from the Sacred Mosque incite you to make aggression. And help one another in righteousness and piety, and help not one another in sin and aggression. Surely God is severe in requiting (evil)." 5:9

31. To be proud, looking down on the people:

"And turn not thy cheek in scorn towards people, nor go about in the land in insolence. Surely

God loves not any self-conceited boaster. " 31:18

32. To be envious, wishing People ill:

"Say: I seek refuge in the Lord of the dawn, From the evil of things created,. . . And from the evil of the envious when he envies . " 113

33. To antagonize a relative for no right cause:

"Will you be making mischief in the land and cut off the ties of kinship if you come to power?" *47:22*

34. To neglect any of the five daily prayers.

35. To break fasting in the days of Ramadan without a legitimate excuse.

36. To withhold the "Zakah" which is the share of the poor in the self-supporting person's wealth.

37. To neglect the duty of pilgrimage to Mecca which has to be done once in a life-time by every person who is physically and financially able to make it.

38. To neglect the duty of advising the people to do good and avoid evil when such an advice is needed and likely to be effective.

The last five are regarded as major sins, because the prayer, fasting, paying Zakah, making pilgrimage and enjoining good and prohibiting evil are Qur'anic duties.

Difference Among Muslims

Wilson: The teaching of Islam seems to be very clear in most of its aspects. None of its doctrines is ambiguous enough to cause a split or dispute among the Muslims. Nevertheless, the Muslims are divided into more than one group. There are the two well-known groups: the Sunni and the Shi'a, and each of the two divisions contains a number of subdivisions. I know that division among the Muslims is not as acute as it is among the Christians. I understand that both Sunni and Shi'a often pray together in one Mosque and that there are no marital barriers between them. No Muslim is required to change his (her) affiliation with his respective group in order to marry a person from another group. But the fact remains that there is division and that there is more than one group.

The split does not seem to be justifiable. However, it took place, and I would like to know the reasons which led to that split.

Chirri: The split among the Muslims may not be characterized as religious. There is some difference on the details of some of the Islamic rules, and this is only a difference in interpretation of some of the Qur'anic words or the Prophet's statements. This has led to the establishment of various schools of thought. Fundamentally, the difference is political, and the germ of it began immediately after the death of the Prophet.

It is a well-known fact that Islam concerns itself with both spiritual and worldly aspects of man's life. The Prophet founded a Muslim state of which he was the head. He administered all religious, political and social affairs. He never showed his companions any sign of separation between religion and state. The well-being of the community and the prevalence of justice among its members are, in his teaching, as important as the devotional work which is required of the individual.

The integration of secular and spiritual affairs in the Muslim state at the time of the Prophet was so crystal clear that no Muslim at the time of the Prophet doubted the need for the establishment and continuity of a Muslim government. Thus, when the Prophet died, in 632, no question was raised about the need for a succeeding ruler. They all agreed on this, but they disagreed on who is to rule.

While Ali, the cousin of the Prophet, and some of the Hashimites (clan of the Prophet) were busy with the holy funeral, some of the Muslims were gathering at a place, called "Saqifat

Bani-Sa'idah" to select a new leader.

The Muslim community of Madina, the capital of the Muslim state, was comprised of the natives of Madina and those who immigrated to Madina. Most of those immigrants (who are called Muhajireen) were from Mecca. The natives of Madina were composed of two tribes, namely "Khazraj" and "Ous". These natives were called "Al-Ansar" (the Helpers). There was some rivalry between the immigrants and the natives of Madina. There was, also, a rivalry between the two Madinite tribes.

The conferees who were gathering to select a successor were mostly Madinites, and they were aiming at choosing one of them for the high office. Sa'ad Ben Abadah, the chief of the Khazrajites was the hopeful one.

The news of the conference reached Abu-Bakr, Omar, and others from the immigrants. They hurriedly went to the conference to prevent the Madinites from implementing their scheme. In debating with the Madinites, they offered the following argument:

The Prophet was a Meccan, and the Meccans are his relatives. Therefore, only a Meccan should succeed him.

By virtue of the mutual jealousy among the Madinites, the Ousites deserted Sa'ad Ben Abadah and leaned towards the Meccans. Abu-Bakr was nominated immediately and the majority of the conferees pledged to him their loyalty. And so did most of the Muslims, immigrants and Madinites. Thus, Abu-Bakr became the first "Khalif" (successor) in the history of Islam.

By this, the issue between the Madinites and the immigrants was settled forever; and since then no one from the Madinites ever contended for the right of succession. But the issue was far from being settled among the Meccans themselves.

Ali, as we advanced, was preoccupied with the funeral of the Prophet. He was not consulted in this important matter. He and many others believed that he was not only the proper one to succeed the Prophet, but also the Prophet's nominee and appointee. He thought that they made a fast deal and manipulated the election. Abu-Bakr and his group had defeated the Madinites by arguing that the Meccans are the relatives of the Prophet. If relationship to the Prophet should entitle any Meccan to succeed him, Ali should be the first one to be offered the job. He is the Prophet's first cousin and son-in-law.

Ali refused to join the supporters of Abu-Bakr and held out for several months. He finally joined the majority and pledged his loyalty to the new government. The situation of the Muslim State was too serious to allow a man, such as Ali, to cause any division in the Muslim community. Most of the Muslims outside Madina and Mecca rose in rebellion against the

Madinite government, and a good portion of them disjoined themselves from Islam. The very existence of Islam was in danger. Ali is too pious to take advantage of the difficulty of the Muslim government and too intellectual to worry about some Islamic instructions when the very existence of Islam is at stake. He, therefore, not only joined the supporters of Abu-Bakr but also took an active part in defending the state against the attacks of the rebellious elements.

When Ali gave up his claim and supported the government, the division among the Muslims disappeared. It remained in a dormant state for two decades during which Abu-Bakr, Omar and Uthman consecutively ruled the Muslim state. Ali was elected after the death of Uthman; and by his rise to power the issue of his rightfulness to be the first Khalif of the Prophet was awakened.

Ali was the most controversial personality among the companions of the Prophet. He was so magnanimous in the eyes of many pious Muslims that they believed that the succession to the Prophet was his exclusive right. He, at the same time, was bitterly opposed by many elements, and he had to fight three bloody rebellions during his short reign.

The reign of Ali continued for less than five years, and it ended by his assassination. Subsequently, his most ambitious adversary, Mu'awiyah, rose to power. This man ruled the Muslims in a manner entirely different from that by which the four good Khalifs administered the Muslim State. He continued in power about two decades, ruling the people by sword and bribery, and the followers of Ali were subjected to humiliation and persecution during his reign. He transformed the Muslim government from a republic form to a rule of dynasty. His dynasty, the Umayyads, continued in government for seventy years after his death.

The political sympathizers of Ali during this period acquired the title of Shi'a which means, follower (of Ali).

The Umayyad reign was ended in 750 AD by the rise of the Abbasides (descendants of Abbas, one of the uncles of the Prophet and Ali) to power. The Abbasides became the new dynasty which ruled the Muslim state for several hundred years during which the majority of the Muslims were named Sunni to distinguish them from the Shi'a. Thus, the Muslims were divided into Sunnites and Shi'ites.

Wilson: What are the opinions which are maintained by the Sunnites and the Shi'ites in regard to the issue of succession?

Chirri: The Sunnites maintain that Abu-Bakr was a legal Khalif; that the three good Khalifs who ruled consecutively after him, namely: Omar, Uthman and Ali were also legal Khalifs; that the Prophet never nominated anyone to succeed him; and that he left the matter of succession to his companions to exercise their right in choosing their own ruler.

The four Khalifs, however, were chosen by various methods: Abu-Bakr was elected by the Muslims of Madina. Omar was appointed by Abu-Bakr. Uthman was elected by the majority of only six persons whom Omar, before he died, had chosen as qualified for the high office: Ali, Uthman, Sa'ad, Zubayr, Talhah, and Abdul-Rahman. No one besides them was allowed to elect or to be elected. The majority of these six had the right to choose the Khalif. The hopeful ones among these six were only two: Ali and Uthman. Ali did not have the support of any of the five except Zubayr, and Uthman won the election.

Ali, however, was elected after the death of Uthman by the overwhelming majority of the Muslims.

The Shi'ites maintain that Ali was not only the most proper person to succeed the Prophet, but was also his nominee for the high office. They believe that the Prophet actually appointed Ali as his successor, and that Ali himself had the right to appoint his own successor.

Both views command respect, and both have arguments that command respect.

Wilson: Since the views of each party have been outlined, now I would like you to state clearly the best arguments for each side. And let us start with the Sunnite argument.

Chirri: The first argument for the Sunnites was introduced, as you may recall, by the immigrants against the Madinites at the conference which was concluded by selecting Abu-Bakr as Khalif. The argument states that the Meccans are the relatives of the Prophet, and that the successor of the Prophet should be one of his relatives.

Wilson: The same argument can be, and actually was, used against the Sunnis in favor of the Shi'is. If blood-relation is to be taken as a foundation for the establishment of a Muslim government, Ali should be the successor, because he was by far closer than Abu-Bakr to the Prophet. He was his first cousin and his son-in-law.

Chirri: In addition to this, relationship to the Prophet cannot be a suitable base for the legality of a Muslim government. We know that Islam stands firmly and clearly against aristocracy and all inherited social privileges. The Muslims pride themselves upon the fact that there are no classes in Islam, and that all people from any nation or family are equal in the eyes of God. The Holy Qur'an declares the following:

"O mankind, certainly We created you from a male and a female and made you nations and clans, that you may recognize one another. Surely the Most noble among you in the eyes of God is the most righteous of you." 49:13

The Prophet himself declared:

" . . . Certainly God has done away with the boastfulness of pre-Islamic society and its pride upon the ancestors. There is no superiority for an Arab over a non-Arab. (Nor is there any superiority for a non-Arab over an Arab.) Certainly the most noble of you in the eyes of God is the most pious of you. "

The very concept of preference of a "Qurayshite" (Meccan) or a Hashimite over the rest of the people is in contrast with the spirit of equality upon which the Muslims pride themselves. It means that God discriminates and favors certain families or clans above the rest of mankind. We, therefore, have no choice but to disregard any concept of discrimination and favoritism of this sort and consider it entirely alien to Islam. For this, the argument of relationship should be entirely disregarded.

The second argument for the Sunnis can be stated as follows: Islam respects and sanctifies the natural rights of every individual. The political freedom is one of these sacred rights. Every individual has the right to share in administering public affairs of his community, either directly or indirectly by authorizing and electing someone to represent him in such an administration. No one can be legally ruled against his will, and no man's freedom should be curtailed without his own permission. The establishment of any legal government can be achieved through the authorization of the individuals and by their own selection.

Abu-Bakr was elected by the majority of the companions of the Prophet. They elected him by their own choice and through the exercise of their natural right. His government, therefore, was legal and democratic.

Wilson: This argument seems to be very sound and based on the recognition of what we now call "inalienable rights." Now let us turn to the arguments of the Shi'ites.

Chirri: The Shi'ite as well as the Sunnite agree that a legal government can be established through election of the populace. The political freedom and the right of the individual in choosing his own government are recognized by all Muslims, including the Shi'ite. The Shi'ite, however, views (and the Sunnite does not deny) that election by populace is not the only way through which a legal government can be established. Omar was appointed by Abu-Bakr as his successor, and Uthman was elected by the majority of only six persons, and both are regarded by the Sunnites as legal Khalifs.

A respectable argument for the Shi'ite can be introduced by stating the following points:

1. Man's freedom can be legally curtailed and restricted by one of the two following ways:

a. It may be restricted by his own permission and authorizing his elected government to enact rules that may limit his freedom or lead him to give up some of his rights.

b. It may be restricted and curtailed by the Creator of the individual Who gave him his freedom and natural rights. He may impose on His servants rules which could curtail their freedom for their own interest. No one knows exactly what is good for him, but God knows what is good for us at present and in the future. We owe our freedom, our rights and our very existence to His generosity. If He chooses for us any type of government, that government will be legal.

2. A government established by a Divine appointment was possible at the time of the Prophet:

The Prophet, according to the Holy Qur'an, has the jurisdiction to appoint and select for the Muslims a succeeding government. The Holy Qur'an vests in him the authority to choose for the Muslims whatever is in their interests. He is the guardian of the Muslims, and he has the right to administer their public affairs more than they have the right to do it on their own:

"The Prophet has the right over the believers more than they have the right over their own selves.... " 33:6

The decision of the Prophet in all affairs of the Muslim State is binding on all Muslims. They have no right to reverse it or change it. From the Holy Qur'an:

"And it becometh not a believing man or a believing woman, when God and His Messenger have decided an affair (for them), that they should (after that) claim any say in their affairs; and whoever is rebellious to God and His Messenger, he verily goeth astray in error manifest . " 33:36

Thus, when the Prophet appoints or nominates a successor to rule the Muslim State after him, his choice is to be followed and his decision is binding.

3. Since there were two legitimate ways to establish a succeeding government, the Prophet, the Shi'ite may contend, was expected to choose and appoint his successor and not to leave such an important matter to the Muslim community. Leaving it to the Muslim community in such an early stage of development could have been fraught with dangers.

The Muslim government was based on a set of reformatory principles aimed at changing people's belief and their way of life by introducing a new ideology which was accepted reluctantly by their majority.

To explain this: The government may be based on certain concepts and principles prevalent in the society and desirable to the majority of the people. The establishment of such a government should be left to the people and their choice. Such a government may have plans and programs, but none of its plans or programs would be legal unless it meets the approval of the majority. The people themselves are the highest authority to judge those plans and

programs. Such a government can exist and remain in office legally only by the support of the majority, and it may legally fall when it is deprived of that support.

THE REFORMATORY PRINCIPLES

There is another type of government which is based on a set of reformatory principles aiming at changing the condition of the people and reforming their beliefs and characters.

Such principles are usually unpopular and undesirable to the people. The principles are usually introduced by an individual or a minority of people who are dissatisfied with the old ideology to which the majority subscribes. To apply the new ideology and make it work, a government based on the same principles must be established. The duty of such a government is to put the new ideology at work and to try to guard it against any possible danger.

Such a government is actually a government of minority, and it usually rises to power without being accepted by the majority. If such a government is to leave office, it is expected to appoint its successor and not to leave the establishment of the succeeding government to a free election.

To illustrate this: Suppose that a Capitalistic minority succeeds in taking over the government in a country where the Communistic system is established and genuinely accepted. When such a government replaces the old system by its own, it would be expected to try to perpetuate its ideology. What would be the duty of such a minority government when it is about to leave office?

Under the circumstances, the government would not be expected to leave the establishment of the next government to a free election. Since the new system is imposed on, or reluctantly accepted by the majority, a free election may lead to the destruction of the new system. When people are allowed to choose freely the government they desire, they would elect only the admirers of the old system. (The same will be true if a Communistic minority takes over the government of a Capitalistic country.)

The duty of the government, therefore, is to guard the new system and to trust and appoint only the most sincere supporter of its ideology as a head of the succeeding government.

The appointment of successors should continue until the new ideology is genuinely accepted by the people and its continuity is reasonably secured. The continuity of the new ideology can be secured only when it becomes a natural way of life to the community. This may not be accomplished until the ideology is received by the following generations as a part of their heritage.

Suppose the new system is seemingly adopted by the community in general and that the

people have been converted to the new ideology. The duty of the government is still to be cautious and to take no risk that may jeopardize its achievement. The government will be duty-bound to trust in the administration of the state only those whose sincerity and efficiency are beyond any doubt. To leave the matter of establishment of a new government to the choice of the majority is to take a risk. A free election may bring to office the best or the worst. A wise guardian of a new ideology does not take such a risk at an early stage of development.

ISLAM IS A REFORMATORY IDEOLOGY

4. The religion of Islam introduced a new ideology which was unpopular in the Arabian society. The new ideology aimed at changing people's belief and way of life. The idols which were endeared and worshipped by the people were to be destroyed. Only the One God, the Creator of the universe, is to be worshipped. The stubborn and the proud Arabs are to kneel and prostrate for God many times a day. The low desires of adultery, murder, plunder, gambling and drinking are no longer legitimate ways of life. Lawlessness and anarchy are to be replaced by discipline and order. Selfishness and hatred are to be replaced by the hard and unselfish work and sacrifice for the welfare of the community. A portion of every man's wealth is to be paid for supporting the poor and the programs which the government undertakes for improvement of the people's condition. The right side is to be supported and followed against the wrong side, even if it is your own relatives.

None of these reformatory principles were desirable to the society to which Islam was introduced. These principles were vehemently opposed by the overwhelming majority. The struggle was finally won by Islam only after a great deal of tears and blood.

We can hardly expect the Prophet who won the struggle after twenty-three years full of sacrifice, misery, and trouble, to depart from this world leaving the ideology of Islam unguarded by not appointing for administration the best fitting person among his followers.

5. The risk which would be taken in leaving the establishment of the succeeding government to the choice of the people can be underscored by stating the following facts: From among the masses of inhabitants of the Arabian peninsula, there were only a few scores of individuals who were capable of reading or writing. The masses of the people were totally uneducated. They joined Islam after the new faith had prevailed. As soon as they heard the news of the death of the Prophet, most of them rose in rebellion, and a great portion of the nation deserted the faith. The future of Islam was extremely darkened, and the true Muslims faced uncertainty.

The Prophet himself had foreseen this condition, and shortly before his death he declared:

"The faith-testing crises are closing in like pieces of a dark night. . . "

It is inconceivable that the Prophet, under such circumstances, would not try to secure the best possible leadership for his young Muslim State before he departs from this world.

Wilson: Granted that all these points are right, they do not necessarily lead to the drawn conclusion. It is true that the majority of the Muslims outside Madina were not dependable and sincere in their adoption of Islam. But the companions of the Prophet who supported the cause of Islam and offered so many sacrifices for its promotion were dependable and sincere. They accompanied the Prophet for years and became well-educated in the faith of Islam. The Prophet may have left the establishment of the succeeding government to these people. They belonged to the new ideology. They were its genuine supporters. There was no risk in trusting them.

Chirri: The sincerity of many of the companions of the Prophet is beyond any reasonable doubt. It would only be fair to assume that men like Ali, Abu-Bakr, Omar, Uthman, Salman the Persian, Abu-Dharr and so many others from the immigrants and Madinites were genuine supporters of the cause of Islam. They had offered for its promotion many sacrifices for a long period of time. They were also well educated in the Islamic teaching, and they were good students and disciples of the Prophet. The fact remained, the Shi'ites say, that the majority of the companions were not purified completely from their old clannish attachments.

Islam aimed at replacing the narrow bond of blood relation by a general brotherhood and feeling of equality among the Muslims. But the period was too short for these people to forget the past and live up to the ideal teaching of their faith. The influence of tribal ties on their thinking was obvious. The conference which was held by the Madinites has shown a great deal of tribal prejudice. Their aim was to select one of the Madinites as a ruler and to prevent the Meccans from assuming the leadership. The Meccans, on the other hand, were determined to keep the leadership of the state in their hand.

Both sides overlooked the principle of equality and universal brotherhood which the Prophet endeavored to establish. None of them was looking for the fittest person in the Muslim community for the leadership in such a critical period. Had all of them been true adherents to the Islamic teaching, they would have searched their conscience and looked for the best possible leader, disregarding all regional and tribal ties. This important aspect was entirely forgotten or overlooked. Merely being a Meccan companion was good enough for the Meccans, and merely being a Madinite companion was good enough for the Madinites.

Suppose that they all were free of clannish prejudice. This does not mean that those companions were equally knowledgeable in Islam. Nor would it mean that the majority of them were wise enough to select the proper leadership for that critical period. There were many outstanding persons in the community, and probably the majority of the companions considered them all potential leaders. Their knowledge about these persons was limited, and none of them knew enough about them to select their best. Only the Prophet was able to

classify them and choose the most fitting for leadership in that period.

The Muslims, however, were fortunate enough to select a man like Abu-Bakr. What would have happened if they had chosen a good companion but unfitting leader such as Uthman? It may have led to the destruction of the Muslim State. Foreseeing the forthcoming crises, the Prophet was expected to avoid the Muslims any such consequences by selecting the best leader to succeed him in the dangerous period.

Wilson: Granted that all the advanced points are logical, this may only prove the need for the appointment of a leader on the part of the Prophet. This, however, does not prove that the Prophet had actually appointed a successor. The argument is telling us that the Prophet was expected to provide the proper leadership for all the Muslims, and that he ought to have done what was expected. It does not tell us that he actually did so. There is a clear difference between what ought to be done and what actually was done.

Furthermore, if the argument is entirely sound, it does not tell us who was appointed by the Prophet. It might have been Ali or Abu-Bakr or anyone else.

Chirri: The Shi'ites say that the Prophet had actually appointed Ali to the high post, by declaring him the "Moula" (guardian) of the believers. While returning from his Valedictory Pilgrimage, the Prophet, according to many authentic hadiths (related statements), called the multitude of pilgrims who were accompanying him, to hear an important declaration. (This declaration was delivered at a place called "Ghadir Khumm."):

"O People," the Prophet exclaimed, "The time is drawing nigh when I receive a Divine call to which I will respond (by departing from this world); I shall be questioned, and ye will be questioned. What will be your answer?" The multitude replied: We bear witness that you have conveyed the message (of God) and endeavored (in His way) and that your endeavor was sincere, unselfish. The Prophet said: "Is it not true that you bear witness that there is no god but the Almighty; that Mohammad is His servant and messenger; that His paradise is a reality; that His hell is reality; that death is right; that resurrection after death is truth; that the Day of Judgment is truth; and that God shall bring back to life those who are in the graves?"

The multitude replied: Yea, we bear witness unto that.

The Prophet said: "O God, bear witness."

Following this, the Prophet announced the appointment of Ali for the high office. Such an appointment on his part requires a constitutional authority. Therefore, he reminded them of the fact that the Holy Qur'an vested in him this authority by declaring him the guardian of the believers:

"O people, " he said, "God is my 'Moula' (guardian), and I am the Moula of the believers, and I have the right over the believers more than they have the right over their own selves.

Whoever I am his Moula, this Ali (He was holding Ali's hand) is his Moula.

O God, befriend his friend and cast out of Thy favor his enemy."

Wilson: If the Prophet had actually selected Ali for the leadership of the Muslims, he should have tried to prepare the Muslims, not only by words, but also by deeds for the acceptance of his decision. He should have made the atmosphere suitable for implementing such an important plan. Had the Prophet done anything of this sort?

Chirri: The Prophet, say the Shi'ites, not only appointed Ali by words but also tried to secure this position for him by deed.

The Muslim historians agree that when the Prophet was seriously ill, he sensed the approach of his death. At that time he ordered the Muslim army to leave Madina to the borders of Syria under the leadership of Usama, the son of Zayd. Abu-Bakr and Omar were ordered to leave with the army. Of the outstanding companions, only Ali was to stay in Madina.

While his condition was growing critical, the Prophet repeatedly urged the army to leave Madina. But Abu-Bakr, Omar, and many other companions remained in Madina, saying that they hate to leave while the Prophet is so ill. As a result, the whole army remained camping in the vicinity of the city until Abu-Bakr was elected after the death of the Prophet. To sum up:

The Prophet knew the approach of his death. He ordered the ambitious companions to take a long journey, and wanted Ali to stay beside him. Putting these together makes it obvious that the Prophet wanted Ali to take over after him, unchallenged .

Wilson: The plan, however, did not materialize. Ali did not rule, Abu-Bakr did. He not only ruled, but also appointed Omar as his successor. Omar, in turn, indirectly appointed Uthman to succeed him. Shall we infer from this that the companions of the Prophet ignored the Prophet's order and disobeyed him deliberately?

Chirri: The answer is "no." If the will of the Prophet were to secure the leadership for Ali, and if he had made it clear to his companions, we ought to assume that the companions had unwittingly underestimated the seriousness of the matter. They thought that the leadership is only a temporal issue, in which they have the choice to follow the Prophet's recommendation or to make their own decision. As a result, they chose to decide for themselves.

To think that they deliberately chose to disobey the Prophet in such an important matter does not seem to be logical. We owe it to the companions of the Prophet to think good of them and

not to doubt their good intentions when they make a wrong decision. They were good Muslims, and the Holy Qur'an recommends that we pray God to forgive our brothers who preceded us in embracing the faith, let alone the companions who were the first Muslim community that ever existed in the world.

Our attitude now towards the issue ought to be far from being emotional. We ought not to weep over the spilled milk. Nothing can be retrieved by taking sides on the issue. Both Ali and Abu-Bakr died and met the Lord, and the time of the caliphate has entirely elapsed. Any discussion about it should be no more than a discussion of a certain period of the Islamic history. Such a discussion can be conducted by non-Muslims as well as by Muslims. The purpose of such a discussion is not to support a particular side, but to reach or form an impartial conclusion or opinion.

Holding a negative attitude towards either side would only generate hatred and division among the Muslims. This, no doubt, is a displeasure to Ali who gave up his claim and supported Abu-Bakr to avoid any division among the Muslims. To cause a division for the sake of Ali is to be kingly more than the king himself.

The Sunnis, on the other hand, have no right to be disturbed by the attitude of the Shi'ites towards the first three Khalifs. Nothing in the Islamic teaching prohibits a negative attitude towards any of the three. The legality of their rule is not an article of the faith, and their rightfulness is a political, and not a religious, issue. In such a political issue, every Muslim has the right to form his own opinion without violating any Islamic instruction.

To have an unfriendly attitude towards scores of millions of Muslims because of their negative attitude towards three outstanding Muslims does not seem to be logical. Nor is it warranted by the teaching of Islam.

Wilson: The issue of the succession in ruling the Muslim State may have caused a good deal of dispute among the Muslims throughout the centuries, but it does not seem to be important enough to divide the Muslims into sects today. The whole issue seems to be political rather than religious. It may become religious when it causes the Muslims to dispute in the areas of the articles of the faith or the Islamic laws. Do the Sunnis and the Shi'ites disagree with each other in these religious areas? And is their disagreement in these areas related to their political views?

Chirri: There is no disagreement between the Shi'ites and the Sunnis on the articles of the faith. They all agree on the truthfulness of the Qur'an and the statements of the Prophet without any exception. Both sides derive their views and conclusions in the religious matters from these two important sources.

There are, however, disagreements on some of the details of the Islamic laws. These

disagreements are due, partly, to the difference in understanding and interpreting some of the verses of the Holy Qur'an and some of the statements of the Prophet.

Some of the disagreements on the details of the Islamic rules are due to the following reasons:

1. Absence of specific instructions in both the Qur'an and the statements of the Prophet.

2. Lack of clarity in some of these statements and the capability of being interpreted in more than one way.

3. The existence of two opposite statements, both attributed to the Prophet.

One of the examples of disagreement caused by difference in interpretation of the Holy Qur'an is the following:

All Muslims agree that ablution is a requirement for a sound prayer, and that ablution would be undone by intercourse. They disagree on whether mere physical contact between man and woman, such as shaking hands, would undo the ablution of both of them. The reason is the difference in interpreting the following verse:

"And if ye be ill, or on a journey, or one of you cometh from the toilet, or ye have touched women, and ye find no water, then go to high clean soil and rub your faces.... " 4:43

Some schools take the word "touch" literally and think that touch in any way would undo the ablution. Other schools understand from the word touch the intercourse.

Disagreements on the details of the Islamic rules exist not only between the Shi'ites and the Sunnis; they exist among the Sunnis themselves and among the Shi'ites themselves. With little exceptions, there is not any Shi'a's view or verdict that disagrees with all the Sunnis' views, and there is not any Sunni's view that is opposed to all Shi'ites' views. You can almost pick up any Sunni's verdict or interpretation, and you are bound to find the same view shared by some Shi'ites; and vice versa.

Disagreement on the details of some of the Islamic rules did not cause the Muslims to be divided into sects. It, however, caused the formation of many schools of thoughts which are called "Madhhabs." (Madhhab is a set of opinions or verdicts attributed to an outstanding imam who is considered, at least by his followers, as the prime authority in jurisprudence and Islamic law). Among these Madhhabs are the following living schools: Maliki, Hanafi, Shafi'i, Hanbali, Ja'fari, and Zaydi.

All these schools rely, and draw on, the Qur'an and the hadiths of the Prophet. But the first four are called Sunni, and the last two are called Shi'i.

The difference between the Shi'ite and the Sunnite schools is not greater than the difference among the Sunnite schools themselves. The political affiliation, however, made the followers of the Sunni schools frown upon the Shi'ite schools, and vice versa.

Wilson: Your explanation shows that the difference between the two sides is very small and negligible. Some efforts should have been made by some scholars to bring the two sides together and to bring about a good understanding and reconciliation .

Chirri: Many efforts had been made throughout the history of Islam to heal the rift, but they did not meet a tangible success. The failure may be attributed to many factors. Among them are: the intolerant spirit of the ages; the presence of tyrant khalifs who sought the support of one side by persecution of another side which holds unfavorable opinion towards them; and the wrong approach to the issue.

Our age has a different spirit, and the caliphate was buried at the beginning of this century. What we need is to have a solemn thinking and a new evaluation of the whole matter.

THE ENDEAVOR OF THE AUTHOR FOR ISLAMIC UNITY

Wilson: I heard that you travelled to the Middle East and met the late Sheikh El-Azhar in 1959 and tried to iron out the difference between the two sides. I would like you to tell me more about this important event.

Chirri: On the first of July, 1959, I met the late Sheikh Al-Azhar, Sheikh Mahmoud Shaltute (may God bless his soul). The purpose of the meeting was to discuss the problem of division between the followers of the various Islamic schools whose difference, until that time, was conceived as an outstanding problem in the Muslim world. I wanted to know his opinion about the Ja'fari Madhhab to which he does not belong. I thought that a favorable attitude on his part toward this Madhhab might be a uniting point between the two sides, since most of the Shi'ites belong to the Ja'fari school.

I asked him if he believes in the soundness of the Ja'fari teaching and its equality to his own Madhhab. His answer was in the affirmative. Upon this, I requested him to state to the Muslim World his view on the important issue, in a clear verdict. A declaration of equality between the Ja'fari and the Sunni Madhhabs from Sheikh Al-Azhar would, to my estimation, be a sound solution to the problem, at least in theory. Such a declaration, I told him, would bring the Sunni side to moderation because you are their highest authority. And the Shi'ites will rejoice at such a declaration. The Shi'ites do not seek privilege or superiority. All what they seek is equality.

The declaration was the first of its kind in the history of Islam. It was issued as an answer to a question submitted to him, and announced on the sixth of July, 1959. The declaration was joyfully received in many Muslim countries.

The following is a translation of the declaration which was published in the Egyptian and Lebanese press:(1)

His eminence (Sheikh Al-Azhar, Sheikh Mahmoud Shaltute) was asked: Some people view that in order to have religiously sound devotions and transactions, the Muslim has to follow one of the four known (Islamic) Madhhabs: Hanafi, Shafi'i, Hanbali, and Maliki. This excludes the two Shi'i Madhhabs: Imami (Ja'fari) and Zaydi. Do you agree with this view

without qualification and advise the Muslims not to follow the Ithna-Ashari Imami (Ja'fari) school for example?

His eminence answered (by setting forth the following points as an introduction to his verdict which is the last part of his answer):

1. It is permissible to the "non-Mujtahid" (the one who is not qualified to give his own opinion or verdict in the Islamic law) to follow the opinion of any of the "Ulama" (Muslim scholars), whose knowledge and piety are believed, provided such an opinion reaches its follower in a correct and nearly certain way, directly or indirectly. We should not be concerned with a view expressed in some books which claims that the four Madhhabs are the only ones to follow or that it is not permissible for a person to change from one Madhhab to another.

Sheikh Izzuddeen, the son of Abdulsalam said: The Muslims used to seek information about the Islamic laws, from any "alim" (Muslim Scholar) they happened to meet, regardless of the school to which he belonged. And such a way of obtaining information never was disapproved (by the Muslim Scholars) until these schools (the four appeared with their followers who became so bigoted that the follower of a Madhhab would follow his "imam" (leader) even if his opinion was supportable by no evidence. He followed him as if he were a messenger prophet. This is a shyness from the truth and soundness; it should not be accepted by the people of understanding.

2. The word "Shi'a," by which the followers of Ali (the son of Abu-Talib) are known, is derived from the word "Mushaya'ah" which means to follow. So the Shi'a of a person are his companions and followers. The name (Shi'a) has been given to many groups who disagree with Islam in many basic beliefs and laws. It is not permissible to follow the teaching of such groups because they are out of the circle of Islam.

3. There are other groups related to "Ali, " and they are his well-guided Shi'a who oppose and condemn the misguided ones. Of these good Shi'a is the group which is known by the name of "Ja'fari" or "Imami Ithna-Ashari. "

4. This well-known group follows principles that are taken from the Book of God and the teaching of His Messenger which reached them through their imams in both fundamental belief and Islamic law. The difference between the Ja'fari and Sunni schools is not greater than the difference among the Sunni schools themselves. They (the Ja'faris) believe in the fundamental principles of Islam as they are stated in the Glorious Qur'an and the certain teaching of the

Prophet. They also believe in all the rules whose inclusion in the religion of Islam is self-evident and whose recognition is required for being a Muslim and the denial of which excludes the person from Islam .

5. The Madhhab of these Ja'fari Shi'ites in the Islamic laws is completely recorded and well-known. It has its own books, conveyers (who related the statements of the Prophet and the imams) and the supporting evidence. The authors of these books and those from whom these authors had received the (hadiths) are well-known, and their scholarly and jurisprudential ranks are respected among the Muslim scholars.

THE DECLARATION

From this explanation, it becomes evident that:

1. Islam does not command any of its followers to follow a particular Islamic Madhhab. On the contrary, it establishes for every Muslim the right to follow, at the beginning, any one of the correctly conveyed Madhhabs, whose verdicts are recorded in their respective books. It is permissible also for any one that follows one of these schools to change to another one - any other school - and he is not sinning by doing that.

2. The Ja'fari school which is known as "the Madhhab of the Ithna-Ashari, Imami Shi'i" is a sound Madhhab. It is permissible to worship God according to its teaching, like the rest of the Sunni Madhhabs.

3. The Muslims ought to know this and get rid of their undue bigotry for particular Madhhabs. The religion of God and His law do not follow, nor are they bound to, a particular Madhhab. All (the founders of these Madhhabs) are Mujtahid (qualified to give verdict), reward-deserving from God, and acceptable to Him. It is permissible to the "non-Mujtahid" to follow them and to accord with their teaching, whether in devotions or transactions.

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(1). This is the translation of what appeared in *Al-Kifah* (a Lebanese newspaper), issue of July 8, 1959.

AL-ISRA (ISRA', THE NIGHT JOURNEY, CHILDREN OF ISRAEL)

In the name of Allah, the Compassionate, the Merciful.

017.001
YUSUFALI: Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things).
PICKTHAL: Glorified be He Who carried His servant by night from the Inviolable Place of Worship to the Far distant place of worship the neighbourhood whereof We have blessed, that We might show him of Our tokens! Lo! He, only He, is the Hearer, the Seer.
SHAKIR: Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque of which We have blessed the precincts, so that We may show to him some of Our signs; surely He is the Hearing, the Seeing.

017.002
YUSUFALI: We gave Moses the Book, and made it a Guide to the Children of Israel, (commanding): "Take not other than Me as Disposer of (your) affairs."
PICKTHAL: We gave unto Moses the Scripture, and We appointed it a guidance for the children of Israel, saying: Choose no guardian beside Me.
SHAKIR: And We gave Musa the Book and made it a guidance to the children of Israel, saying: Do not take a protector besides Me;

017.003
YUSUFALI: O ye that are sprung from those whom We carried (in the Ark) with Noah! Verily he was a devotee most grateful.
PICKTHAL: (They were) the seed of those whom We carried (in the ship) along with Noah. Lo! he was a grateful slave.
SHAKIR: The offspring of those whom We bore with Nuh; surely he was a grateful servant.

017.004
YUSUFALI: And We gave (Clear) Warning to the Children of Israel in the Book, that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)!
PICKTHAL: And We decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice, and ye will become great tyrants.
SHAKIR: And We had made known to the children of Israel in the Book: Most certainly you

will make mischief in the land twice, and most certainly you will behave insolently with great insolence.

017.005
YUSUFALI: When the first of the warnings came to pass, We sent against you Our servants given to terrible warfare: They entered the very inmost parts of your homes; and it was a warning (completely) fulfilled.
PICKTHAL: So when the time for the first of the two came, We roused against you slaves of Ours of great might who ravaged (your) country, and it was a threat performed.
SHAKIR: So when the promise for the first of the two came, We sent over you Our servants, of mighty prowess, so they went to and fro among the houses, and it was a promise to be accomplished.

017.006
YUSUFALI: Then did We grant you the Return as against them: We gave you increase in resources and sons, and made you the more numerous in man-power.
PICKTHAL: Then we gave you once again your turn against them, and We aided you with wealth and children and made you more in soldiery.
SHAKIR: Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band.

017.007
YUSUFALI: If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves. So when the second of the warnings came to pass, (We permitted your enemies) to disfigure your faces, and to enter your Temple as they had entered it before, and to visit with destruction all that fell into their power.
PICKTHAL: (Saying): If ye do good, ye do good for your own souls, and if ye do evil, it is for them (in like manner). So, when the time for the second (of the judgments) came (We roused against you others of Our slaves) to ravage you, and to enter the Temple even as they entered it the first time, and to lay waste all that they conquered with an utter wasting.
SHAKIR: If you do good, you will do good for your own souls, and if you do evil, it shall be for them. So when the second promise came (We raised another people) that they may bring you to grief and that they may enter the mosque as they entered it the first time, and that they might destroy whatever they gained ascendancy over with utter destruction.

017.008
YUSUFALI: It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to your sins), We shall revert (to Our punishments): And we have made Hell a prison for those who reject (all Faith).
PICKTHAL: It may be that your Lord will have mercy on you, but if ye repeat (the crime) We shall repeat (the punishment), and We have appointed hell a dungeon for the disbelievers.
SHAKIR: It may be that your Lord will have mercy on you, and if you again return (to disobedience) We too will return (to punishment), and We have made hell a prison for the

unbelievers.

017.009
YUSUFALI: Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward;
PICKTHAL: Lo! this Qur'an guideth unto that which is straightest, and giveth tidings unto the believers who do good works that theirs will be a great reward.
SHAKIR: Surely this Quran guides to that which is most upright and gives good news to the believers who do good that they shall have a great reward.

017.010
YUSUFALI: And to those who believe not in the Hereafter, (it announceth) that We have prepared for them a Penalty Grievous (indeed).
PICKTHAL: And that those who believe not in the Hereafter, for them We have prepared a painful doom.
SHAKIR: And that (as for) those who do not believe in the hereafter, We have prepared for them a painful chastisement.

017.011
YUSUFALI: The prayer that man should make for good, he maketh for evil; for man is given to hasty (deeds).
PICKTHAL: Man prayeth for evil as he prayeth for good; for man was ever hasty.
SHAKIR: And man prays for evil as he ought to pray for good, and man is ever hasty.

017.012
YUSUFALI: We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail.
PICKTHAL: And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding.
SHAKIR: And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained everything with distinctness.

017.013
YUSUFALI: Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.
PICKTHAL: And every man's augury have We fastened to his own neck, and We shall bring

forth for him on the Day of Resurrection a book which he will find wide open.
SHAKIR: And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open:

017.014
YUSUFALI: (It will be said to him:) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee."
PICKTHAL: (And it will be said unto him): Read thy Book. Thy soul sufficeth as reckoner against thee this day.
SHAKIR: Read your book; your own self is sufficient as a reckoner against you this day.

017.015
YUSUFALI: Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an messenger (to give warning).
PICKTHAL: Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever erreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger.
SHAKIR: Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise a messenger.

017.016
YUSUFALI: When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly.
PICKTHAL: And when We would destroy a township We send commandment to its folk who live at ease, and afterward they commit abomination therein, and so the Word (of doom) hath effect for it, and we annihilate it with complete annihilation.
SHAKIR: And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

017.017
YUSUFALI: How many generations have We destroyed after Noah? and enough is thy Lord to note and see the sins of His servants.
PICKTHAL: How many generations have We destroyed since Noah! And Allah sufficeth as Knower and Beholder of the sins of His slaves.
SHAKIR: And how many of the generations did We destroy after Nuh! and your Lord is sufficient as Knowing and Seeing with regard to His servants' faults.

017.018
YUSUFALI: If any do wish for the transitory things (of this life), We readily grant them -

such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.
PICKTHAL: Whoso desireth that (life) which hasteneth away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected.
SHAKIR: Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he shall enter it despised, driven away.

017.019
YUSUFALI: Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith,- they are the ones whose striving is acceptable (to Allah).
PICKTHAL: And whoso desireth the Hereafter and striveth for it with the effort necessary, being a believer; for such, their effort findeth favour (with their Lord).
SHAKIR: And whoever desires the hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.

017.020
YUSUFALI: Of the bounties of thy Lord We bestow freely on all- These as well as those: The bounties of thy Lord are not closed (to anyone).
PICKTHAL: Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.
SHAKIR: All do We aid-- these as well as those-- out of the bounty of your Lord, and the bounty of your Lord is not confined.

017.021
YUSUFALI: See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence.
PICKTHAL: See how We prefer one of them above another, and verily the Hereafter will be greater in degrees and greater in preferment.
SHAKIR: See how We have made some of them to excel others, and certainly the hereafter is much superior in respect of excellence.

017.022
YUSUFALI: Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution.
PICKTHAL: Set not up with Allah any other god (O man) lest thou sit down reproved, forsaken.
SHAKIR: Do not associate with Allah any other god, lest you sit down despised, neglected.

017.023
YUSUFALI: Thy Lord hath decreed that ye worship none but Him, and that ye be kind to

parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.
PICKTHAL: Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word.
SHAKIR: And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) "Ugh" nor chide them, and speak to them a generous word.

017.024
YUSUFALI: And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood."
PICKTHAL: And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.
SHAKIR: And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.

017.025
YUSUFALI: Your Lord knoweth best what is in your hearts: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence).
PICKTHAL: Your Lord is Best Aware of what is in your minds. If ye are righteous, then lo! He was ever Forgiving unto those who turn (unto Him).
SHAKIR: Your Lord knows best what is in your minds; if you are good, then He is surely Forgiving to those who turn (to Him) frequently.

017.026
YUSUFALI: And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift.
PICKTHAL: Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.
SHAKIR: And give to the near of kin his due and (to) the needy and the wayfarer, and do not squander wastefully.

017.027
YUSUFALI: Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.
PICKTHAL: Lo! the squanderers were ever brothers of the devils, and the devil was ever an ingrate to his Lord.
SHAKIR: Surely the squanderers are the fellows of the Shaitans and the Shaitan is ever ungrateful to his Lord.

017.028
YUSUFALI: And even if thou hast to turn away from them in pursuit of the Mercy from thy

Lord which thou dost expect, yet speak to them a word of easy kindness.
PICKTHAL: But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word.
SHAKIR: And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word.

017.029
YUSUFALI: Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.
PICKTHAL: And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, denuded.
SHAKIR: And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off.

017.030
YUSUFALI: Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure. For He doth know and regard all His servants.
PICKTHAL: Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves.
SHAKIR: Surely your Lord makes plentiful the means of subsistence for whom He pleases and He straitens (them); surely He is ever Aware of, Seeing, His servants.

017.031
YUSUFALI: Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.
PICKTHAL: Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.
SHAKIR: And do not kill your children for fear of poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.

017.032
YUSUFALI: Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).
PICKTHAL: And come not near unto adultery. Lo! it is an abomination and an evil way.
SHAKIR: And go not nigh to fornication; surely it is an indecency and an evil way.

017.033
YUSUFALI: Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law).
PICKTHAL: And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in

slaying. Lo! he will be helped.
SHAKIR: And do not kill any one whom Allah has forbidden, except for a just cause, and whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided.

017.034
YUSUFALI: Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).
PICKTHAL: Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.
SHAKIR: And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfill the promise; surely (every) promise shall be questioned about.

017.035
YUSUFALI: Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.
PICKTHAL: Fill the measure when ye measure, and weigh with a right balance; that is meet, and better in the end.
SHAKIR: And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

017.036
YUSUFALI: And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).
PICKTHAL: (O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked.
SHAKIR: And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

017.037
YUSUFALI: Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.
PICKTHAL: And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills.
SHAKIR: And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height.

017.038
YUSUFALI: Of all such things the evil is hateful in the sight of thy Lord.
PICKTHAL: The evil of all that is hateful in the sight of thy Lord.
SHAKIR: All this-- the evil of it-- is hateful in the sight of your Lord.

017.039
YUSUFALI: These are among the (precepts of) wisdom, which thy Lord has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.
PICKTHAL: This is (part) of that wisdom wherewith thy Lord hath inspired thee (O Muhammad). And set not up with Allah any other god, lest thou be cast into hell, reproved, abandoned.
SHAKIR: This is of what your Lord has revealed to you of wisdom, and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away.

017.040
YUSUFALI: Has then your Lord (O Pagans!) preferred for you sons, and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying!
PICKTHAL: Hath your Lord then distinguished you (O men of Makka) by giving you sons, and hath chosen for Himself females from among the angels? Lo! verily ye speak an awful word!
SHAKIR: What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.

017.041
YUSUFALI: We have explained (things) in various (ways) in this Qur'an, in order that they may receive admonition, but it only increases their flight (from the Truth)!
PICKTHAL: We verily have displayed (Our warnings) in this Qur'an that they may take heed, but it increaseth them in naught save aversion.
SHAKIR: And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.

017.042
YUSUFALI: Say: If there had been (other) gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne!
PICKTHAL: Say (O Muhammad, to the disbelievers): If there were other gods along with Him, as they say, then had they sought a way against the Lord of the Throne.
SHAKIR: Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power.

017.043
YUSUFALI: Glory to Him! He is high above all that they say!- Exalted and Great (beyond measure)!
PICKTHAL: Glorified is He, and High Exalted above what they say!
SHAKIR: Glory be to Him and exalted be He in high exaltation above what they say.

017.044

YUSUFALI: The seven heavens and the earth, and all beings therein, declare His glory: there is not a thing but celebrates His praise; And yet ye understand not how they declare His glory! Verily He is Oft-Forbear, Most Forgiving!
PICKTHAL: The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth His praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving.
SHAKIR: The seven heavens declare His glory and the earth (too), and those who are in them; and there is not a single thing but glorifies Him with His praise, but you do not understand their glorification; surely He is Forbearing, Forgiving.

017.045
YUSUFALI: When thou dost recite the Qur'an, We put, between thee and those who believe not in the Hereafter, a veil invisible:
PICKTHAL: And when thou recitest the Qur'an we place between thee and those who believe not in the Hereafter a hidden barrier;
SHAKIR: And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier;

017.046
YUSUFALI: And We put coverings over their hearts (and minds) lest they should understand the Qur'an, and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an, they turn on their backs, fleeing (from the Truth).
PICKTHAL: And We place upon their hearts veils lest they should understand it, and in their ears a deafness; and when thou makest mention of thy Lord alone in the Qur'an, they turn their backs in aversion.
SHAKIR: And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Quran they turn their backs in aversion.

017.047
YUSUFALI: We know best why it is they listen, when they listen to thee; and when they meet in private conference, behold, the wicked say, "Ye follow none other than a man bewitched!"
PICKTHAL: We are Best Aware of what they wish to hear when they give ear to thee and when they take secret counsel, when the evil-doers say: Ye follow but a man bewitched.
SHAKIR: We know best what they listen to when they listen to you, and when they take counsel secretly, when the unjust say: You follow only a man deprived of reason.

017.048
YUSUFALI: See what similes they strike for thee: but they have gone astray, and never can they find a way.
PICKTHAL: See what similitudes they coin for thee, and thus are all astray, and cannot find a road!

SHAKIR: See what they liken you to! So they have gone astray and cannot find the way.

017.049
YUSUFALI: They say: "What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation?"
PICKTHAL: And they say: When we are bones and fragments, shall we forsooth, be raised up as a new creation?
SHAKIR: And they say: What! when we shall have become bones and decayed particles, shall we then certainly be raised up, being a new creation?

017.050
YUSUFALI: Say: "(Nay!) be ye stones or iron,
PICKTHAL: Say: Be ye stones or iron
SHAKIR: Say: Become stones or iron,

017.051
YUSUFALI: "Or created matter which, in your minds, is hardest (to be raised up),- (Yet shall ye be raised up)!" then will they say: "Who will cause us to return?" Say: "He who created you first!" Then will they wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon!
PICKTHAL: Or some created thing that is yet greater in your thoughts! Then they will say: Who shall bring us back (to life). Say: He Who created you at the first. Then will they shake their heads at thee, and say: When will it be? Say: It will perhaps be soon;
SHAKIR: Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: Who created you at first. Still they will shake their heads at you and say: When will it be? Say: Maybe it has drawn nigh.

017.052
YUSUFALI: "It will be on a Day when He will call you, and ye will answer (His call) with (words of) His praise, and ye will think that ye tarried but a little while!"
PICKTHAL: A day when He will call you and ye will answer with His praise, and ye will think that ye have tarried but a little while.
SHAKIR: On the day when He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little (while).

017.053
YUSUFALI: Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.
PICKTHAL: Tell My bondmen to speak that which is kindlier. Lo! the devil soweth discord among them. Lo! the devil is for man an open foe.
SHAKIR: And say to My servants (that) they speak that which is best; surely the Shaitan sows dissensions among them; surely the Shaitan is an open enemy to man.

017.054
YUSUFALI: It is your Lord that knoweth you best: If He please, He granteth you mercy, or if He please, punishment: We have not sent thee to be a disposer of their affairs for them.
PICKTHAL: Your Lord is Best Aware of you. If He will, He will have mercy on you, or if He will, He will punish you. We have not sent thee (O Muhammad) as a warden over them.
SHAKIR: Your Lord knows you best; He will have mercy on you if He pleases, or He will chastise you if He pleases; and We have not sent you as being in charge of them.

017.055
YUSUFALI: And it is your Lord that knoweth best all beings that are in the heavens and on earth: We did bestow on some prophets more (and other) gifts than on others: and We gave to David (the gift of) the Psalms.
PICKTHAL: And thy Lord is Best Aware of all who are in the heavens and the earth. And we preferred some of the prophets above others, and unto David We gave the Psalms.
SHAKIR: And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawood We gave a scripture.

017.056
YUSUFALI: Say: "Call on those - besides Him - whom ye fancy: they have neither the power to remove your troubles from you nor to change them."
PICKTHAL: Say: Cry unto those (saints and angels) whom ye assume (to be gods) beside Him, yet they have no power to rid you of misfortune nor to change.
SHAKIR: Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor (its) transference.

017.057
YUSUFALI: Those whom they call upon do desire (for themselves) means of access to their Lord, - even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of.
PICKTHAL: Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest; they hope for His mercy and they fear His doom. Lo! the doom of thy Lord is to be shunned.
SHAKIR: Those whom they call upon, themselves seek the means of access to their Lord-- whoever of them is nearest-- and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of.

017.058
YUSUFALI: There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record.
PICKTHAL: There is not a township but We shall destroy it ere the Day of Resurrection, or punish it with dire punishment. That is set forth in the Book (of Our decrees).
SHAKIR: And there is not a town but We will destroy it before the day of resurrection or

chastise it with a severe chastisement; this is written in the Divine ordinance.

017.059
YUSUFALI: And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil).
PICKTHAL: Naught hindereth Us from sending portents save that the folk of old denied them. And We gave Thamud the she-camel - a clear portent save to warn.
SHAKIR: And nothing could have hindered Us that We should send signs except that the ancients rejected them; and We gave to Samood the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make (men) fear.

017.060
YUSUFALI: Behold! We told thee that thy Lord doth encompass mankind round about: We granted the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!
PICKTHAL: And (it was a warning) when we told thee: Lo! thy Lord encompasseth mankind, and We appointed the sight which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'an. We warn them, but it increaseth them in naught save gross impiety.
SHAKIR: And when We said to you: Surely your Lord encompasses men; and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.

017.061
YUSUFALI: Behold! We said to the angels: "Bow down unto Adam": They bowed down except Iblis: He said, "Shall I bow down to one whom Thou didst create from clay?"
PICKTHAL: And when We said unto the angels: Fall down prostrate before Adam and they fell prostrate all save Iblis, he said: Shall I fall prostrate before that which Thou hast created of clay?
SHAKIR: And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?

017.062
YUSUFALI: He said: "Seest Thou? this is the one whom Thou hast honoured above me! If Thou wilt but respite me to the Day of Judgment, I will surely bring his descendants under my sway - all but a few!"
PICKTHAL: He said: Seest Thou this (creature) whom Thou hast honoured above me, if Thou give me grace until the Day of Resurrection I verily will seize his seed, save but a few.
SHAKIR: He said: Tell me, is this he whom Thou hast honored above me? If Thou shouldst respite me to the day of resurrection, I will most certainly cause his progeny to perish except a

few.

017.063
YUSUFALI: (Allah) said: "Go thy way; if any of them follow thee, verily Hell will be the recompense of you (all)- an ample recompense.
PICKTHAL: He said: Go, and whosoever of them followeth thee - lo! hell will be your payment, ample payment.
SHAKIR: He said: Be gone! for whoever of them will follow you, then surely hell is your recompense, a full recompense:

017.064
YUSUFALI: "Lead to destruction those whom thou canst among them, with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them." But Satan promises them nothing but deceit.
PICKTHAL: And excite any of them whom thou canst with thy voice, and urge thy horse and foot against them, and be a partner in their wealth and children, and promise them. Satan promiseth them only to deceive.
SHAKIR: And beguile whomsoever of them you can with your voice, and collect against them your forces riding and on foot, and share with them in wealth and children, and hold out promises to them; and the Shaitan makes not promises to them but to deceive:

017.065
YUSUFALI: "As for My servants, no authority shalt thou have over them:" Enough is thy Lord for a Disposer of affairs.
PICKTHAL: Lo! My (faithful) bondmen - over them thou hast no power, and thy Lord sufficeth as (their) guardian.
SHAKIR: Surely (as for) My servants, you have no authority over them; and your Lord is sufficient as a Protector.

017.066
YUSUFALI: Your Lord is He That maketh the Ship go smoothly for you through the sea, in order that ye may seek of his Bounty. For he is unto you most Merciful.
PICKTHAL: (O mankind), your Lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. Lo! He was ever Merciful toward you.
SHAKIR: Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you.

017.067
YUSUFALI: When distress seizes you at sea, those that ye call upon - besides Himself - leave you in the lurch! but when He brings you back safe to land, ye turn away (from Him). Most ungrateful is man!

PICKTHAL: And when harm toucheth you upon the sea, all unto whom ye cry (for succour) fail save Him (alone), but when He bringeth you safe to land, ye turn away, for man was ever thankless.
SHAKIR: And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful.

017.068
YUSUFALI: Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land, or that He will not send against you a violent tornado (with showers of stones) so that ye shall find no one to carry out your affairs for you?
PICKTHAL: Feel ye then secure that He will not cause a slope of the land to engulf you, or send a sand-storm upon you, and then ye will find that ye have no protector?
SHAKIR: What! Do you then feel secure that He will not cause a tract of land to engulf you or send on you a tornado? Then you shall not find a protector for yourselves.

017.069
YUSUFALI: Or do ye feel secure that He will not send you back a second time to sea and send against you a heavy gale to drown you because of your ingratitude, so that ye find no helper. Therein against Us?
PICKTHAL: Or feel ye secure that He will not return you to that (plight) a second time, and send against you a hurricane of wind and drown you for your thanklessness, and then ye will not find therein that ye have any avenger against Us?
SHAKIR: Or, do you feel secure that He will (not) take you back into it another time, then send on you a fierce gale and thus drown you on account of your ungratefulness? Then you shall not find any aider against Us in the matter.

017.070
YUSUFALI: We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.
PICKTHAL: Verily we have honoured the Children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment.
SHAKIR: And surely We have honored the children of Adam, and We carry them in the land and the sea, and We have given them of the good things, and We have made them to excel by an appropriate excellence over most of those whom We have created.

017.071
YUSUFALI: One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.
PICKTHAL: On the day when We shall summon all men with their record, whoso is given his book in his right hand - such will read their book and they will not be wronged a shred.

SHAKIR: (Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.

017.072
YUSUFALI: But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.
PICKTHAL: Whoso is blind here will be blind in the Hereafter, and yet further from the road.
SHAKIR: And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.

017.073
YUSUFALI: And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in our name something quite different; (in that case), behold! they would certainly have made thee (their) friend!
PICKTHAL: And they indeed strove hard to beguile thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend.
SHAKIR: And surely they had purposed to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend.

017.074
YUSUFALI: And had We not given thee strength, thou wouldst nearly have inclined to them a little.
PICKTHAL: And if We had not made thee wholly firm thou mightest almost have inclined unto them a little.
SHAKIR: And had it not been that We had already established you, you would certainly have been near to incline to them a little;

017.075
YUSUFALI: In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death: and moreover thou wouldst have found none to help thee against Us!
PICKTHAL: Then had we made thee taste a double (punishment) of living and a double (punishment) of dying, then hadst thou found no helper against Us.
SHAKIR: In that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us.

017.076
YUSUFALI: Their purpose was to scare thee off the land, in order to expel thee; but in that

case they would not have stayed (therein) after thee, except for a little while.
PICKTHAL: And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) but a little after thee.
SHAKIR: And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.

017.077
YUSUFALI: (This was Our) way with the messengers We sent before thee: thou wilt find no change in Our ways.
PICKTHAL: (Such was Our) method in the case of those whom We sent before thee (to mankind), and thou wilt not find for Our method aught of power to change.
SHAKIR: (This is Our) course with regard to those of Our messengers whom We sent before you, and you shall not find a change in Our course.

017.078
YUSUFALI: Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.
PICKTHAL: Establish worship at the going down of the sun until the dark of night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed.
SHAKIR: Keep up prayer from the declining of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed.

017.079
YUSUFALI: And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory!
PICKTHAL: And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praised estate.
SHAKIR: And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.

017.080
YUSUFALI: Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)."
PICKTHAL: And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power.
SHAKIR: And say: My Lord! make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).

017.081
YUSUFALI: And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is

(by its nature) bound to perish."
PICKTHAL: And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.
SHAKIR: And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).

017.082
YUSUFALI: We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss.
PICKTHAL: And We reveal of the Qur'an that which is a healing and a mercy for believers though it increase the evil-doers in naught save ruin.
SHAKIR: And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.

017.083
YUSUFALI: Yet when We bestow Our favours on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair!
PICKTHAL: And when We make life pleasant unto man, he turneth away and is averse; and when ill toucheth him he is in despair.
SHAKIR: And when We bestow favor on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.

017.084
YUSUFALI: Say: "Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the Way."
PICKTHAL: Say: Each one doth according to his rule of conduct, and thy Lord is Best Aware of him whose way is right.
SHAKIR: Say: Every one acts according to his manner; but your Lord best knows who is best guided in the path.

017.085
YUSUFALI: They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you, (O men!)"
PICKTHAL: They are asking thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little.
SHAKIR: And they ask you about the soul. Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little.

017.086
YUSUFALI: If it were Our Will, We could take away that which We have sent thee by

inspiration:then wouldst thou find none to plead thy affair in that matter as against Us,-
PICKTHAL: And if We willed We could withdraw that which We have revealed unto thee, then wouldst thou find no guardian for thee against Us in respect thereof.
SHAKIR: And if We please, We should certainly take away that which We have revealed to you, then you would not find for it any protector against Us.

017.087
YUSUFALI: Except for Mercy from thy Lord: for his bounty is to thee (indeed) great.
PICKTHAL: (It is naught) save mercy from thy Lord. Lo! His kindness unto thee was ever great.
SHAKIR: But on account of mercy from your Lord-- surely His grace to you is abundant.

017.088
YUSUFALI: Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.
PICKTHAL: Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another.
SHAKIR: Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.

017.089
YUSUFALI: And We have explained to man, in this Qur'an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!
PICKTHAL: And verily We have displayed for mankind in this Qur'an all kind of similitudes, but most of mankind refuse aught save disbelief.
SHAKIR: And certainly We have explained for men in this Quran every kind of similitude, but most men do not consent to aught but denying.

017.090
YUSUFALI: They say: "We shall not believe in thee, until thou cause a spring to gush forth for us from the earth,
PICKTHAL: And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us;
SHAKIR: And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.

017.091
YUSUFALI: "Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water;
PICKTHAL: Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly;

SHAKIR: Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.

017.092
YUSUFALI: "Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring Allah and the angels before (us) face to face:
PICKTHAL: Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant;
SHAKIR: Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us).

017.093
YUSUFALI: "Or thou have a house adorned with gold, or thou mount a ladder right into the skies. No, we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! Am I aught but a man,- a messenger?"
PICKTHAL: Or thou have a house of gold; or thou ascend up into heaven, and even then we will put no faith in thine ascension till thou bring down for us a book that we can read. Say (O Muhammad): My Lord be Glorified! Am I aught save a mortal messenger?
SHAKIR: Or you should have a house of gold, or you should ascend into heaven, and we will not believe in your ascending until you bring down to us a book which we may read. Say: Glory be to my Lord; am I aught but a mortal messenger?

017.094
YUSUFALI: What kept men back from belief when Guidance came to them, was nothing but this: they said, "Has Allah sent a man (like us) to be (His) Messenger?"
PICKTHAL: And naught prevented mankind from believing when the guidance came unto them save that they said: Hath Allah sent a mortal as (His) messenger?
SHAKIR: And nothing prevented people from believing when the guidance came to them except that they said: What! has Allah raised up a mortal to be a messenger?

017.095
YUSUFALI: Say, "If there were settled, on earth, angels walking about in peace and quiet, We should certainly have sent them down from the heavens an angel for a messenger."
PICKTHAL: Say: If there were in the earth angels walking secure, We had sent down for them from heaven an angel as messenger.
SHAKIR: Say: Had there been in the earth angels walking about as settlers, We would certainly have sent down to them from the heaven an angel as a messenger.

017.096
YUSUFALI: Say: "Enough is Allah for a witness between me and you: for He is well acquainted with His servants, and He sees (all things).
PICKTHAL: Say: Allah sufficeth for a witness between me and you. Lo! He is Knower, Seer of His slaves.

SHAKIR: Say: Allah suffices as a witness between me and you; surely He is Aware of His servants, Seeing.

017.097
YUSUFALI: It is he whom Allah guides, that is on true Guidance; but he whom He leaves astray - for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather, them together, prone on their faces, blind, dumb, and deaf: their abode will be Hell: every time it shows abatement, We shall increase from them the fierceness of the Fire.
PICKTHAL: And he whom Allah guideth, he is led aright; while, as for him whom He sendeth astray, for them thou wilt find no protecting friends beside Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be hell; whenever it abateth, We increase the flame for them.
SHAKIR: And whomsoever Allah guides, he is the follower of the right way, and whomsoever He causes to err, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces, blind and dumb and deaf; their abode is hell; whenever it becomes allayed We will add to their burning.

017.098
YUSUFALI: That is their recompense, because they rejected Our signs, and said, "When we are reduced to bones and broken dust, should we really be raised up (to be) a new Creation?"
PICKTHAL: That is their reward because they disbelieved Our revelations and said: When we are bones and fragments shall we, forsooth, be raised up as a new creation?
SHAKIR: This is their retribution because they disbelieved in Our communications and said What! when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?

017.099
YUSUFALI: See they not that Allah, Who created the heavens and the earth, has power to create the like of them (anew)? Only He has decreed a term appointed, of which there is no doubt. But the unjust refuse (to receive it) except with ingratitude.
PICKTHAL: Have they not seen that Allah Who created the heavens and the earth is Able to create the like of them, and hath appointed for them an end whereof there is no doubt? But the wrong-doers refuse aught save disbelief.
SHAKIR: Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a doom about which there is no doubt? But the unjust do not consent to aught but denying.

017.100
YUSUFALI: Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: for man is (every) niggardly!"
PICKTHAL: Say (unto them): If ye possessed the treasures of the mercy of my Lord, ye would surely hold them back for fear of spending, for man was ever grudging.
SHAKIR: Say: If you control the treasures of the mercy of my Lord, then you would

withhold (them) from fear of spending, and man is niggardly.

017.101
YUSUFALI: To Moses We did give Nine Clear Signs: As the Children of Israel: when he came to them, Pharaoh said to him: "O Moses! I consider thee, indeed, to have been worked upon by sorcery!
PICKTHAL: And verily We gave unto Moses nine tokens, clear proofs (of Allah's Sovereignty). Do but ask the Children of Israel how he came unto them, then Pharaoh said unto him: Lo! I deem thee one bewitched, O Moses.
SHAKIR: And certainly We gave Musa nine clear signs; so ask the children of Israel. When he came to them, Firon said to him: Most surely I deem you, O Musa, to be a man deprived of reason.

017.102
YUSUFALI: Moses said, "Thou knowest well that these things have been sent down by none but the Lord of the heavens and the earth as eye-opening evidence: and I consider thee indeed, O Pharaoh, to be one doomed to destruction!"
PICKTHAL: He said: In truth thou knowest that none sent down these (portents) save the Lord of the heavens and the earth as proofs, and lo! (for my part) I deem thee lost, O Pharaoh.
SHAKIR: He said: Truly you know that none but the Lord of the heavens and the earth has sent down these as clear proof and most surely I believe you, O Firon, to be given over to perdition.

017.103
YUSUFALI: So he resolved to remove them from the face of the earth: but We did drown him and all who were with him.
PICKTHAL: And he wished to scare them from the land, but We drowned him and those with him, all together.
SHAKIR: So he desired to destroy them out of the earth, but We drowned him and those with him all together;

017.104
YUSUFALI: And We said thereafter to the Children of Israel, "Dwell securely in the land (of promise)": but when the second of the warnings came to pass, We gathered you together in a mingled crowd.
PICKTHAL: And We said unto the Children of Israel after him: Dwell in the land; but when the promise of the Hereafter cometh to pass We shall bring you as a crowd gathered out of various nations.
SHAKIR: And We said to the Israelites after him: Dwell in the land: and when the promise of the next life shall come to pass, we will bring you both together in judgment.

017.105

YUSUFALI: We sent down the (Qur'an) in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners).
PICKTHAL: With truth have We sent it down, and with truth hath it descended. And We have sent thee as naught else save a bearer of good tidings and a warner.
SHAKIR: And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.

017.106
YUSUFALI: (It is) a Qur'an which We have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages.
PICKTHAL: And (it is) a Qur'an that We have divided, that thou mayst recite it unto mankind at intervals, and We have revealed it by (successive) revelation.
SHAKIR: And it is a Quran which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.

017.107
YUSUFALI: Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration,
PICKTHAL: Say: Believe therein or believe not, lo! those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring,
SHAKIR: Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them.

017.108
YUSUFALI: "And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'"
PICKTHAL: Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled.
SHAKIR: And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled.

017.109
YUSUFALI: They fall down on their faces in tears, and it increases their (earnest) humility.
PICKTHAL: They fall down on their faces, weeping, and it increaseth humility in them.
SHAKIR: And they fall down on their faces weeping, and it adds to their humility.

017.110
YUSUFALI: Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."
PICKTHAL: Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichsoever ye cry (it is the same). His are the most beautiful names. And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein, but follow a way

between.
SHAKIR: Say: Call upon Allah or call upon, the Beneficent Allah; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these.

017.111
YUSUFALI: Say: "Praise be to Allah, who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"
PICKTHAL: And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence.
SHAKIR: And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him).

AL-ANAAM (CATTLE, LIVESTOCK)

In the name of Allah, the Compassionate, the Merciful.

006.001
YUSUFALI: Praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.
PICKTHAL: Praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.
SHAKIR: All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their Lord.

006.002
YUSUFALI: He it is created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!
PICKTHAL: He it is Who hath created you from clay, and hath decreed a term for you. A term is fixed with Him. Yet still ye doubt!
SHAKIR: He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt.

006.003
YUSUFALI: And He is Allah in the heavens and on earth. He knoweth what ye hide, and what ye reveal, and He knoweth the (recompense) which ye earn (by your deeds).
PICKTHAL: He is Allah in the heavens and in the earth. He knoweth both your secret and your utterance, and He knoweth what ye earn.
SHAKIR: And He is Allah in the heavens and in the earth; He knows your secret (thoughts) and your open (words), and He knows what you earn.

006.004
YUSUFALI: But never did a single one of the signs of their Lord reach them, but they turned away therefrom.
PICKTHAL: Never came there unto them a revelation of the revelations of Allah but they did turn away from it.
SHAKIR: And there does not come to them any communication of the communications of their Lord but they turn aside from it

006.005
YUSUFALI: And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.

PICKTHAL: And they denied the truth when it came unto them. But there will come unto them the tidings of that which they used to deride.
SHAKIR: So they have indeed rejected the truth when it came to them; therefore the truth of what they mocked at will shine upon them.

006.006
YUSUFALI: See they not how many of those before them We did destroy?- generations We had established on the earth, in strength such as We have not given to you - for whom We poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet): yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them).
PICKTHAL: See they not how many a generation We destroyed before them, whom We had established in the earth more firmly than We have established you, and We shed on them abundant showers from the sky, and made the rivers flow beneath them. Yet we destroyed them for their sins, and created after them another generation.
SHAKIR: Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.

006.007
YUSUFALI: If We had sent unto thee a written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!"
PICKTHAL: Had we sent down unto thee (Muhammad) (actual) writing upon parchment, so that they could feel it with their hands, those who disbelieve would have said: This is naught else than mere magic.
SHAKIR: And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear enchantment.

006.008
YUSUFALI: They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them.
PICKTHAL: They say: Why hath not an angel been sent down unto him? If We sent down an angel, then the matter would be judged; no further time would be allowed them (for reflection).
SHAKIR: And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.

006.009
YUSUFALI: If We had made it an angel, We should have sent him as a man, and We should

certainly have caused them confusion in a matter which they have already covered with confusion.
PICKTHAL: Had we appointed him (Our messenger) an angel, We assuredly had made him (as) a man (that he might speak to men); and (thus) obscured for them (the truth) they (now) obscure.
SHAKIR: And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.

006.010
YUSUFALI: Mocked were (many) messengers before thee; but their scoffers were hemmed in by the thing that they mocked.
PICKTHAL: Messengers (of Allah) have been derided before thee, but that whereat they scoffed surrounded such of them as did deride.
SHAKIR: And certainly messengers before you were mocked at, but that which they mocked at encompassed the scoffers among them.

006.011
YUSUFALI: Say: "Travel through the earth and see what was the end of those who rejected Truth."
PICKTHAL: Say (unto the disbelievers): Travel in the land, and see the nature of the consequence for the rejecters!
SHAKIR: Say: Travel in the land, then see what was the end of the rejecters.

006.012
YUSUFALI: Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe.
PICKTHAL: Say: Unto whom belongeth whatsoever is in the heavens and the earth? Say: Unto Allah. He hath prescribed for Himself mercy, that He may bring you all together to the Day of Resurrection whereof there is no doubt. Those who ruin their souls will not believe.
SHAKIR: Say: To whom belongs what is in the heavens and the earth? Say: To Allah; He has ordained mercy on Himself; most certainly He will gather you on the resurrection day--there is no doubt about it. (As for) those who have lost their souls, they will not believe.

006.013
YUSUFALI: To him belongeth all that dwelleth (or lurketh) in the night and the day. For he is the one who heareth and knoweth all things."
PICKTHAL: Unto Him belongeth whatsoever resteth in the night and the day. He is the Hearer, the Knower.
SHAKIR: And to Him belongs whatever dwells in the night and the day; and He is the Hearing, the Knowing.

006.014
YUSUFALI: Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feedeth but is not fed." Say: "Nay! but I am commanded to be the first of those who bow to Allah (in Islam), and be not thou of the company of those who join gods with Allah."
PICKTHAL: Say: Shall I choose for a protecting friend other than Allah, the Originator of the heavens and the earth, Who feedeth and is never fed? Say: I am ordered to be the first to surrender (unto Him). And be not thou (O Muhammad) of the idolaters.
SHAKIR: Say: Shall I take a guardian besides Allah, the Originator of the heavens and the earth, and He feeds (others) and is not (Himself) fed. Say: I am commanded to be the first who submits himself, and you should not be of the polytheists.

006.015
YUSUFALI: Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day.
PICKTHAL: Say: I fear, if I rebel against my Lord, the retribution of an Awful Day.
SHAKIR: Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.

006.016
YUSUFALI: "On that day, if the penalty is averted from any, it is due to Allah's mercy; And that would be (Salvation), the obvious fulfilment of all desire.
PICKTHAL: He from whom (such retribution) is averted on that day, (Allah) hath in truth had mercy on him. That will be the signal triumph.
SHAKIR: He from whom it is averted on that day, Allah indeed has shown mercy to him; and this is a manifest achievement.

006.017
YUSUFALI: "If Allah touch thee with affliction, none can remove it but He; if He touch thee with happiness, He hath power over all things.
PICKTHAL: If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things.
SHAKIR: And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.

006.018
YUSUFALI: "He is the irresistible, (watching) from above over His worshippers; and He is the Wise, acquainted with all things."
PICKTHAL: He is the Omnipotent over His slaves, and He is the Wise, the Knower.
SHAKIR: And He is the Supreme, above His servants; and He is the Wise, the Aware.

006.019
YUSUFALI: Say: "What thing is most weighty in evidence?" Say: "Allah is witness between

me and you; This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there is another Allah?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the one Allah, and I truly am innocent of (your blasphemy of) joining others with Him."
PICKTHAL: Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is Witness between me and you. And this Qur'an hath been inspired in me, that I may warn therewith you and whomsoever it may reach. Do ye in sooth bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One Allah. Lo! I am innocent of that which ye associate (with Him).
SHAKIR: Say: What thing is the weightiest in testimony? Say: Allah is witness between you and me; and this Quran has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I do not bear witness. Say: He is only one Allah, and surely I am clear of that which you set up (with Him).

006.020
YUSUFALI: Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.
PICKTHAL: Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. Those who ruin their own souls will not believe.
SHAKIR: Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe.

006.021
YUSUFALI: Who doth more wrong than he who inventeth a lie against Allah or rejecteth His signs? But verily the wrong-doers never shall prosper.
PICKTHAL: Who doth greater wrong than he who inventeth a lie against Allah or denieth His revelations? Lo! the wrongdoers will not be successful.
SHAKIR: And who is more unjust than he who forges a lie against Allah or (he who) gives the lie to His communications; surely the unjust will not be successful.

006.022
YUSUFALI: One day shall We gather them all together: We shall say to those who ascribed partners (to Us): "Where are the partners whom ye (invented and) talked about?"
PICKTHAL: And on the day We gather them together We shall say unto those who ascribed partners (unto Allah): Where are (now) those partners of your make-believe?
SHAKIR: And on the day when We shall gather them all together, then shall We say to those who associated others (with Allah): Where are your associates whom you asserted?

006.023
YUSUFALI: There will then be (left) no subterfuge for them but to say: "By Allah our Lord, we were not those who joined gods with Allah."
PICKTHAL: Then will they have no contention save that they will say: By Allah, our Lord, we never were idolaters.

SHAKIR: Then their excuse would be nothing but that they would say: By Allah, our Lord, we were not polytheists.

006.024
YUSUFALI: Behold! how they lie against their own souls! But the (lie) which they invented will leave them in the lurch.
PICKTHAL: See how they lie against themselves, and (how) the thing which they devised hath failed them!
SHAKIR: See how they lie against their own souls, and that which they forged has passed away from them.

006.025
YUSUFALI: Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts, So they understand it not, and deafness in their ears; if they saw every one of the signs, not they will believe in them; in so much that when they come to thee, they (but) dispute with thee; the Unbelievers say: "These are nothing but tales of the ancients."
PICKTHAL: Of them are some who listen unto thee, but We have placed upon their hearts veils, lest they should understand, and in their ears a deafness. If they saw every token they would not believe therein; to the point that, when they come unto thee to argue with thee, the disbelievers say: This is naught else than fables of the men of old.
SHAKIR: And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients.

006.026
YUSUFALI: Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they perceive it not.
PICKTHAL: And they forbid (men) from it and avoid it, and they ruin none save themselves, though they perceive not.
SHAKIR: And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.

006.027
YUSUFALI: If thou couldst but see when they are confronted with the Fire! They will say: "Would that we were but sent back! Then would we not reject the signs of our Lord, but would be amongst those who believe!"
PICKTHAL: If thou couldst see when they are set before the Fire and say: Oh, would that we might return! Then would we not deny the revelations of our Lord but we would be of the believers!
SHAKIR: And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers.

006.028
YUSUFALI: Yea, in their own (eyes) will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.
PICKTHAL: Nay, but that hath become clear unto them which before they used to hide. And if they were sent back they would return unto that which they are forbidden. Lo! they are liars.
SHAKIR: Nay, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.

006.029
YUSUFALI: And they (sometimes) say: "There is nothing except our life on this earth, and never shall we be raised up again."
PICKTHAL: And they say: There is naught save our life of the world, and we shall not be raised (again).
SHAKIR: And they say: There is nothing but our life of this world, and we shall not be raised.

006.030
YUSUFALI: If thou couldst but see when they are confronted with their Lord! He will say: "Is not this the truth?" They will say: "Yea, by our Lord!" He will say: "Taste ye then the penalty, because ye rejected Faith."
PICKTHAL: If thou couldst see when they are set before their Lord! He will say: Is not this real? They will say: Yea, verily, by our Lord! He will say: Taste now the retribution for that ye used to disbelieve.
SHAKIR: And could you see when they are made to stand before their Lord. He will say: Is not this the truth? They will say: Yea! by our Lord. He will say: Taste then the chastisement because you disbelieved.

006.031
YUSUFALI: Lost indeed are they who treat it as a falsehood that they must meet Allah,- until on a sudden the hour is on them, and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs, and evil indeed are the burdens that they bear?
PICKTHAL: They indeed are losers who deny their meeting with Allah until, when the Hour cometh on them suddenly, they cry: Alas for us, that we neglected it! They bear upon their backs their burdens. Ah, evil is that which they bear!
SHAKIR: They are losers indeed who reject the meeting of Allah; until when the hour comes upon them all of a sudden they shall say: O our grief for our neglecting it! and they shall bear their burdens on their backs; now surely evil is that which they bear.

006.032
YUSUFALI: What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand?
PICKTHAL: Naught is the life of the world save a pastime and a spot. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?
SHAKIR: And this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?

006.033
YUSUFALI: We know indeed the grief which their words do cause thee: It is not thee they reject: it is the signs of Allah, which the wicked contemn.
PICKTHAL: We know well how their talk grieveth thee, though in truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah.
SHAKIR: We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah.

006.034
YUSUFALI: Rejected were the messengers before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the words (and decrees) of Allah. Already hast thou received some account of those messengers.
PICKTHAL: Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before).
SHAKIR: And certainly messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers.

006.035
YUSUFALI: If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign,- (what good?). If it were Allah's will, He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)!
PICKTHAL: And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)! - If Allah willed, He could have brought them all together to the guidance - So be not thou among the foolish ones.
SHAKIR: And if their turning away is hard on you, then if you can seek an opening (to go down) into the earth or a ladder (to ascend up) to heaven so that you should bring them a sign and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.

006.036
YUSUFALI: Those who listen (in truth), be sure, will accept: as to the dead, Allah will raise them up; then will they be turned unto Him.
PICKTHAL: Only those can accept who hear. As for the dead, Allah will raise them up; then unto Him they will be returned.
SHAKIR: Only those accept who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.

006.037
YUSUFALI: They say: "Why is not a sign sent down to him from his Lord?" Say: "Allah hath certainly power to send down a sign: but most of them understand not.
PICKTHAL: They say: Why hath no portent been sent down upon him from his Lord? Say: Lo! Allah is Able to send down a portent. But most of them know not.
SHAKIR: And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.

006.038
YUSUFALI: There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end.
PICKTHAL: There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered.
SHAKIR: And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.

006.039
YUSUFALI: Those who reject our signs are deaf and dumb,- in the midst of darkness profound: whom Allah willeth, He leaveth to wander: whom He willeth, He placeth on the way that is straight.
PICKTHAL: Those who deny Our revelations are deaf and dumb in darkness. Whom Allah will sendeth astray, and whom He will He placeth on a straight path.
SHAKIR: And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes to err and whom He pleases He puts on the right way.

006.040
YUSUFALI: Say: "Think ye to yourselves, if there come upon you the wrath of Allah, or the Hour (that ye dread), would ye then call upon other than Allah?- (reply) if ye are truthful!
PICKTHAL: Say: Can ye see yourselves, if the punishment of Allah come upon you or the Hour come upon you, (calling upon other than Allah)? Do ye then call (for help) to any other than Allah? (Answer that) if ye are truthful.
SHAKIR: Say: Tell me if the chastisement of Allah should overtake you or the hour should

come upon you, will you call (on others) besides Allah, if you are truthful?

006.041
YUSUFALI: "Nay,- On Him would ye call, and if it be His will, He would remove (the distress) which occasioned your call upon Him, and ye would forget (the false gods) which ye join with Him!"
PICKTHAL: Nay, but unto Him ye call, and He removeth that because of which ye call unto Him, if He will, and ye forget whatever partners ye ascribed unto Him.
SHAKIR: Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).

006.042
YUSUFALI: Before thee We sent (messengers) to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility.
PICKTHAL: We have sent already unto peoples that were before thee, and We visited them with tribulation and adversity, in order that they might grow humble.
SHAKIR: And certainly We sent (messengers) to nations before you then We seized them with distress and affliction in order that they might humble themselves.

006.043
YUSUFALI: When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.
PICKTHAL: If only, when Our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them!
SHAKIR: Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Shaitan made what they did fair-seeming to them.

006.044
YUSUFALI: But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!
PICKTHAL: Then, when they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumbfounded.
SHAKIR: But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair.

006.045
YUSUFALI: Of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds.

PICKTHAL: So of the people who did wrong the last remnant was cut off. Praise be to Allah, Lord of the Worlds!
SHAKIR: So the roots of the people who were unjust were cut off; and all praise is due to Allah, the Lord of the worlds.

006.046
YUSUFALI: Say: "Think ye, if Allah took away your hearing and your sight, and sealed up your hearts, who - a god other than Allah - could restore them to you?" See how We explain the signs by various (symbols); yet they turn aside.
PICKTHAL: Say: Have ye imagined, if Allah should take away your hearing and your sight and seal your hearts, Who is the Allah Who could restore it to you save Allah? See how We display the revelations unto them! Yet still they turn away.
SHAKIR: Say: Have you considered that if Allah takes away your hearing and your sight and sets a seal on your hearts, who is the god besides Allah that can bring it to you? See how We repeat the communications, yet they turn away.

006.047
YUSUFALI: Say: "Think ye, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?
PICKTHAL: Say: Can ye see yourselves, if the punishment of Allah come upon you unawares or openly? Would any perish save wrongdoing folk?
SHAKIR: Say: Have you considered if the chastisement of Allah should overtake you suddenly or openly, will any be destroyed but the unjust people?

006.048
YUSUFALI: We send the messengers only to give good news and to warn: so those who believe and mend (their lives),- upon them shall be no fear, nor shall they grieve.
PICKTHAL: We send not the messengers save as bearers of good news and warners. Whoso believeth and doeth right, there shall no fear come upon them neither shall they grieve.
SHAKIR: And We send not messengers but as announcers of good news and givers of warning, then whoever believes and acts aright, they shall have no fear, nor shall they grieve.

006.049
YUSUFALI: But those who reject our signs,- them shall punishment touch, for that they ceased not from transgressing.
PICKTHAL: But as for those who deny Our revelations, torment will afflict them for that they used to disobey.
SHAKIR: And (as for) those who reject Our communications, chastisement shall afflict them because they transgressed.

006.050
YUSUFALI: Say: "I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me." Say: "can the

blind be held equal to the seeing?" Will ye then consider not?
PICKTHAL: Say (O Muhammad, to the disbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal? Will ye not then take thought?
SHAKIR: Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?

006.051
YUSUFALI: Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except for Him they will have no protector nor intercessor: that they may guard (against evil).
PICKTHAL: Warn hereby those who fear (because they know) that they will be gathered unto their Lord, for whom there is no protecting ally nor intercessor beside Him, that they may ward off (evil).
SHAKIR: And warn with it those who fear that they shall be gathered to their Lord-- there is no guardian for them, nor any intercessor besides Him-- that they may guard (against evil).

006.052
YUSUFALI: Send not away those who call on their Lord morning and evening, seeking His face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust.
PICKTHAL: Repel not those who call upon their Lord at morn and evening, seeking His Countenance. Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers.
SHAKIR: And do not drive away those who call upon their Lord in the morning and the evening, they desire only His favor; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.

006.053
YUSUFALI: Thus did We try some of them by comparison with others, that they should say: "Is it these then that Allah hath favoured from amongst us?" Doth not Allah know best those who are grateful?
PICKTHAL: And even so do We try some of them by others, that they say: Are these they whom Allah favoureth among us? Is not Allah best Aware of the thanksgivers?
SHAKIR: And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?

006.054
YUSUFALI: When those come to thee who believe in Our signs, Say: "Peace be on you: Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in

ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft-forgiving, Most Merciful.
PICKTHAL: And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil through ignorance and repenteth afterward thereof and doeth right, (for him) lo! He is Forgiving, Merciful.
SHAKIR: And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

006.055
YUSUFALI: Thus do We explain the signs in detail: that the way of the sinners may be shown up.
PICKTHAL: Thus do We expound the revelations that the way of the unrighteous may be manifest.
SHAKIR: And thus do We make distinct the communications and so that the way of the guilty may become clear.

006.056
YUSUFALI: Say: "I am forbidden to worship those - others than Allah - whom ye call upon." Say: "I will not follow your wain desires: If I did, I would stray from the path, and be not of the company of those who receive guidance."
PICKTHAL: Say: I am forbidden to worship those on whom ye call instead of Allah. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.
SHAKIR: Say: I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires. for then indeed I should have gone astray and I should not be of those who go aright.

006.057
YUSUFALI: Say: "For me, I (work) on a clear sign from my Lord, but ye reject Him. What ye would see hastened, is not in my power. The command rests with none but Allah: He declares the truth, and He is the best of judges."
PICKTHAL: Say: I am (relying) on clear proof from my Lord, while ye deny Him. I have not that for which ye are impatient. The decision is for Allah only. He telleth the truth and He is the Best of Deciders.
SHAKIR: Say: Surely I have manifest proof from my Lord and you call it a lie; I have not with me that which you would hasten; the t judgment is only Allah's; He relates the truth and He is the best of deciders.

006.058
YUSUFALI: Say: "If what ye would see hastened were in my power, the matter would be settled at once between you and me. But Allah knoweth best those who do wrong."

PICKTHAL: Say: If I had that for which ye are impatient, then would the case (ere this) have been decided between me and you. Allah is Best Aware of the wrong-doers.
SHAKIR: Say: If that which you desire to hasten were with me, the matter would have certainly been decided between you and me; and Allah best knows the unjust.

006.059
YUSUFALI: With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a record clear (to those who can read).
PICKTHAL: And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea. Not a leaf falleth but He knoweth it, not a grain amid the darkness of the earth, naught of wet or dry but (it is noted) in a clear record.
SHAKIR: And with Him are the keys of the unseen treasures-- none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book.

006.060
YUSUFALI: It is He who doth take your souls by night, and hath knowledge of all that ye have done by day: by day doth He raise you up again; that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that ye did.
PICKTHAL: He it is Who gathereth you at night and knoweth that which ye commit by day. Then He raiseth you again to life therein, that the term appointed (for you) may be accomplished. And afterward unto Him is your return. Then He will proclaim unto you what ye used to do.
SHAKIR: And He it is Who takes your souls at night (in sleep), and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.

006.061
YUSUFALI: He is the irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul, and they never fail in their duty.
PICKTHAL: He is the Omnipotent over His slaves. He sendeth guardians over you until, when death cometh unto one of you, Our messengers receive him, and they neglect not.
SHAKIR: And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.

006.062
YUSUFALI: Then are men returned unto Allah, their protector, the (only) reality: Is not His the command? and He is the swiftest in taking account.
PICKTHAL: Then are they restored unto Allah, their Lord, the Just. Surely His is the judgment. And He is the most swift of reckoners.

SHAKIR: Then are they sent back to Allah, their Master, the True one; now surely His is the judgment and He is swiftest in taking account.

006.063
YUSUFALI: Say: "Who is it that delivereth you from the dark recesses of land and sea, when ye call upon Him in humility and silent terror: 'If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude'?"
PICKTHAL: Say: Who delivereth you from the darkness of the land and the sea? Ye call upon Him humbly and in secret, (saying): If we are delivered from this (fear) we truly will be of the thankful.
SHAKIR: Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon Him (openly) humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.

006.064
YUSUFALI: Say "It is Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods!"
PICKTHAL: Say: Allah delivereth you from this and from all affliction. Yet ye attribute partners unto Him.
SHAKIR: Say: Allah delivers you from them and from every distress, but again you set up others (with Him).

006.065
YUSUFALI: Say: "He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other." See how We explain the signs by various (symbols); that they may understand.
PICKTHAL: Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so that they may understand.
SHAKIR: Say: He has the power that He should send on you a chastisement from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand.

006.066
YUSUFALI: But thy people reject this, though it is the truth. Say: "Not mine is the responsibility for arranging your affairs;
PICKTHAL: Thy people (O Muhammad) have denied it, though it is the Truth. Say: I am not put in charge of you.
SHAKIR: And your people call it a lie and it is the very truth. Say: I am not placed in charge of you.

006.067

YUSUFALI: For every message is a limit of time, and soon shall ye know it."
PICKTHAL: For every announcement there is a term, and ye will come to know.
SHAKIR: For every prophecy is a term, and you will come to know (it).

006.068
YUSUFALI: When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong.
PICKTHAL: And when thou seest those who meddle with Our revelations, withdraw from them until they meddle with another topic. And if the devil cause thee to forget, sit not, after the remembrance, with the congregation of wrong-doers.
SHAKIR: And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if the Shaitan causes you to forget, then do not sit after recollection with the unjust people.

006.069
YUSUFALI: On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah.
PICKTHAL: Those who ward off (evil) are not accountable for them in aught, but the Reminder (must be given them) that haply they (too) may ward off (evil).
SHAKIR: And nought of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.

006.070
YUSUFALI: Leave alone those who take their religion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting Allah.
PICKTHAL: And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguileth. Remind (mankind) hereby lest a soul be destroyed by what it earneth. It hath beside Allah no protecting ally nor intercessor, and though it offer every compensation it will not be accepted from it. Those are they who perish by their own deserts. For them is drink of boiling water and a painful doom, because they disbelieved.
SHAKIR: And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement because they disbelieved.

006.071

YUSUFALI: Say: "Shall we indeed call on others besides Allah,- things that can do us neither good nor harm,- and turn on our heels after receiving guidance from Allah? - like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling, come to us', (vainly) guiding him to the path." Say: "Allah's guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds;-
PICKTHAL: Say: Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like one bewildered whom the devils have infatuated in the earth, who hath companions who invite him to the guidance (saying): Come unto us? Say: Lo! the guidance of Allah is Guidance, and we are ordered to surrender to the Lord of the Worlds,
SHAKIR: Say: Shall we call on that besides Allah, which does not benefit us nor harm us, and shall we be returned back on our heels after Allah has guided us, like him whom the Shaitans have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: Surely the guidance of Allah, that is the (true) guidance, and we are commanded that we should submit to the Lord of the worlds.

006.072
YUSUFALI: "To establish regular prayers and to fear Allah: for it is to Him that we shall be gathered together."
PICKTHAL: And to establish worship and be dutiful to Him, and He it is unto Whom ye will be gathered.
SHAKIR: And that you should keep up prayer and be careful of (your duty to) Him; and He it is to Whom you shall be gathered.

006.073
YUSUFALI: It is He who created the heavens and the earth in true (proportions): the day He saith, "Be," behold! it is. His word is the truth. His will be the dominion the day the trumpet will be blown. He knoweth the unseen as well as that which is open. For He is the Wise, well acquainted (with all things).
PICKTHAL: He it is Who created the heavens and the earth in truth. In the day when He saith: Be! it is. His Word is the Truth, and His will be the Sovereignty on the day when the trumpet is blown. Knower of the Invisible and the Visible, He is the Wise, the Aware.
SHAKIR: And He it is Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware.

006.074
YUSUFALI: Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see thee and thy people in manifest error."
PICKTHAL: (Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest.
SHAKIR: And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error.

006.075
YUSUFALI: So also did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude.
PICKTHAL: Thus did We show Abraham the kingdom of the heavens and the earth that he might be of those possessing certainty:
SHAKIR: And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure.

006.076
YUSUFALI: When the night covered him over, He saw a star: He said: "This is my Lord." But when it set, He said: "I love not those that set."
PICKTHAL: When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set.
SHAKIR: So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones.

006.077
YUSUFALI: When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, He said: "unless my Lord guide me, I shall surely be among those who go astray."
PICKTHAL: And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray.
SHAKIR: Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.

006.078
YUSUFALI: When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to Allah.
PICKTHAL: And when he saw the sun uprising, he cried: This is my Lord! This is greater! And when it set he exclaimed: O my people! Lo! I am free from all that ye associate (with Him).
SHAKIR: Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! surely I am clear of what you set up (with Allah).

006.079
YUSUFALI: "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah."
PICKTHAL: Lo! I have turned my face toward Him Who created the heavens and the earth, as one by nature upright, and I am not of the idolaters.
SHAKIR: Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.

006.080
YUSUFALI: His people disputed with him. He said: "(Come) ye to dispute with me, about Allah, when He (Himself) hath guided me? I fear not (the beings) ye associate with Allah: Unless my Lord willeth, (nothing can happen). My Lord comprehendeth in His knowledge all things. Will ye not (yourselves) be admonished?
PICKTHAL: His people argued with him. He said: Dispute ye with me concerning Allah when He hath guided me? I fear not at all that which ye set up beside Him unless my Lord willeth aught. My Lord includeth all things in His knowledge. Will ye not then remember?
SHAKIR: And his people disputed with him. He said: Do you dispute with me respecting Allah? And He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my Lord pleases; my Lord comprehends all things in His knowledge; will you not then mind?

006.081
YUSUFALI: "How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of (us) two parties hath more right to security? (tell me) if ye know.
PICKTHAL: How should I fear that which ye set up beside Him, when ye fear not to set up beside Allah that for which He hath revealed unto you no warrant? Which of the two factions hath more right to safety? (Answer me that) if ye have knowledge.
SHAKIR: And how should I fear what you have set up (with Him), while you do not fear that you have set up with Allah that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?

006.082
YUSUFALI: "It is those who believe and confuse not their beliefs with wrong - that are (truly) in security, for they are on (right) guidance."
PICKTHAL: Those who believe and obscure not their belief by wrongdoing, theirs is safety; and they are rightly guided.
SHAKIR: Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.

006.083
YUSUFALI: That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for thy Lord is full of wisdom and knowledge.
PICKTHAL: That is Our argument. We gave it unto Abraham against his folk. We raise unto degrees of wisdom whom We will. Lo! thy Lord is Wise, Aware.
SHAKIR: And this was Our argument which we gave to Ibrahim against his people; We exalt in dignity whom We please; surely your Lord is Wise, Knowing.

006.084

YUSUFALI: We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good:
PICKTHAL: And We bestowed upon him Isaac and Jacob; each of them We guided; and Noah did We guide aforetime; and of his seed (We guided) David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.
SHAKIR: And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others).

006.085
YUSUFALI: And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous:
PICKTHAL: And Zachariah and John and Jesus and Elias. Each one (of them) was of the righteous.
SHAKIR: And Zakariya and Yahya and Isa and Ilyas; every one was of the good;

006.086
YUSUFALI: And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations:
PICKTHAL: And Ishmael and Elisha and Jonah and Lot. Each one (of them) did We prefer above (Our) creatures,
SHAKIR: And Ismail and Al-Yasha and Yunus and Lut; and every one We made to excel (in) the worlds:

006.087
YUSUFALI: (To them) and to their fathers, and progeny and brethren: We chose them, and we guided them to a straight way.
PICKTHAL: With some of their forefathers and their offspring and their brethren; and We chose them and guided them unto a straight path.
SHAKIR: And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.

006.088
YUSUFALI: This is the guidance of Allah: He giveth that guidance to whom He pleaseth, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them.
PICKTHAL: Such is the guidance of Allah wherewith He guideth whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.
SHAKIR: This is Allah's guidance, He guides thereby whom He pleases of His servants; and if they had set up others (with Him), certainly what they did would have become ineffectual for them.

006.089
YUSUFALI: These were the men to whom We gave the Book, and authority, and prophethood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not.
PICKTHAL: Those are they unto whom We gave the Scripture and command and prophethood. But if these disbelieve therein, then indeed We shall entrust it to a people who will not be disbelievers therein.
SHAKIR: These are they to whom We gave the book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.

006.090
YUSUFALI: Those were the (prophets) who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."
PICKTHAL: Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.
SHAKIR: These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.

006.091
YUSUFALI: No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man (by way of revelation)" Say: "Who then sent down the Book which Moses brought?- a light and guidance to man: But ye make it into (separate) sheets for show, while ye conceal much (of its contents): therein were ye taught that which ye knew not- neither ye nor your fathers." Say: "Allah (sent it down)": Then leave them to plunge in vain discourse and trifling.
PICKTHAL: And they measure not the power of Allah its true measure when they say: Allah hath naught revealed unto a human being. Say (unto the Jews who speak thus): Who revealed the Book which Moses brought, a light and guidance for mankind, which ye have put on parchments which ye show, but ye hide much (thereof), and (by which) ye were taught that which ye knew not yourselves nor (did) your fathers (know it)? Say: Allah. Then leave them to their play of cavilling.
SHAKIR: And they do not assign to Allah the attributes due to Him when they say: Allah has not revealed anything to a mortal. Say: Who revealed the Book which Musa brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, (neither) you nor your fathers. Say: Allah then leave them sporting in their vain discourses.

006.092
YUSUFALI: And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn the mother of cities

and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.
PICKTHAL: And this is a blessed Scripture which We have revealed, confirming that which (was revealed) before it, that thou mayst warn the Mother of Villages and those around her. Those who believe in the Hereafter believe herein, and they are careful of their worship.
SHAKIR: And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.

006.093
YUSUFALI: Who can be more wicked than one who inventeth a lie against Allah, or saith, "I have received inspiration," when he hath received none, or (again) who saith, "I can reveal the like of what Allah hath revealed"? If thou couldst but see how the wicked (do fare) in the flood of confusion at death! - the angels stretch forth their hands, (saying),"Yield up your souls: this day shall ye receive your reward,- a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!"
PICKTHAL: Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught; and who saith: I will reveal the like of that which Allah hath revealed? If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out (saying): Deliver up your souls. This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth, and used to scorn His portents.
SHAKIR: And who is more unjust than he who forges a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what Allah has revealed? and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His communications.

006.094
YUSUFALI: "And behold! ye come to us bare and alone as We created you for the first time: ye have left behind you all (the favours) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!"
PICKTHAL: Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you, and We behold not with you those your intercessors, of whom ye claimed that they possessed a share in you. Now is the bond between you severed, and that which ye presumed hath failed you.
SHAKIR: And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.

006.095
YUSUFALI: It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth?
PICKTHAL: Lo! Allah (it is) Who splitteth the grain of corn and the date-stone (for sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted?
SHAKIR: Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is Allah! how are you then turned away.

006.096
YUSUFALI: He it is that cleaveth the day-break (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient.
PICKTHAL: He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise.
SHAKIR: He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning; this is an arrangement of the Mighty, the Knowing.

006.097
YUSUFALI: It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our signs for people who know.
PICKTHAL: And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge.
SHAKIR: And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a people who know.

006.098
YUSUFALI: It is He Who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand.
PICKTHAL: And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding.
SHAKIR: And He it is Who has brought you into being from a single soul, then there is (for you) a resting-place and a depository; indeed We have made plain the communications for a people who understand.

006.099

YUSUFALI: It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.
PICKTHAL: He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe.
SHAKIR: And He it is Who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage) from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe.

006.100
YUSUFALI: Yet they make the Jinns equals with Allah, though Allah did create the Jinns; and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him!
PICKTHAL: Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and High Exalted above (all) that they ascribe (unto Him).
SHAKIR: And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe (to Him).

006.101
YUSUFALI: To Him is due the primal origin of the heavens and the earth: How can He have a son when He hath no consort? He created all things, and He hath full knowledge of all things.
PICKTHAL: The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things?
SHAKIR: Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things.

006.102
YUSUFALI: That is Allah, your Lord! there is no god but He, the Creator of all things: then

worship ye Him: and He hath power to dispose of all affairs.
PICKTHAL: Such is Allah, your Lord. There is no Allah save Him, the Creator of all things, so worship Him. And He taketh care of all things.
SHAKIR: That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.

006.103
YUSUFALI: No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.
PICKTHAL: Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware.
SHAKIR: Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.

006.104
YUSUFALI: "Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings."
PICKTHAL: Proofs have come unto you from your Lord, so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you.
SHAKIR: Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you.

006.105
YUSUFALI: Thus do we explain the signs by various (symbols): that they may say, "Thou hast taught (us) diligently," and that We may make the matter clear to those who know.
PICKTHAL: Thus do We display Our revelations that they may say (unto thee, Muhammad): "Thou hast studied," and that We may make (it) clear for people who have knowledge.
SHAKIR: And thus do We repeat the communications and that they may say: You have read; and that We may make it clear to a people who know.

006.106
YUSUFALI: Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with Allah.
PICKTHAL: Follow that which is inspired in thee from thy Lord; there is no Allah save Him; and turn away from the idolaters.
SHAKIR: Follow what is revealed to you from your Lord; there is no god but He; and withdraw from the polytheists.

006.107
YUSUFALI: If it had been Allah's plan, they would not have taken false gods: but We made

thee not one to watch over their doings, nor art thou set over them to dispose of their affairs.
PICKTHAL: Had Allah willed, they had not been idolatrous. We have not set thee as a keeper over them, nor art thou responsible for them.
SHAKIR: And if Allah had pleased, they would not have set up others (with Him) and We have not appointed you a keeper over them, and you are not placed in charge of them.

006.108
YUSUFALI: Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.
PICKTHAL: Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do.
SHAKIR: And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.

006.109
YUSUFALI: They swear their strongest oaths by Allah, that if a (special) sign came to them, by it they would believe. Say: "Certainly (all) signs are in the power of Allah: but what will make you (Muslims) realise that (even) if (special) signs came, they will not believe."?
PICKTHAL: And they swear a solemn oath by Allah that if there come unto them a portent they will believe therein. Say; Portents are with Allah and (so is) that which telleth you that if such came unto them they would not believe.
SHAKIR: And they swear by Allah with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: Signs are only with Allah; and what should make you know that when it comes they will not believe?

006.110
YUSUFALI: We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction.
PICKTHAL: We confound their hearts and their eyes. As they believed not therein at the first, We let them wander blindly on in their contumacy.
SHAKIR: And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their inordinacy, blindly wandering on.

006.111
YUSUFALI: Even if We did send unto them angels, and the dead did speak unto them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's plan. But most of them ignore (the truth).
PICKTHAL: And though We should send down the angels unto them, and the dead should

speak unto them, and We should gather against them all things in array, they would not believe unless Allah so willed. Howbeit, most of them are ignorant.
SHAKIR: And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.

006.112
YUSUFALI: Likewise did We make for every Messenger an enemy,- evil ones among men and jinns, inspiring each other with flowery discourses by way of deception. If thy Lord had so planned, they would not have done it: so leave them and their inventions alone.
PICKTHAL: Thus have We appointed unto every prophet an adversary - devils of humankind and jinn who inspire in one another plausible discourse through guile. If thy Lord willed, they would not do so; so leave them alone with their devising;
SHAKIR: And thus did We make for every prophet an enemy, the Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge.

006.113
YUSUFALI: To such (deceit) let the hearts of those incline, who have no faith in the hereafter: let them delight in it, and let them earn from it what they may.
PICKTHAL: That the hearts of those who believe not in the Hereafter may incline thereto, and that they may take pleasure therein, and that they may earn what they are earning.
SHAKIR: And that the hearts of those who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn (of evil).

006.114
YUSUFALI: Say: "Shall I seek for judge other than Allah? - when He it is Who hath sent unto you the Book, explained in detail." They know full well, to whom We have given the Book, that it hath been sent down from thy Lord in truth. Never be then of those who doubt.
PICKTHAL: Shall I seek other than Allah for judge, when He it is Who hath revealed unto you (this) Scripture, fully explained? Those unto whom We gave the Scripture (aforetime) know that it is revealed from thy Lord in truth. So be not thou (O Muhammad) of the waverers.
SHAKIR: Shall I then seek a judge other than Allah? And He it is Who has revealed to you the Book (which is) made plain; and those whom We have given the Book know that it is revealed by your Lord with truth, therefore you should not be of the disputers.

006.115
YUSUFALI: The word of thy Lord doth find its fulfilment in truth and in justice: None can change His words: for He is the one who heareth and knoweth all.
PICKTHAL: Perfected is the Word of thy Lord in truth and justice. There is naught that can

change His words. He is the Hearer, the Knower.
SHAKIR: And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.

006.116
YUSUFALI: Wert thou to follow the common run of those on earth, they will lead thee away from the way of Allah. They follow nothing but conjecture: they do nothing but lie.
PICKTHAL: If thou obeyedst most of those on earth they would mislead thee far from Allah's way. They follow naught but an opinion, and they do but guess.
SHAKIR: And if you obey most of those in the earth, they will lead you astray from Allah's way; they follow but conjecture and they only lie.

006.117
YUSUFALI: Thy Lord knoweth best who strayeth from His way: He knoweth best who they are that receive His guidance.
PICKTHAL: Lo! thy Lord, He knoweth best who erreth from His way; and He knoweth best (who are) the rightly guided.
SHAKIR: Surely your Lord-- He best knows who goes astray from His way, and He best knows those who follow the right course.

006.118
YUSUFALI: So eat of (meats) on which Allah's name hath been pronounced, if ye have faith in His signs.
PICKTHAL: Eat of that over which the name of Allah hath been mentioned, if ye are believers in His revelations.
SHAKIR: Therefore eat of that on which Allah's name has been mentioned if you are believers in His communications.

006.119
YUSUFALI: Why should ye not eat of (meats) on which Allah's name hath been pronounced, when He hath explained to you in detail what is forbidden to you - except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress.
PICKTHAL: How should ye not eat of that over which the name of Allah hath been mentioned, when He hath explained unto you that which is forbidden unto you unless ye are compelled thereto. But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is Best Aware of the transgressors.
SHAKIR: And what reason have you that you should not eat of that on which Allah's name has been mentioned, and He has already made plain to you what He has forbidden to you-- excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your Lord-- He best knows those who exceed the limits.

006.120
YUSUFALI: Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings."
PICKTHAL: Forsake the outwardness of sin and the inwardness thereof. Lo! those who garner sin will be awarded that which they have earned.
SHAKIR: And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.

006.121
YUSUFALI: Eat not of (meats) on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.
PICKTHAL: And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters.
SHAKIR: And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the Shaitans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.

006.122
YUSUFALI: Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without faith their own deeds seem pleasing.
PICKTHAL: Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men, as him whose similitude is in utter darkness whence he cannot emerge? Thus is their conduct made fairseeming for the disbelievers.
SHAKIR: Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers.

006.123
YUSUFALI: Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not.
PICKTHAL: And thus have We made in every city great ones of its wicked ones, that they should plot therein. They do but plot against themselves, though they perceive not.
SHAKIR: And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.

006.124
YUSUFALI: When there comes to them a sign (from Allah), They say: "We shall not believe until we receive one (exactly) like those received by Allah's messengers." Allah knoweth best where (and how) to carry out His mission. Soon will the wicked be overtaken by humiliation

before Allah, and a severe punishment, for all their plots.
PICKTHAL: And when a token cometh unto them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knoweth best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their scheming.
SHAKIR: And when a communication comes to them they say: We will not believe till we are given the like of what Allah's messengers are given. Allah best knows where He places His message. There shall befall those who are guilty humiliation from Allah and severe chastisement because of what they planned.

006.125
YUSUFALI: Those whom Allah (in His plan) willeth to guide,- He openeth their breast to Islam; those whom He willeth to leave straying,- He maketh their breast close and constricted, as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe.
PICKTHAL: And whomsoever it is Allah's will to guide, He expandeth his bosom unto the Surrender, and whomsoever it is His Will to send astray, He maketh his bosom close and narrow as if he were engaged in sheer ascent. Thus Allah layeth ignominy upon those who believe not.
SHAKIR: Therefore (for) whomsoever Allah intends that He would guide him aright, He expands his breast for Islam, and (for) whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does Allah lay uncleanness on those who do not believe.

006.126
YUSUFALI: This is the way of thy Lord, leading straight: We have detailed the signs for those who receive admonition.
PICKTHAL: This is the path of thy Lord, a straight path. We have detailed Our revelations for a people who take heed.
SHAKIR: And this is the path of your Lord, (a) right (path); indeed We have made the communications clear for a people who mind.

006.127
YUSUFALI: For them will be a home of peace in the presence of their Lord: He will be their friend, because they practised (righteousness).
PICKTHAL: For them is the abode of peace with their Lord. He will be their Protecting Friend because of what they used to do.
SHAKIR: They shall have the abode of peace with their Lord, and He is their guardian because of what they did.

006.128
YUSUFALI: One day will He gather them all together, (and say): "O ye assembly of Jinns! Much (toll) did ye take of men." Their friends amongst men will say: "Our Lord! we made

profit from each other: but (alas!) we reached our term - which thou didst appoint for us." He will say: "The Fire be your dwelling-place: you will dwell therein for ever, except as Allah willeth." for thy Lord is full of wisdom and knowledge.
PICKTHAL: In the day when He will gather them together (He will say): O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We enjoyed one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.
SHAKIR: And on the day when He shall gather them all together: O assembly of jinn! you took away a great part of mankind. And their friends from among the men shall say: Our Lord! some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.

006.129
YUSUFALI: Thus do we make the wrong-doers turn to each other, because of what they earn.
PICKTHAL: Thus We let some of the wrong-doers have power over others because of what they are wont to earn.
SHAKIR: And thus do We make some of the iniquitous to befriend others on account of what they earned.

006.130
YUSUFALI: "O ye assembly of Jinns and men! came there not unto you messengers from amongst you, setting forth unto you My signs, and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.
PICKTHAL: O ye assembly of the jinn and humankind! Came there not unto you messengers of your own who recounted unto you My tokens and warned you of the meeting of this your Day? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.
SHAKIR: O assembly of jinn and men! did there not come to you messengers from among you, relating to you My communications and warning you of the meeting of this day of yours? They shall say: We bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were unbelievers.

006.131
YUSUFALI: (The messengers were sent) thus, for thy Lord would not destroy for their wrong-doing men's habitations whilst their occupants were unwarned.
PICKTHAL: This is because thy Lord destroyeth not the townships arbitrarily while their people are unconscious (of the wrong they do).
SHAKIR: This is because your Lord would not destroy towns unjustly while their people were negligent.

006.132
YUSUFALI: To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do.
PICKTHAL: For all there will be ranks from what they did. Thy Lord is not unaware of what they do.
SHAKIR: And all have degrees according to what they do; and your Lord is not heedless of what they do.

006.133
YUSUFALI: Thy Lord is self-sufficient, full of Mercy: if it were His will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.
PICKTHAL: Thy Lord is the Absolute, the Lord of Mercy. If He will, He can remove you and can cause what He will to follow after you, even as He raised you from the seed of other folk.
SHAKIR: And your Lord is the Self-sufficient one, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.

006.134
YUSUFALI: All that hath been promised unto you will come to pass: nor can ye frustrate it (in the least bit).
PICKTHAL: Lo! that which ye are promised will surely come to pass, and ye cannot escape.
SHAKIR: Surely what you are threatened with must come to pass and you cannot escape (it).

006.135
YUSUFALI: Say: "O my people! Do whatever ye can: I will do (my part): soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper."
PICKTHAL: Say (O Muhammad): O my people! Work according to your power. Lo! I too am working. Thus ye will come to know for which of us will be the happy sequel. Lo! the wrong-doers will not be successful.
SHAKIR: Say: O my people! act according to your ability; I too am acting; so you will soon come to know, for whom (of us) will be the (good) end of the abode; surely the unjust shall not be successful.

006.136
YUSUFALI: Out of what Allah hath produced in abundance in tilth and in cattle, they assigned Him a share: they say, according to their fancies: "This is for Allah, and this" - for our "partners"! but the share of their" partners "reacheth not Allah, whilst the share of Allah reacheth their "partners" ! evil (and unjust) is their assignment!
PICKTHAL: They assign unto Allah, of the crops and cattle which He created, a portion,

and they say: "This is Allah's" - in their make-believe - "and this is for (His) partners in regard to us." Thus that which (they assign) unto His partners in them reacheth not Allah and that which (they assign) unto Allah goeth to their (so-called) partners. Evil is their ordinance.
SHAKIR: And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah-- so they assert-- and this for our associates; then what is for their associates, it reaches not to Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.

006.137
YUSUFALI: Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave alone them and their inventions.
PICKTHAL: Thus have their (so-called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices.
SHAKIR: And thus their associates have made fair seeming to most of the polytheists the killing of their children, that they may cause them to perish and obscure for them their religion; and if Allah had pleased, they would not have done it, therefore leave them and that which they forge.

006.138
YUSUFALI: And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - We wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter), the name of Allah is not pronounced; - inventions against Allah's name: soon will He requite them for their inventions.
PICKTHAL: And they say: Such cattle and crops are forbidden. No-one is to eat of them save whom we will - in their make-believe - cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent.
SHAKIR: And they say: These are cattle and tilth prohibited, none shall eat them except such as We please-- so they assert-- and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name-- forging a lie against Him; He shall requite them for what they forged.

006.139
YUSUFALI: They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is still-born, then all have share therein. For their (false) attribution (of superstitions to Allah), He will soon punish them: for He is full of wisdom and knowledge.
PICKTHAL: And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives; but if it be born dead, then they (all) may be partakers

thereof. He will reward them for their attribution (of such ordinances unto Him). Lo, He is Wise, Aware.
SHAKIR: And they say: What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.

006.140
YUSUFALI: Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.
PICKTHAL: They are losers who besottedly have slain their children without knowledge, and have forbidden that which Allah bestowed upon them, inventing a lie against Allah. They indeed have gone astray and are not guided.
SHAKIR: They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.

006.141
YUSUFALI: It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.
PICKTHAL: He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.
SHAKIR: And He it is Who produces gardens (of vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.

006.142
YUSUFALI: Of the cattle are some for burden and some for meat: eat what Allah hath provided for you, and follow not the footsteps of Satan: for he is to you and avowed enemy.
PICKTHAL: And of the cattle (He produceth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not the footsteps of the devil, for lo! he is an open foe to you.
SHAKIR: And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the Shaitan; surely he is your open enemy.

006.143
YUSUFALI: (Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair;

say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? Tell me with knowledge if ye are truthful:
PICKTHAL: Eight pairs: Of the sheep twain, and of the goats twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain? Expound to me (the case) with knowledge, if ye are truthful.
SHAKIR: Eight in pairs-- two of sheep and two of goats. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.

006.144
YUSUFALI: Of camels a pair, and oxen a pair; say, hath He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? - Were ye present when Allah ordered you such a thing? But who doth more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah guideth not people who do wrong.
PICKTHAL: And of the camels twain and of the oxen twain. Say: Hath He forbidden the two males or the two females, or that which the wombs of the two females contain; or were ye by to witness when Allah commanded you (all) this? Then who doth greater wrong than he who deviseth a lie concerning Allah, that he may lead mankind astray without knowledge. Lo! Allah guideth not wrongdoing folk.
SHAKIR: And two of camels and two of cows. Say: Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when Allah enjoined you this? Who, then, is more unjust than he who forges a lie against Allah that he should lead astray men without knowledge? Surely Allah does not guide the unjust people.

006.145
YUSUFALI: Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah's". But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits,- thy Lord is Oft-forgiving, Most Merciful.
PICKTHAL: Say: I find not in that which is revealed unto me aught prohibited to an eater that he eat thereof, except it be carrion, or blood poured forth, or swineflesh - for that verily is foul - or the abomination which was immolated to the name of other than Allah. But whoso is compelled (thereto), neither craving nor transgressing, (for him) lo! thy Lord is Forgiving, Merciful.
SHAKIR: Say: I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine-- for that surely is unclean-- or that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your Lord is Forgiving, Merciful.

006.146
YUSUFALI: For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience: for We are true (in Our ordinances).
PICKTHAL: Unto those who are Jews We forbade every animal with claws. And of the oxen and the sheep forbade We unto them the fat thereof save that upon the backs or the entrails, or that which is mixed with the bone. That we awarded them for their rebellion. And lo! we verily are truthful.
SHAKIR: And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful.

006.147
YUSUFALI: If they accuse thee of falsehood, say: "Your Lord is full of mercy all-embracing; but from people in guilt never will His wrath be turned back.
PICKTHAL: So if they give the lie to thee (Muhammad), say: Your Lord is a Lord of All-Embracing Mercy, and His wrath will never be withdrawn from guilty folk.
SHAKIR: But if they give you the lie, then say: Your Lord is the Lord of All-encompassing mercy; and His punishment cannot be averted from the guilty people.

006.148
YUSUFALI: Those who give partners (to Allah) will say: "If Allah had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have ye any (certain) knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie."
PICKTHAL: They who are idolaters will say: Had Allah willed, we had not ascribed (unto Him) partners neither had our fathers, nor had we forbidden aught. Thus did those who were before them give the lie (to Allah's messengers) till they tasted of the fear of Us. Say: Have ye any knowledge that ye can adduce for Us? Lo! ye follow naught but an opinion, Lo! ye do but guess.
SHAKIR: Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.

006.149
YUSUFALI: Say: "With Allah is the argument that reaches home: if it had been His will, He could indeed have guided you all."

PICKTHAL: Say - For Allah's is the final argument - Had He willed He could indeed have guided all of you.
SHAKIR: Say: Then Allah's is the conclusive argument; so if He please, He would certainly guide you all.

006.150
YUSUFALI: Say: "Bring forward your witnesses to prove that Allah did forbid so and so." If they bring such witnesses, be not thou amongst them: Nor follow thou the vain desires of such as treat our signs as falsehoods, and such as believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.
PICKTHAL: Say: Come, bring your witnesses who can bear witness that Allah forbade (all) this. And if they bear witness, do not thou bear witness with them. Follow thou not the whims of those who deny Our revelations, those who believe not in the Hereafter and deem (others) equal with their Lord.
SHAKIR: Say: Bring your witnesses who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our communications and of those who do not believe in the hereafter, and they make (others) equal to their Lord.

006.151
YUSUFALI: Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.
PICKTHAL: Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury - We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath command you, in order that ye may discern.
SHAKIR: Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.

006.152
YUSUFALI: And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of Allah: thus doth He command you, that ye

may remember.
PICKTHAL: And approach not the wealth of the orphan save with that which is better, till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.
SHAKIR: And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice-- We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful;

006.153
YUSUFALI: Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you. that ye may be righteous.
PICKTHAL: And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil).
SHAKIR: And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).

006.154
YUSUFALI: Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail,- and a guide and a mercy, that they might believe in the meeting with their Lord.
PICKTHAL: Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.
SHAKIR: Again, We gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.

006.155
YUSUFALI: And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:
PICKTHAL: And this is a blessed Scripture which We have revealed. So follow it and ward off (evil), that ye may find mercy.
SHAKIR: And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.

006.156

YUSUFALI: Lest ye should say: "The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study:"
PICKTHAL: Lest ye should say: The Scripture was revealed only to two sects before us, and we in sooth were unaware of what they read;
SHAKIR: Lest you say that the Book was only revealed to two parties before us and We were truly unaware of what they read.

006.157
YUSUFALI: Or lest ye should say: "If the Book had only been sent down to us, we should have followed its guidance better than they." Now then hath come unto you a clear (sign) from your Lord,- and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's signs, and turneth away therefrom? In good time shall We requite those who turn away from Our signs, with a dreadful penalty, for their turning away.
PICKTHAL: Or lest ye should say: If the Scripture had been revealed unto us, we surely had been better guided than are they. Now hath there come unto you a clear proof from your Lord, a guidance and mercy; and who doeth greater wrong than he who denieth the revelations of Allah, and turneth away from them? We award unto those who turn away from Our revelations an evil doom because of their aversion.
SHAKIR: Or lest you should say: If the Book had been revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your Lord, and guidance and mercy. Who then is more unjust than he who rejects Allah's communications and turns away from them? We will reward those who turn away from Our communications with an evil chastisement because they turned away.

006.158
YUSUFALI: Are they waiting to see if the angels come to them, or thy Lord (Himself), or certain of the signs of thy Lord! the day that certain of the signs of thy Lord do come, no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its faith. Say: "Wait ye: we too are waiting."
PICKTHAL: Wait they, indeed, for nothing less than that the angels should come unto them, or thy Lord should come, or there should come one of the portents from thy Lord? In the day when one of the portents from thy Lord cometh, its belief availeth naught a soul which theretofore believed not, nor in its belief earned good (by works). Say: Wait ye! Lo! We (too) are waiting.
SHAKIR: They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: Wait; we too are waiting.

006.159
YUSUFALI: As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.

PICKTHAL: Lo! As for those who sunder their religion and become schismatics, no concern at all hast thou with them. Their case will go to Allah, Who then will tell them what they used to do.
SHAKIR: Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.

006.160
YUSUFALI: He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them.
PICKTHAL: Whoso bringeth a good deed will receive tenfold the like thereof, while whoso bringeth an ill-deed will be awarded but the like thereof; and they will not be wronged.
SHAKIR: Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.

006.161
YUSUFALI: Say: "Verily, my Lord hath guided me to a way that is straight,- a religion of right,- the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with Allah."
PICKTHAL: Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater.
SHAKIR: Say: Surely, (as for) me, my Lord has guided me to the right path; (to) a most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.

006.162
YUSUFALI: Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds:
PICKTHAL: Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds.
SHAKIR: Say. Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;

006.163
YUSUFALI: No partner hath He: this am I commanded, and I am the first of those who bow to His will.
PICKTHAL: He hath no partner. This am I commanded, and I am first of those who surrender (unto Him).
SHAKIR: No associate has He; and this am I commanded, and I am the first of those who submit.

006.164
YUSUFALI: Say: "Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself:

no bearer of burdens can bear of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed."
PICKTHAL: Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earneth only on its own account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed.
SHAKIR: Say: What! shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.

006.165
YUSUFALI: It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.
PICKTHAL: He it is Who hath placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful.
SHAKIR: And He it is Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.

LUQMAN (LUQMAN)

In the name of Allah, the Compassionate, the Merciful.

031.001
YUSUFALI: A. L. M.
PICKTHAL: Alif. Lam. Mim.
SHAKIR: Alif Lam Mim.

031.002
YUSUFALI: These are Verses of the Wise Book,-
PICKTHAL: These are revelations of the wise Scripture,
SHAKIR: These are verses of the Book of Wisdom

031.003
YUSUFALI: A Guide and a Mercy to the Doers of Good,-
PICKTHAL: A guidance and a mercy for the good,
SHAKIR: A guidance and a mercy for the doers of goodness,

031.004
YUSUFALI: Those who establish regular Prayer, and give regular Charity, and have (in their hearts) the assurance of the Hereafter.
PICKTHAL: Those who establish worship and pay the poor-due and have sure faith in the Hereafter.
SHAKIR: Those who keep up prayer and pay the poor-rate and they are certain of the hereafter.

031.005
YUSUFALI: These are on (true) guidance from their Lord: and these are the ones who will prosper.
PICKTHAL: Such have guidance from their Lord. Such are the successful.
SHAKIR: These are on a guidance from their Lord, and these are they who are successful:

031.006
YUSUFALI: But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty.
PICKTHAL: And of mankind is he who payeth for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and maketh it the butt of mockery. For such

there is a shameful doom.
SHAKIR: And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement.

031.007
YUSUFALI: When Our Signs are rehearsed to such a one, he turns away in arrogance, as if he heard them not, as if there were deafness in both his ears: announce to him a grievous Penalty.
PICKTHAL: And when Our revelations are recited unto him he turneth away in pride as if he heard them not, as if there were a deafness in his ears. So give him tidings of a painful doom.
SHAKIR: And when Our communications are recited to him, he turns back proudly, as if he had not heard them, as though in his ears were a heaviness, therefore announce to him a painful chastisement.

031.008
YUSUFALI: For those who believe and work righteous deeds, there will be Gardens of Bliss,-
PICKTHAL: Lo! those who believe and do good works, for them are the gardens of delight,
SHAKIR: (As for) those who believe and do good, they shall surely have gardens of bliss,

031.009
YUSUFALI: To dwell therein. The promise of Allah is true: and He is Exalted in Power, Wise.
PICKTHAL: Wherein they will abide. It is a promise of Allah in truth. He is the Mighty, the Wise.
SHAKIR: Abiding in them; the promise of Allah; (a) true (promise), and He is the Mighty, the Wise.

031.010
YUSUFALI: He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm, lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky, and produce on the earth every kind of noble creature, in pairs.
PICKTHAL: He hath created the heavens without supports that ye can see, and hath cast into the earth firm hills, so that it quake not with you; and He hath dispersed therein all kinds of beasts. And We send down water from the sky and We cause (plants) of every goodly kind to grow therein.
SHAKIR: He created the heavens without pillars as you see them, and put mountains upon the earth lest it might convulse with you, and He spread in it animals of every kind; and We sent down water from the cloud, then caused to grow therein (vegetation) of every noble kind.

031.011
YUSUFALI: Such is the Creation of Allah: now show Me what is there that others besides Him have created: nay, but the Transgressors are in manifest error.
PICKTHAL: This is the Creation of Allah. Now show me that which those (ye worship) beside Him have created. Nay, but the wrong-doers are in error manifest!
SHAKIR: This is Allah's creation, but show Me what those besides Him have created. Nay, the unjust are in manifest error

031.012
YUSUFALI: we bestowed (in the past) Wisdom on Luqman: "Show (thy) gratitude to Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful, verily Allah is free of all wants, Worthy of all praise.
PICKTHAL: And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth - Lo! Allah is Absolute, Owner of Praise.
SHAKIR: And certainly We gave wisdom to Luqman, saying: Be grateful to Allah. And whoever is grateful, he is on!y grateful for his own soul; and whoever is ungrateful, then surely Allah is Self-sufficient, Praised.

031.013
YUSUFALI: Behold, Luqman said to his son by way of instruction: "O my son! join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing."
PICKTHAL: And (remember) when Luqman said unto his son, when he was exhorting him: O my dear son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous wrong -
SHAKIR: And when Luqman said to his son while he admonished him: O my son! do not associate aught with Allah; most surely polytheism is a grievous iniquity--

031.014
YUSUFALI: And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal.
PICKTHAL: And We have enjoined upon man concerning his partners - His mother beareth him in weakness upon weakness, and his weaning is in two years - Give thanks unto Me and unto thy parents. Unto Me is the journeying.
SHAKIR: And We have enjoined man in respect of his parents-- his mother bears him with faintings upon faintings and his weaning takes two years-- saying: Be grateful to Me and to both your parents; to Me is the eventual coming.

031.015
YUSUFALI: "But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of

you all is to Me, and I will tell you the truth (and meaning) of all that ye did."
PICKTHAL: But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do -
SHAKIR: And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did--

031.016
YUSUFALI: "O my son!" (said Luqman), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them).
PICKTHAL: O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtile, Aware.
SHAKIR: O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heaven or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtleties, Aware;

031.017
YUSUFALI: "O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.
PICKTHAL: O my dear son! Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee. Lo! that is of the steadfast heart of things.
SHAKIR: O my son! keep up prayer and enjoin the good and forbid the evil, and bear patiently that which befalls you; surely these acts require courage;

031.018
YUSUFALI: "And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.
PICKTHAL: Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster.
SHAKIR: And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster;

031.019
YUSUFALI: "And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."
PICKTHAL: Be modest in thy bearing and subdue thy voice. Lo! the harshest of all voices is the voice of the ass.

SHAKIR: And pursue the right course in your going about and lower your voice; surely the most hateful of voices is braying of the asses.

031.020
YUSUFALI: Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth, and has made his bounties flow to you in exceeding measure, (both) seen and unseen? Yet there are among men those who dispute about Allah, without knowledge and without guidance, and without a Book to enlighten them!
PICKTHAL: See ye not how Allah hath made serviceable unto you whatsoever is in the skies and whatsoever is in the earth and hath loaded you with His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light.
SHAKIR: Do you not see that Allah has made what is in the heavens and what is in the earth subservient to you, and made complete to you His favors outwardly and inwardly? And among men is he who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light.

031.021
YUSUFALI: When they are told to follow the (Revelation) that Allah has sent down, they say: "Nay, we shall follow the ways that we found our fathers (following). "What! even if it is Satan beckoning them to the Penalty of the (Blazing) Fire?
PICKTHAL: And if it be said unto them: Follow that which Allah hath revealed, they say: Nay, but we follow that wherein we found our fathers. What! Even though the devil were inviting them unto the doom of flame?
SHAKIR: And when it is said to them: Follow what Allah has revealed, they say: Nay, we follow that on which we found our fathers. What! though the Shaitan calls them to the chastisement of the burning fire!

031.022
YUSUFALI: Whoever submits his whole self to Allah, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with Allah rests the End and Decision of (all) affairs.
PICKTHAL: Whosoever surrendereth his purpose to Allah while doing good, he verily hath grasped the firm hand-hold. Unto Allah belongeth the sequel of all things.
SHAKIR: And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold; and Allah's is the end of affairs.

031.023
YUSUFALI: But if any reject Faith, let not his rejection grieve thee: to Us is their return, and We shall tell them the truth of their deeds: for Allah knows well all that is in (men's) hearts.
PICKTHAL: And whosoever disbelieveth, let not his disbelief afflict thee (O Muhammad). Unto Us is their return, and We shall tell them what they did. Lo! Allah is Aware of what is in

the breasts (of men).
SHAKIR: And whoever disbelieves, let not his disbelief grieve you; to Us is their return, then will We inform them of what they did surely Allah is the Knower of what is in the breasts.

031.024
YUSUFALI: We grant them their pleasure for a little while: in the end shall We drive them to a chastisement unrelenting.
PICKTHAL: We give them comfort for a little, and then We drive them to a heavy doom.
SHAKIR: We give them to enjoy a little, then will We drive them to a severe chastisement.

031.025
YUSUFALI: If thou ask them, who it is that created the heavens and the earth. They will certainly say, "Allah". Say: "Praise be to Allah!" But most of them understand not.
PICKTHAL: If thou shouldst ask them: Who created the heavens and the earth? they would answer: Allah. Say: Praise be to Allah! But most of them know not.
SHAKIR: And if you ask them who created the heavens and the earth, they will certainly say: Allah. Say: (All) praise is due to Allah; nay! most of them do not know.

031.026
YUSUFALI: To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants, worthy of all praise.
PICKTHAL: Unto Allah belongeth whatsoever is in the heavens and the earth. Lo! Allah, He is the Absolute, the Owner of Praise.
SHAKIR: What is in the heavens and the earth is Allah's; surely Allah is the Self-sufficient, the Praised.

031.027
YUSUFALI: And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): for Allah is Exalted in Power, full of Wisdom.
PICKTHAL: And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise.
SHAKIR: And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise.

031.028
YUSUFALI: And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things).
PICKTHAL: Your creation and your raising (from the dead) are only as (the creation and the raising of) a single soul. Lo! Allah is Hearer, Knower.
SHAKIR: Neither your creation nor your raising is anything but as a single soul; surely Allah

is Hearing, Seeing.

031.029
YUSUFALI: Seest thou not that Allah merges Night into Day and he merges Day into Night; that He has subjected the sun, and the moon (to his Law), each running its course for a term appointed; and that Allah is well-acquainted with all that ye do?
PICKTHAL: Hast thou not seen how Allah causeth the night to pass into the day and causeth the day to pass into the night, and hath subdued the sun and the moon (to do their work), each running unto an appointed term; and that Allah is Informed of what ye do?
SHAKIR: Do you not see that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you); each pursues its course till an appointed time; and that Allah is Aware of what you do?

031.030
YUSUFALI: That is because Allah is the (only) Reality, and because whatever else they invoke besides Him is Falsehood; and because Allah,- He is the Most High, Most Great.
PICKTHAL: That (is so) because Allah, He is the True, and that which they invoke beside Him is the False, and because Allah, He is the Sublime, the Great.
SHAKIR: This is because Allah is the Truth, and that which they call upon besides Him is the falsehood, and that Allah is the High, the Great.

031.031
YUSUFALI: Seest thou not that the ships sail through the ocean by the Grace of Allah?- that He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks.
PICKTHAL: Hast thou not seen how the ships glide on the sea by Allah's grace, that He may show you of His wonders? Lo! therein indeed are portents for every steadfast, grateful (heart).
SHAKIR: Do you not see that the ships run on in the sea by Allah's favor that He may show you of His signs? Most surely there are signs in this for every patient endurer, grateful one.

031.032
YUSUFALI: When a wave covers them like the canopy (of clouds), they call to Allah, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)!
PICKTHAL: And if a wave enshroudeth them like awnings, they cry unto Allah, making their faith pure for Him only. But when He bringeth them safe to land, some of them compromise. None denieth Our signs save every traitor ingrate.
SHAKIR: And when a wave like mountains covers them they call upon Allah, being sincere to Him in obedience, but when He brings them safe to the land, some of them follow the middle course; and none denies Our signs but every perfidious, ungrateful one.

031.033
YUSUFALI: O mankind! do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the promise of Allah is true: let not then this present life deceive you, nor let the chief Deceiver deceive you about Allah.
PICKTHAL: O mankind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise is the very truth. Let not the life of the world beguile you, nor let the deceiver beguile you, in regard to Allah.
SHAKIR: O people! guard against (the punishment of) your Lord and dread the day when a father shall not make any satisfaction for his son, nor shall the child be the maker of any satisfaction for his father; surely the promise of Allah is true, therefore let not this world's life deceive you, nor let the archdeceiver deceive you in respect of Allah.

031.034
YUSUFALI: Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain, and He Who knows what is in the wombs. Nor does any one know what it is that he will earn on the morrow: Nor does any one know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things).
PICKTHAL: Lo! Allah! With Him is knowledge of the Hour. He sendeth down the rain, and knoweth that which is in the wombs. No soul knoweth what it will earn to-morrow, and no soul knoweth in what land it will die. Lo! Allah is Knower, Aware.
SHAKIR: Surely Allah is He with Whom is the knowledge of the hour, and He sends down the rain and He knows what is in the wombs; and no one knows what he shall earn on the morrow; and no one knows in what land he shall die; surely Allah is Knowing, Aware.

AL-BAQARA (THE COW)

In the name of Allah, the Compassionate, the Merciful.

002.001
YUSUFALI: A.L.M.
PICKTHAL: Alif. Lam. Mim.
SHAKIR: Alif Lam Mim.

002.002
YUSUFALI: This is the Book; in it is guidance sure, without doubt, to those who fear Allah;
PICKTHAL: This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).
SHAKIR: This Book, there is no doubt in it, is a guide to those who guard (against evil).

002.003
YUSUFALI: Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them;
PICKTHAL: Who believe in the Unseen, and establish worship, and spend of that We have bestowed upon them;
SHAKIR: Those who believe in the unseen and keep up prayer and spend out of what We have given them.

002.004
YUSUFALI: And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter.
PICKTHAL: And who believe in that which is revealed unto thee (Muhammad) and that which was revealed before thee, and are certain of the Hereafter.
SHAKIR: And who believe in that which has been revealed to you and that which was revealed before you and they are sure of the hereafter.

002.005
YUSUFALI: They are on (true) guidance, from their Lord, and it is these who will prosper.
PICKTHAL: These depend on guidance from their Lord. These are the successful.
SHAKIR: These are on a right course from their Lord and these it is that shall be successful.

002.006
YUSUFALI: As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.

PICKTHAL: As for the Disbelievers, Whether thou warn them or thou warn them not it is all one for them; they believe not.
SHAKIR: Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.

002.007
YUSUFALI: Allah hath set a seal on their hearts and on their hearing, and on their eyes is a veil; great is the penalty they (incur).
PICKTHAL: Allah hath sealed their hearing and their hearts, and on their eyes there is a covering. Theirs will be an awful doom.
SHAKIR: Allah has set a seal upon their hearts and upon their hearing and there is a covering over their eyes, and there is a great punishment for them.

002.008
YUSUFALI: Of the people there are some who say: "We believe in Allah and the Last Day;" but they do not (really) believe.
PICKTHAL: And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.
SHAKIR: And there are some people who say: We believe in Allah and the last day; and they are not at all believers.

002.009
YUSUFALI: Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise (it) not!
PICKTHAL: They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not.
SHAKIR: They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.

002.010
YUSUFALI: In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves).
PICKTHAL: In their hearts is a disease, and Allah increaseth their disease. A painful doom is theirs because they lie.
SHAKIR: There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they

002.011
YUSUFALI: When it is said to them: "Make not mischief on the earth," they say: "Why, we only Want to make peace!"
PICKTHAL: And when it is said unto them: Make not mischief in the earth, they say: We are peacemakers only.
SHAKIR: And when it is said to them, Do not make mischief in the land, they say: We are

but peace-makers.

002.012
YUSUFALI: Of a surety, they are the ones who make mischief, but they realise (it) not.
PICKTHAL: Are not they indeed the mischief-makers? But they perceive not.
SHAKIR: Now surely they themselves are the mischief makers, but they do not perceive.

002.013
YUSUFALI: When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know.
PICKTHAL: And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe? are not they indeed the foolish? But they know not.
SHAKIR: And when it is said to them: Believe as the people believe they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know.

002.014
YUSUFALI: When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We (were) only jesting."
PICKTHAL: And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but mock.
SHAKIR: And when they meet those who believe, they say: We believe; and when they are alone with their Shaitans, they say: Surely we are with you, we were only mocking.

002.015
YUSUFALI: Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (To and fro).
PICKTHAL: Allah (Himself) doth mock them, leaving them to wander blindly on in their contumacy.
SHAKIR: Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.

002.016
YUSUFALI: These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction,
PICKTHAL: These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided.
SHAKIR: These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction.

002.017
YUSUFALI: Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see.

PICKTHAL: Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see,
SHAKIR: Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see.

002.018
YUSUFALI: Deaf, dumb, and blind, they will not return (to the path).
PICKTHAL: Deaf, dumb and blind; and they return not.
SHAKIR: Deaf, dumb (and) blind, so they will not turn back.

002.019
YUSUFALI: Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!
PICKTHAL: Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death, Allah encompasseth the disbelievers (in His guidance, His omniscience and His omnipotence).
SHAKIR: Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the unbelievers.

002.020
YUSUFALI: The lightning all but snatches away their sight; every time the light (Helps) them, they walk therein, and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things.
PICKTHAL: The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is able to do all things.
SHAKIR: The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.

002.021
YUSUFALI: O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness;
PICKTHAL: O mankind! worship your Lord, Who hath created you and those before you, so that ye may ward off (evil).

SHAKIR: O men! serve your Lord Who created you and those before you so that you may guard (against evil).

002.022
YUSUFALI: Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).
PICKTHAL: Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah when ye know (better).
SHAKIR: Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know.

002.023
YUSUFALI: And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true.
PICKTHAL: And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witness beside Allah if ye are truthful.
SHAKIR: And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your witnesses besides Allah if you are truthful.

002.024
YUSUFALI: But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.
PICKTHAL: And if ye do it not - and ye can never do it - then guard yourselves against the Fire prepared for disbelievers, whose fuel is of men and stones.
SHAKIR: But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel; it is prepared for the unbelievers.

002.025
YUSUFALI: But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (for ever).
PICKTHAL: And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide.
SHAKIR: And convey good news to those who believe and do good deeds, that they shall have gardens in which rivers flow; whenever they shall be given a portion of the fruit thereof,

they shall say: This is what was given to us before; and they shall be given the like of it, and they shall have pure mates in them, and in them, they shall abide.

002.026
YUSUFALI: Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path),-
PICKTHAL: Lo! Allah disdaineth not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He guideth many thereby; and He misleadeth thereby only miscreants;
SHAKIR: Surely Allah is not ashamed to set forth any parable-- (that of) a gnat or any thing above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! but He does not cause to err by it (any) except the transgressors,

002.027
YUSUFALI: Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves.
PICKTHAL: Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth: Those are they who are the losers.
SHAKIR: Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.

002.028
YUSUFALI: How can ye reject the faith in Allah?- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.
PICKTHAL: How disbelieve ye in Allah when ye were dead and He gave life to you! Then He will give you death, then life again, and then unto Him ye will return.
SHAKIR: How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.

002.029
YUSUFALI: It is He Who hath created for you all things that are on earth; Moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.
PICKTHAL: He it is Who created for you all that is in the earth. Then turned He to the heaven, and fashioned it as seven heavens. And He is knower of all things.

SHAKIR: He it is Who created for you all that is in the earth, and He directed Himself to the heaven, so He made them complete seven heavens, and He knows all things.

002.030
YUSUFALI: Behold, thy Lord said to the angels: "I will create a vicegerent on earth." They said: "Wilt Thou place therein one who will make mischief therein and shed blood?- whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not."
PICKTHAL: And when thy Lord said unto the angels: Lo! I am about to place a viceroy in the earth, they said: Wilt thou place therein one who will do harm therein and will shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.
SHAKIR: And when your Lord said to the angels, I am going to place in the earth a khalif, they said: What! wilt Thou place in it such as shall make mischief in it and shed blood, and we celebrate Thy praise and extol Thy holiness? He said: Surely I know what you do not know.

002.031
YUSUFALI: And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell me the names of these if ye are right."
PICKTHAL: And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful.
SHAKIR: And He taught Adam all the names, then presented them to the angels; then He said: Tell me the names of those if you are right.

002.032
YUSUFALI: They said: "Glory to Thee, of knowledge We have none, save what Thou Hast taught us: In truth it is Thou Who art perfect in knowledge and wisdom."
PICKTHAL: They said: Be glorified! We have no knowledge saving that which Thou hast taught us. Lo! Thou, only Thou, art the Knower, the Wise.
SHAKIR: They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us; surely Thou art the Knowing, the Wise.

002.033
YUSUFALI: He said: "O Adam! Tell them their names." When he had told them, Allah said: "Did I not tell you that I know the secrets of heaven and earth, and I know what ye reveal and what ye conceal?"
PICKTHAL: He said: O Adam! Inform them of their names, and when he had informed them of their names, He said: Did I not tell you that I know the secret of the heavens and the earth? And I know that which ye disclose and which ye hide.
SHAKIR: He said: O Adam! inform them of their names. Then when he had informed them of their names, He said: Did I not say to you that I surely know what is ghaib in the heavens and the earth and (that) I know what you manifest and what you hide?

002.034
YUSUFALI: And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.
PICKTHAL: And when We said unto the angels: Prostrate yourselves before Adam, they fell prostrate, all save Iblis. He demurred through pride, and so became a disbeliever.
SHAKIR: And when We said to the angels: Make obeisance to Adam they did obeisance, but Iblis (did it not). He refused and he was proud, and he was one of the unbelievers.

002.035
YUSUFALI: We said: "O Adam! dwell thou and thy wife in the Garden; and eat of the bountiful things therein as (where and when) ye will; but approach not this tree, or ye run into harm and transgression."
PICKTHAL: And We said: O Adam! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will; but come not nigh this tree lest ye become wrong-doers.
SHAKIR: And We said: O Adam! Dwell you and your wife in the garden and eat from it a plenteous (food) wherever you wish and do not approach this tree, for then you will be of the unjust.

002.036
YUSUFALI: Then did Satan make them slip from the (garden), and get them out of the state (of felicity) in which they had been. We said: "Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time."
PICKTHAL: But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time.
SHAKIR: But the Shaitan made them both fall from it, and caused them to depart from that (state) in which they were; and We said: Get forth, some of you being the enemies of others, and there is for you in the earth an abode and a provision for a time.

002.037
YUSUFALI: Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.
PICKTHAL: Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful.
SHAKIR: Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.

002.038
YUSUFALI: We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they

grieve.
PICKTHAL: We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve.
SHAKIR: We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

002.039
YUSUFALI: "But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."
PICKTHAL: But they who disbelieve, and deny Our revelations, such are rightful Peoples of the Fire. They will abide therein.
SHAKIR: And (as to) those who disbelieve in and reject My communications, they are the inmates of the fire, in it they shall abide.

002.040
YUSUFALI: O Children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me.
PICKTHAL: O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and fear Me.
SHAKIR: O children of Israel! call to mind My favor which I bestowed on you and be faithful to (your) covenant with Me, I will fulfill (My) covenant with you; and of Me, Me alone, should you be afraid.

002.041
YUSUFALI: And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.
PICKTHAL: And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me.
SHAKIR: And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and Me, Me alone should you fear.

002.042
YUSUFALI: And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).
PICKTHAL: Confound not truth with falsehood, nor knowingly conceal the truth.
SHAKIR: And do not mix up the truth with the falsehood, nor hide the truth while you know (it).

002.043
YUSUFALI: And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).
PICKTHAL: Establish worship, pay the poor-due, and bow your heads with those who bow (in worship).
SHAKIR: And keep up prayer and pay the poor-rate and bow down with those who bow down.

002.044
YUSUFALI: Do ye enjoin right conduct on the people, and forget (To practise it) yourselves, and yet ye study the Scripture? Will ye not understand?
PICKTHAL: Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?
SHAKIR: What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?

002.045
YUSUFALI: Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit,-
PICKTHAL: Seek help in patience and prayer; and truly it is hard save for the humble-minded,
SHAKIR: And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,

002.046
YUSUFALI: Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.
PICKTHAL: Who know that they will have to meet their Lord, and that unto Him they are returning.
SHAKIR: Who know that they shall meet their Lord and that they shall return to Him.

002.047
YUSUFALI: Children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all other (for My Message).
PICKTHAL: O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.
SHAKIR: O children of Israel! call to mind My favor which I bestowed on you and that I made you excel the nations.

002.048
YUSUFALI: Then guard yourselves against a day when one soul shall not avail another nor

shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).
PICKTHAL: And guard yourselves against a day when no soul will in aught avail another, nor will intercession be accepted from it, nor will compensation be received from it, nor will they be helped.
SHAKIR: And be on your guard against a day when one soul shall not avail another in the least, neither shall intercession on its behalf be accepted, nor shall any compensation be taken from it, nor shall they be helped.

002.049
YUSUFALI: And remember, We delivered you from the people of Pharaoh: They set you hard tasks and punishments, slaughtered your sons and let your women-folk live; therein was a tremendous trial from your Lord.
PICKTHAL: And (remember) when We did deliver you from Pharaoh's folk, who were afflicting you with dreadful torment, slaying your sons and sparing your women: that was a tremendous trial from your Lord.
SHAKIR: And when We delivered you from Firon's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

002.050
YUSUFALI: And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight.
PICKTHAL: And when We brought you through the sea and rescued you, and drowned the folk of Pharaoh in your sight.
SHAKIR: And when We parted the sea for you, so We saved you and drowned the followers of Firon and you watched by.

002.051
YUSUFALI: And remember We appointed forty nights for Moses, and in his absence ye took the calf (for worship), and ye did grievous wrong.
PICKTHAL: And when We did appoint for Moses forty nights (of solitude), and then ye chose the calf, when he had gone from you, and were wrong-doers.
SHAKIR: And when We appointed a time of forty nights with Musa, then you took the calf (for a god) after him and you were unjust.

002.052
YUSUFALI: Even then We did forgive you; there was a chance for you to be grateful.
PICKTHAL: Then, even after that, We pardoned you in order that ye might give thanks.
SHAKIR: Then We pardoned you after that so that you might give thanks.

002.053
YUSUFALI: And remember We gave Moses the Scripture and the Criterion (Between right

and wrong): There was a chance for you to be guided aright.
PICKTHAL: And when We gave unto Moses the Scripture and the criterion (of right and wrong), that ye might be led aright.
SHAKIR: And when We gave Musa the Book and the distinction that you might walk aright.

002.054
YUSUFALI: And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf: So turn (in repentance) to your Maker, and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned towards you (in forgiveness): For He is Oft-Returning, Most Merciful.
PICKTHAL: And when Moses said unto his people: O my people! Ye have wronged yourselves by your choosing of the calf (for worship) so turn in penitence to your Creator, and kill (the guilty) yourselves. That will be best for you with your Creator and He will relent toward you. Lo! He is the Relenting, the Merciful.
SHAKIR: And when Musa said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your people, that is best for you with your Creator: so He turned to you (mercifully), for surely He is the Oft-returning (to mercy), the Merciful.

002.055
YUSUFALI: And remember ye said: "O Moses! We shall never believe in thee until we see Allah manifestly," but ye were dazed with thunder and lighting even as ye looked on.
PICKTHAL: And when ye said: O Moses! We will not believe in thee till we see Allah plainly; and even while ye gazed the lightning seized you.
SHAKIR: And when you said: O Musa! we will not believe in you until we see Allah manifestly, so the punishment overtook you while you looked on.

002.056
YUSUFALI: Then We raised you up after your death: Ye had the chance to be grateful.
PICKTHAL: Then We revived you after your extinction, that ye might give thanks.
SHAKIR: Then We raised you up after your death that you may give thanks.

002.057
YUSUFALI: And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you:" (But they rebelled); to us they did no harm, but they harmed their own souls.
PICKTHAL: And We caused the white cloud to overshadow you and sent down on you the manna and the quails, (saying): Eat of the good things wherewith We have provided you - they wronged Us not, but they did wrong themselves.
SHAKIR: And We made the clouds to give shade over you and We sent to you manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.

002.058
YUSUFALI: And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good."
PICKTHAL: And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your sins and will increase (reward) for the right-doers.
SHAKIR: And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others).

002.059
YUSUFALI: But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly.
PICKTHAL: But those who did wrong changed the word which had been told them for another saying, and We sent down upon the evil-doers wrath from heaven for their evil-doing.
SHAKIR: But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed.

002.060
YUSUFALI: And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth.
PICKTHAL: And when Moses asked for water for his people, We said: Smite with thy staff the rock. And there gushed out therefrom twelve springs (so that) each tribe knew their drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth.
SHAKIR: And when Musa prayed for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief.

002.061
YUSUFALI: And remember ye said: "O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us to produce for us of what the earth groweth, -its pot-herbs, and cucumbers, Its garlic, lentils, and onions." He said: "Will ye exchange the better for the worse? Go ye down to any town, and ye shall find what ye want!" They were covered with humiliation and misery; they drew on themselves the wrath of Allah. This because they went on rejecting the Signs of Allah and slaying His Messengers without just cause. This because they rebelled and went on transgressing.
PICKTHAL: And when ye said: O Moses! We are weary of one kind of food; so call upon

thy Lord for us that He bring forth for us of that which the earth groweth - of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression.
SHAKIR: And when you said: O Musa! we cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.

002.062
YUSUFALI: Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.
PICKTHAL: Lo! Those who believe (in that which is revealed unto thee, Muhammad), and those who are Jews, and Christians, and Sabaeans - whoever believeth in Allah and the Last Day and doeth right - surely their reward is with their Lord, and there shall no fear come upon them neither shall they grieve.
SHAKIR: Surely those who believe, and those who are Jews, and the f Christians, and the Sabians, whoever believes in Allah and the Last day and does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve.

002.063
YUSUFALI: And remember We took your covenant and We raised above you (The towering height) of Mount (Sinai) : (Saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein: Perchance ye may fear Allah."
PICKTHAL: And (remember, O Children of Israel) when We made a covenant with you and caused the mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).
SHAKIR: And when We took a promise from you and lifted the mountain over you: Take hold of the law (Tavrat) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil).

002.064
YUSUFALI: But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.
PICKTHAL: Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye had been among the losers.

SHAKIR: Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

002.065
YUSUFALI: And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."
PICKTHAL: And ye know of those of you who broke the Sabbath, how We said unto them: Be ye apes, despised and hated!
SHAKIR: And certainly you have known those among you who exceeded the limits of the Sabbath, so We said to them: Be (as) apes, despised and hated.

002.066
YUSUFALI: So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah.
PICKTHAL: And We made it an example to their own and to succeeding generations, and an admonition to the Allah-fearing.
SHAKIR: So We made them an example to those who witnessed it and those who came after it, and an admonition to those who guard (against evil).

002.067
YUSUFALI: And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant (fool)!"
PICKTHAL: And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow, they said: Dost thou make game of us? He answered: Allah forbid that I should be among the foolish!
SHAKIR: And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek the protection of Allah from being one of the ignorant.

002.068
YUSUFALI: They said: "Beseech on our behalf Thy Lord to make plain to us what (heifer) it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. Now do what ye are commanded!"
PICKTHAL: They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded.
SHAKIR: They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.

002.069
YUSUFALI: They said: "Beseech on our behalf Thy Lord to make plain to us Her colour."

He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"
PICKTHAL: They said: Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered: Lo! He saith: Verily she is a yellow cow. Bright is her colour, gladdening beholders.
SHAKIR: They said: Call on your Lord for our sake to make it plain to us what her color is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.

002.070
YUSUFALI: They said: "Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if Allah wills."
PICKTHAL: They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and Lo! if Allah wills, we may be led aright.
SHAKIR: They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.

002.071
YUSUFALI: He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice, but not with good-will.
PICKTHAL: (Moses) answered: Lo! He saith: Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark. They said: Now thou bringest the truth. So they sacrificed her, though almost they did not.
SHAKIR: Musa said: He says, Surely she is a cow not made submissive that she should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).

002.072
YUSUFALI: Remember ye slew a man and fell into a dispute among yourselves as to the crime: But Allah was to bring forth what ye did hide.
PICKTHAL: And (remember) when ye slew a man and disagreed concerning it and Allah brought forth that which ye were hiding.
SHAKIR: And when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.

002.073
YUSUFALI: So We said: "Strike the (body) with a piece of the (heifer)." Thus Allah bringeth the dead to life and showeth you His Signs: Perchance ye may understand.
PICKTHAL: And We said: Smite him with some of it. Thus Allah bringeth the dead to life and showeth you His portents so that ye may understand.
SHAKIR: So We said: Strike the (dead body) with part of the (Sacrificed cow), thus Allah

brings the dead to life, and He shows you His signs so that you may understand.

002.074
YUSUFALI: Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do.
PICKTHAL: Then, even after that, your hearts were hardened and became as rocks, or worse than rocks, for hardness. For indeed there are rocks from out which rivers gush, and indeed there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of Allah. Allah is not unaware of what ye do.
SHAKIR: Then your hearts hardened after that, so that they were like rocks, rather worse in hardness; and surely there are some rocks from which streams burst forth, and surely there are some of them which split asunder so water issues out of them, and surely there are some of them which fall down for fear of Allah, and Allah is not at all heedless of what you do.

002.075
YUSUFALI: Can ye (o ye men of Faith) entertain the hope that they will believe in you?- Seeing that a party of them heard the Word of Allah, and perverted it knowingly after they understood it.
PICKTHAL: Have ye any hope that they will be true to you when a party of them used to listen to the word of Allah, then used to change it, after they had understood it, knowingly?
SHAKIR: Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of Allah, then altered it after they had understood it, and they know (this).

002.076
YUSUFALI: Behold! when they meet the men of Faith, they say: "We believe": But when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"- Do ye not understand (their aim)?
PICKTHAL: And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate ye to them of that which Allah hath disclosed to you that they may contend with you before your Lord concerning it? Have ye then no sense?
SHAKIR: And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?

002.077
YUSUFALI: Know they not that Allah knoweth what they conceal and what they reveal?
PICKTHAL: Are they then unaware that Allah knoweth that which they keep hidden and that which they proclaim?

SHAKIR: Do they not know that Allah knows what they keep secret and what they make known?

002.078
YUSUFALI: And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.
PICKTHAL: Among them are unlettered folk who know the Scripture not except from hearsay. They but guess.
SHAKIR: And there are among them illiterates who know not the Book but only lies, and they do but conjecture.

002.079
YUSUFALI: Then woe to those who write the Book with their own hands, and then say:"This is from Allah," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.
PICKTHAL: Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.
SHAKIR: Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.

002.080
YUSUFALI: And they say: "The Fire shall not touch us but for a few numbered days:" Say: "Have ye taken a promise from Allah, for He never breaks His promise? or is it that ye say of Allah what ye do not know?"
PICKTHAL: And they say: The Fire (of punishment) will not touch us save for a certain number of days. Say: Have ye received a covenant from Allah - truly Allah will not break His covenant - or tell ye concerning Allah that which ye know not?
SHAKIR: And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?

002.081
YUSUFALI: Nay, those who seek gain in evil, and are girt round by their sins,- they are companions of the Fire: Therein shall they abide (For ever).
PICKTHAL: Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein.
SHAKIR: Yea, whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.

002.082
YUSUFALI: But those who have faith and work righteousness, they are companions of the

Garden: Therein shall they abide (For ever).
PICKTHAL: And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.
SHAKIR: And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.

002.083
YUSUFALI: And remember We took a covenant from the Children of Israel (to this effect): Worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now).
PICKTHAL: And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse.
SHAKIR: And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

002.084
YUSUFALI: And remember We took your covenant (to this effect): Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness.
PICKTHAL: And when We made with you a covenant (saying): Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then ye ratified (Our covenant) and ye were witnesses (thereto).
SHAKIR: And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.

002.085
YUSUFALI: After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (Their enemies) against them, in guilt and rancour; and if they come to you as captives, ye ransom them, though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in, and do ye reject the rest? but what is the reward for those among you who behave like this but disgrace in this life?- and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.
PICKTHAL: Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? - and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you - Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection

they will be consigned to the most grievous doom. For Allah is not unaware of what ye do.
SHAKIR: Yet you it is who slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits; and if they should come to you, as captives you would ransom them-- while their very turning out was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the re ward of such among you as do this but disgrace in the life of this world, and on the day of resurrection they shall be sent back to the most grievous chastisement, and Allah is not at all heedless of what you do.

002.086
YUSUFALI: These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped.
PICKTHAL: Such are those who buy the life of the world at the price of the Hereafter. Their punishment will not be lightened, neither will they have support.
SHAKIR: These are they who buy the life of this world for the hereafter, so their chastisement shall not be lightened nor shall they be helped.

002.087
YUSUFALI: We gave Moses the Book and followed him up with a succession of messengers; We gave Jesus the son of Mary Clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!
PICKTHAL: And verily We gave unto Moses the Scripture and We caused a train of messengers to follow after him, and We gave unto Jesus, son of Mary, clear proofs (of Allah's sovereignty), and We supported him with the Holy spirit. Is it ever so, that, when there cometh unto you a messenger (from Allah) with that which ye yourselves desire not, ye grow arrogant, and some ye disbelieve and some ye slay?
SHAKIR: And most certainly We gave Musa the Book and We sent messengers after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit, What! whenever then a messenger came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.

002.088
YUSUFALI: They say, "Our hearts are the wrappings (which preserve Allah's Word: we need no more)." Nay, Allah's curse is on them for their blasphemy: Little is it they believe.
PICKTHAL: And they say: Our hearts are hardened. Nay, but Allah hath cursed them for their unbelief. Little is that which they believe.
SHAKIR: And they say: Our hearts are covered. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe.

002.089
YUSUFALI: And when there comes to them a Book from Allah, confirming what is with them,- although from of old they had prayed for victory against those without Faith,- when

there comes to them that which they (should) have recognised, they refuse to believe in it but the curse of Allah is on those without Faith.
PICKTHAL: And when there cometh unto them a scripture from Allah, confirming that in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers.
SHAKIR: And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers.

002.090
YUSUFALI: Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the punishment of those who reject Faith.
PICKTHAL: Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They have incurred anger upon anger. For disbelievers is a shameful doom.
SHAKIR: Evil is that for which they have sold their souls-- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.

002.091
YUSUFALI: When it is said to them, "Believe in what Allah Hath sent down, "they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"
PICKTHAL: And when it is said unto them: Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the prophets of Allah aforetime, if ye are (indeed) believers?
SHAKIR: And when it is said to them, Believe in what Allah has revealed, they say: We believe in that which was revealed to us; and they deny what is besides that, while it is the truth verifying that which they have. Say: Why then did you kill Allah's Prophets before if you were indeed believers?

002.092
YUSUFALI: There came to you Moses with clear (Signs); yet ye worshipped the calf (Even) after that, and ye did behave wrongfully.
PICKTHAL: And Moses came unto you with clear proofs (of Allah's Sovereignty), yet, while he was away, ye chose the calf (for worship) and ye were wrong-doers.

SHAKIR: And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust.

002.093
YUSUFALI: And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): "Hold firmly to what We have given you, and hearken (to the Law)": They said:" We hear, and we disobey:" And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: "Vile indeed are the behests of your Faith if ye have any faith!"
PICKTHAL: And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the covenant). Say (unto them): Evil is that which your belief enjoineth on you, if ye are believers.
SHAKIR: And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief Say: Evil is that which your belief bids you if you are believers.

002.094
YUSUFALI: Say: "If the last Home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."
PICKTHAL: Say (unto them): If the abode of the Hereafter in the providence of Allah is indeed for you alone and not for others of mankind (as ye pretend), then long for death (for ye must long for death) if ye are truthful.
SHAKIR: Say: If the future abode with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.

002.095
YUSUFALI: But they will never seek for death, on account of the (sins) which their hands have sent on before them. and Allah is well-acquainted with the wrong-doers.
PICKTHAL: But they will never long for it, because of that which their own hands have sent before them. Allah is aware of evil-doers.
SHAKIR: And they will never invoke it on account of what their hands have sent before, and Allah knows the unjust.

002.096
YUSUFALI: Thou wilt indeed find them, of all people, most greedy of life,-even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: But the grant of such life will not save him from (due) punishment. For Allah sees well all that they do.
PICKTHAL: And thou wilt find them greediest of mankind for life and (greedier) than the idolaters. (Each) one of them would like to be allowed to live a thousand years. And to live (a

thousand years) would be no means remove him from the doom. Allah is Seer of what they do.
SHAKIR: And you will most certainly find them the greediest of men for life (greedier) than even those who are polytheists; every one of them loves that he should be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do.

002.097
YUSUFALI: Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe,-
PICKTHAL: Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers;
SHAKIR: Say: Whoever is the enemy of Jibreel-- for surely he revealed it to your heart by Allah's command, verifying that which is before it and guidance and good news for the believers.

002.098
YUSUFALI: Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.
PICKTHAL: Who is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.
SHAKIR: Whoever is the enemy of Allah and His angels and His messengers and Jibreel and Meekaeel, so surely Allah is the enemy of the unbelievers.

002.099
YUSUFALI: We have sent down to thee Manifest Signs (ayat); and none reject them but those who are perverse.
PICKTHAL: Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.
SHAKIR: And certainly We have revealed to you clear communications and none disbelieve in them except the transgressors.

002.100
YUSUFALI: Is it not (the case) that every time they make a covenant, some party among them throw it aside?- Nay, Most of them are faithless.
PICKTHAL: Is it ever so that when they make a covenant a party of them set it aside? The truth is, most of them believe not.
SHAKIR: What! whenever they make a covenant, a party of them cast it aside? Nay, most of them do not believe.

002.101

YUSUFALI: And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if (it had been something) they did not know!
PICKTHAL: And when there cometh unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not,
SHAKIR: And when there came to them a Messenger from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.

002.102
YUSUFALI: They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men Magic, and such things as came down at babylon to the angels Harut and Marut. But neither of these taught anyone (Such things) without saying: "We are only for trial; so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls, if they but knew!
PICKTHAL: And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angles) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.
SHAKIR: And they followed what the Shaitans chanted of sorcery in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Shaitans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this.

002.103
YUSUFALI: If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!
PICKTHAL: And if they had believed and kept from evil, a recompense from Allah would

be better, if they only knew.
SHAKIR: And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better; had they but known (this).

002.104
YUSUFALI: O ye of Faith! Say not (to the Messenger) words of ambiguous import, but words of respect; and hearken (to him): To those without Faith is a grievous punishment.
PICKTHAL: O ye who believe, say not (unto the Prophet): "Listen to us" but say "Look upon us," and be ye listeners. For disbelievers is a painful doom.
SHAKIR: O you who believe! do not say Raina and say Unzurna and listen, and for the unbelievers there is a painful chastisement.

002.105
YUSUFALI: It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.
PICKTHAL: Neither those who disbelieve among the people of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooseth for His mercy whom He will, and Allah is of Infinite Bounty.
SHAKIR: Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.

002.106
YUSUFALI: None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?
PICKTHAL: Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things?
SHAKIR: Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?

002.107
YUSUFALI: Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.
PICKTHAL: Knowest thou not that it is Allah unto Whom belongeth the Sovereignty of the heavens and the earth; and ye have not, beside Allah, any guardian or helper?
SHAKIR: Do you not know that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper?

002.108
YUSUFALI: Would ye question your Messenger as Moses was questioned of old? but

whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way.
PICKTHAL: Or would ye question your messenger as Moses was questioned aforetime? He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road.
SHAKIR: Rather you wish to put questions to your Messenger, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.

002.109
YUSUFALI: Quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.
PICKTHAL: Many of the people of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.
SHAKIR: Many of the followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His command; surely Allah has power over all things.

002.110
YUSUFALI: And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do.
PICKTHAL: Establish worship, and pay the poor-due; and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do.
SHAKIR: And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do.

002.111
YUSUFALI: And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful."
PICKTHAL: And they say: None entereth paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful.
SHAKIR: And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful.

002.112
YUSUFALI: Nay,-whoever submits His whole self to Allah and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.
PICKTHAL: Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve.
SHAKIR: Yes! whoever submits himself entirely to Allah and he is the doer of good (to

others) he has his reward from his Lord, and there is no fear for him nor shall he grieve.

002.113
YUSUFALI: The Jews say: "The Christians have naught (to stand) upon; and the Christians say: "The Jews have naught (To stand) upon." Yet they (Profess to) study the (same) Book. Like unto their word is what those say who know not; but Allah will judge between them in their quarrel on the Day of Judgment.
PICKTHAL: And the Jews say the Christians follow nothing (true), and the Christians say the Jews follow nothing (true); yet both are readers of the Scripture. Even thus speak those who know not. Allah will judge between them on the Day of Resurrection concerning that wherein they differ.
SHAKIR: And the Jews say: The Christians do not follow anything (good) and the Christians say: The Jews do not follow anything (good) while they recite the (same) Book. Even thus say those who have no knowledge, like to what they say; so Allah shall judge between them on the day of resurrection in what they differ.

002.114
YUSUFALI: And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated?-whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.
PICKTHAL: And who doth greater wrong than he who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein, and striveth for their ruin. As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom.
SHAKIR: And who is more unjust than he who prevents (men) from the masjids of Allah, that His name should be remembered in them, and strives to ruin them? (As for) these, it was not proper for them that they should have entered them except in fear; they shall meet with disgrace in this world, and they shall have great chastisement in the hereafter.

002.115
YUSUFALI: To Allah belong the east and the West: Whithersoever ye turn, there is the presence of Allah. For Allah is all-Pervading, all-Knowing.
PICKTHAL: Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing.
SHAKIR: And Allah's is the East and the West, therefore, whither you turn, thither is Allah's purpose; surely Allah is Amplegiving, Knowing.

002.116
YUSUFALI: They say: "Allah hath begotten a son" :Glory be to Him.-Nay, to Him belongs all that is in the heavens and on earth: everything renders worship to Him.
PICKTHAL: And they say: Allah hath taken unto Himself a son. Be He glorified! Nay, but whatsoever is in the heavens and the earth is His. All are subservient unto Him.

SHAKIR: And they say: Allah has taken to himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.

002.117
YUSUFALI: To Him is due the primal origin of the heavens and the earth: When He decreeth a matter, He saith to it: "Be," and it is.
PICKTHAL: The Originator of the heavens and the earth! When He decreeth a thing, He saith unto it only: Be! and it is.
SHAKIR: Wonderful Originator of the heavens and the earth, and when He decrees an affair, He only says to it, Be, so there it is.

002.118
YUSUFALI: Say those without knowledge: "Why speaketh not Allah unto us? or why cometh not unto us a Sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the Signs unto any people who hold firmly to Faith (in their hearts).
PICKTHAL: And those who have no knowledge say: Why doth not Allah speak unto us, or some sign come unto us? Even thus, as they now speak, spake those (who were) before them. Their hearts are all alike. We have made clear the revelations for people who are sure.
SHAKIR: And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say; their hearts are all alike. Indeed We have made the communications clear for a people who are sure.

002.119
YUSUFALI: Verily We have sent thee in truth as a bearer of glad tidings and a warner: But of thee no question shall be asked of the Companions of the Blazing Fire.
PICKTHAL: Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad tidings and a warner. And thou wilt not be asked about the owners of hell-fire.
SHAKIR: Surely We have sent you with the truth as a bearer of good news and as a warner, and you shall not be called upon to answer for the companions of the flaming fire.

002.120
YUSUFALI: Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah.
PICKTHAL: And the Jews will not be pleased with thee, nor will the Christians, till thou follow their creed. Say: Lo! the guidance of Allah (Himself) is Guidance. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then wouldst thou have from Allah no protecting guardian nor helper.
SHAKIR: And the Jews will not be pleased with you, nor the Christians until you follow their religion. Say: Surely Allah's guidance, that is the (true) guidance. And if you follow their desires after the knowledge that has come to you, you shall have no guardian from Allah, nor

any helper.

002.121
YUSUFALI: Those to whom We have sent the Book study it as it should be studied: They are the ones that believe therein: Those who reject faith therein,- the loss is their own.
PICKTHAL: Those unto whom We have given the Scripture, who read it with the right reading, those believe in it. And whoso disbelieveth in it, those are they who are the losers.
SHAKIR: Those to whom We have given the Book read it as it ought to be read. These believe in it; and whoever disbelieves in it, these it is that are the losers.

002.122
YUSUFALI: O Children of Israel! call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message).
PICKTHAL: O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.
SHAKIR: O children of Israel, call to mind My favor which I bestowed on you and that I made you excel the nations.

002.123
YUSUFALI: Then guard yourselves against a-Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).
PICKTHAL: And guard (yourselves) against a day when no soul will in aught avail another, nor will compensation be accepted from it, nor will intercession be of use to it; nor will they be helped.
SHAKIR: And be on your guard against a day when no soul shall avail another in the least neither shall any compensation be accepted from it, nor shall intercession profit it, nor shall they be helped.

002.124
YUSUFALI: And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee an Imam to the Nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But My Promise is not within the reach of evil-doers."
PICKTHAL: And (remember) when his Lord tried Abraham with (His) commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring (will there be leaders)? He said: My covenant includeth not wrong-doers.
SHAKIR: And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make you an Imam of men. Ibrahim said: And of my offspring? My covenant does not include the unjust, said He.

002.125
YUSUFALI: Remember We made the House a place of assembly for men and a place of

safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer).
PICKTHAL: And when We made the House (at Makka) a resort for mankind and sanctuary, (saying): Take as your place of worship the place where Abraham stood (to pray). And We imposed a duty upon Abraham and Ishmael, (saying): Purify My house for those who go around and those who meditate therein and those who bow down and prostrate themselves (in worship).
SHAKIR: And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

002.126
YUSUFALI: And remember Abraham said: "My Lord, make this a City of Peace, and feed its people with fruits,-such of them as believe in Allah and the Last Day." He said: "(Yea), and such as reject Faith,-for a while will I grant them their pleasure, but will soon drive them to the torment of Fire,- an evil destination (indeed)!"
PICKTHAL: And when Abraham prayed: My Lord! Make this a region of security and bestow upon its people fruits, such of them as believe in Allah and the Last Day, He answered: As for him who disbelieveth, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a hapless journey's end!
SHAKIR: And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination.

002.127
YUSUFALI: And remember Abraham and Isma'il raised the foundations of the House (With this prayer): "Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.
PICKTHAL: And when Abraham and Ishmael were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.
SHAKIR: And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing:

002.128
YUSUFALI: "Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.
PICKTHAL: Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou,

only Thou, art the Relenting, the Merciful.
SHAKIR: Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful.

002.129
YUSUFALI: "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."
PICKTHAL: Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.
SHAKIR: Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise.

002.130
YUSUFALI: And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.
PICKTHAL: And who forsaketh the religion of Abraham save him who befooleth himself? Verily We chose him in the world, and lo! in the Hereafter he is among the righteous.
SHAKIR: And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous.

002.131
YUSUFALI: Behold! his Lord said to him: "Bow (thy will to Me):" He said: "I bow (my will) to the Lord and Cherisher of the Universe."
PICKTHAL: When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds.
SHAKIR: When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.

002.132
YUSUFALI: And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."
PICKTHAL: The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not save as men who have surrendered (unto Him).
SHAKIR: And the same did Ibrahim enjoin on his sons and (so did) Yaqoub. O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.

002.133
YUSUFALI: Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy god and the god of thy fathers, of Abraham, Isma'il and Isaac,- the one (True) Allah: To Him we bow (in Islam)."
PICKTHAL: Or were ye present when death came to Jacob, when he said unto his sons: What will ye worship after me? They said: We shall worship thy god, the god of thy fathers, Abraham and Ishmael and Isaac, One Allah, and unto Him we have surrendered.
SHAKIR: Nay! were you witnesses when death visited Yaqoub, when he said to his sons: What will you serve after me? They said: We will serve your god and the god of your fathers, Ibrahim and Ismail and Ishaq, one Allah only, and to Him do we submit.

002.134
YUSUFALI: That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case!
PICKTHAL: Those are a people who have passed away. Theirs is that which they earned, and yours is that which ye earn. And ye will not be asked of what they used to do.
SHAKIR: This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

002.135
YUSUFALI: They say: "Become Jews or Christians if ye would be guided (To salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with Allah."
PICKTHAL: And they say: Be Jews or Christians, then ye will be rightly guided. Say (unto them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters.
SHAKIR: And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the polytheists.

002.136
YUSUFALI: Say ye: "We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam)."
PICKTHAL: Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.
SHAKIR: Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.

002.137
YUSUFALI: So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.
PICKTHAL: And if they believe in the like of that which ye believe, then are they rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower.
SHAKIR: If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.

002.138
YUSUFALI: (Our religion is) the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship.
PICKTHAL: (We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.
SHAKIR: (Receive) the baptism of Allah, and who is better than Allah in baptising? and Him do we serve.

002.139
YUSUFALI: Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere (in our faith) in Him?
PICKTHAL: Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone.
SHAKIR: Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and we shall have our deeds and you shall have your deeds, and we are sincere to Him.

002.140
YUSUFALI: Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? but Allah is not unmindful of what ye do!
PICKTHAL: Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do.
SHAKIR: Nay! do you say that Ibrahim and Ismail and Yaqoub and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you do.

002.141
YUSUFALI: That was a people that hath passed away. They shall reap the fruit of what they

did, and ye of what ye do! Of their merits there is no question in your case:
PICKTHAL: Those are a people who have passed away; theirs is that which they earned and yours that which ye earn. And ye will not be asked of what they used to do.
SHAKIR: This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

002.142
YUSUFALI: The fools among the people will say: "What hath turned them from the Qibla to which they were used?" Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.
PICKTHAL: The foolish of the people will say: What hath turned them from the qiblah which they formerly observed? Say: Unto Allah belong the East and the West. He guideth whom He will unto a straight path.
SHAKIR: The fools among the people will say: What has turned them from their qiblah which they had? Say: The East and the West belong only to Allah; He guides whom He likes to the right path.

002.143
YUSUFALI: Thus, have We made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.
PICKTHAL: Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.
SHAKIR: And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you; and We did not make that which you would have to be the qiblah but that We might distinguish him who follows the Messenger from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people.

002.144
YUSUFALI: We see the turning of thy face (for guidance to the heavens: now Shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is Allah unmindful of what they do.
PICKTHAL: We have seen the turning of thy face to heaven (for guidance, O Muhammad).

And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye may be, turn your faces (when ye pray) toward it. Lo! Those who have received the Scripture know that (this revelation) is the Truth from their Lord. And Allah is not unaware of what they do.
SHAKIR: Indeed We see the turning of your face to heaven, so We shall surely turn you to a qiblah which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it, and those who have been given the Book most surely know that it is the truth from their Lord; and Allah is not at all heedless of what they do.

002.145
YUSUFALI: Even if thou wert to bring to the people of the Book all the Signs (together), they would not follow Thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other's Qibla. If thou after the knowledge hath reached thee, Wert to follow their (vain) desires,-then wert thou Indeed (clearly) in the wrong.
PICKTHAL: And even if thou broughtest unto those who have received the Scripture all kinds of portents, they would not follow thy qiblah, nor canst thou be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers.
SHAKIR: And even if you bring to those who have been given the Book every sign they would not follow your qiblah, nor can you be a follower of their qiblah, neither are they the followers of each other's qiblah, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.

002.146
YUSUFALI: The people of the Book know this as they know their own sons; but some of them conceal the truth which they themselves know.
PICKTHAL: Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth.
SHAKIR: Those whom We have given the Book recognize him as they recognize their sons, and a party of them most surely conceal the truth while they know (it).

002.147
YUSUFALI: The Truth is from thy Lord; so be not at all in doubt.
PICKTHAL: It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver.
SHAKIR: The truth is from your Lord, therefore you should not be of the doubters.

002.148
YUSUFALI: To each is a goal to which Allah turns him; then strive together (as in a race) Towards all that is good. Wheresoever ye are, Allah will bring you Together. For Allah Hath power over all things.

PICKTHAL: And each one hath a goal toward which he turneth; so vie with one another in good works. Wheresoever ye may be, Allah will bring you all together. Lo! Allah is Able to do all things.
SHAKIR: And every one has a direction to which he should turn, therefore hasten to (do) good works; wherever you are, Allah will bring you all together; surely Allah has power over all things.

002.149
YUSUFALI: From whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; that is indeed the truth from the Lord. And Allah is not unmindful of what ye do.
PICKTHAL: And whencesoever thou comest forth (for prayer, O Muhammad) turn thy face toward the Inviolable Place of Worship. Lo! it is the Truth from thy Lord. Allah is not unaware of what ye do.
SHAKIR: And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and surely it is the very truth from your Lord, and Allah is not at all heedless of what you do.

002.150
YUSUFALI: So from whencesoever Thou startest forth, turn Thy face in the direction of the sacred Mosque; and wheresoever ye are, Turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent on wickedness; so fear them not, but fear Me; and that I may complete My favours on you, and ye May (consent to) be guided;
PICKTHAL: Whencesoever thou comest forth turn thy face toward the Inviolable Place of Worship; and wheresoever ye may be (O Muslims) turn your faces toward it (when ye pray) so that men may have no argument against you, save such of them as do injustice - Fear them not, but fear Me! - and so that I may complete My grace upon you, and that ye may be guided.
SHAKIR: And from whatsoever place you come forth, turn your face towards the Sacred Mosque; and wherever you are turn your faces towards it, so that people shall have no accusation against you, except such of them as are unjust; so do not fear them, and fear Me, that I may complete My favor on you and that you may walk on the right course.

002.151
YUSUFALI: A similar (favour have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge.
PICKTHAL: Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not.
SHAKIR: Even as We have sent among you a Messenger from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.

002.152
YUSUFALI: Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.
PICKTHAL: Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.
SHAKIR: Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.

002.153
YUSUFALI: O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.
PICKTHAL: O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.
SHAKIR: O you who believe! seek assistance through patience and prayer; surely Allah is with the patient.

002.154
YUSUFALI: And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive (it) not.
PICKTHAL: And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not.
SHAKIR: And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.

002.155
YUSUFALI: Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere,
PICKTHAL: And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast,
SHAKIR: And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,

002.156
YUSUFALI: Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":-
PICKTHAL: Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning.
SHAKIR: Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.

002.157

YUSUFALI: They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.
PICKTHAL: Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided.
SHAKIR: Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.

002.158
YUSUFALI: Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth.
PICKTHAL: Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them (as the pagan custom is). And he who doeth good of his own accord, (for him) lo! Allah is Responsive, Aware.
SHAKIR: Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing.

002.159
YUSUFALI: Those who conceal the clear (Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book,-on them shall be Allah's curse, and the curse of those entitled to curse,-
PICKTHAL: Lo! Those who hide the proofs and the guidance which We revealed, after We had made it clear to mankind in the Scripture: such are accursed of Allah and accursed of those who have the power to curse.
SHAKIR: Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).

002.160
YUSUFALI: Except those who repent and make amends and openly declare (the Truth): To them I turn; for I am Oft-returning, Most Merciful.
PICKTHAL: Except those who repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.
SHAKIR: Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.

002.161
YUSUFALI: Those who reject Faith, and die rejecting,- on them is Allah's curse, and the curse of angels, and of all mankind;

PICKTHAL: Lo! Those who disbelieve, and die while they are disbelievers; on them is the curse of Allah and of angels and of men combined.
SHAKIR: Surely those who disbelieve and die while they are disbelievers, these it is on whom is the curse of Allah and the angels and men all;

002.162
YUSUFALI: They will abide therein: Their penalty will not be lightened, nor will respite be their (lot).
PICKTHAL: They ever dwell therein. The doom will not be lightened for them, neither will they be reprieved.
SHAKIR: Abiding in it; their chastisement shall not be lightened nor shall they be given respite.

002.163
YUSUFALI: And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful.
PICKTHAL: Your Allah is One Allah; there is no Allah save Him, the Beneficent, the Merciful.
SHAKIR: And your Allah is one Allah! there is no god but He; He is the Beneficent, the Merciful.

002.164
YUSUFALI: Behold! in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah Sends down from the skies, and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds, and the clouds which they Trail like their slaves between the sky and the earth;- (Here) indeed are Signs for a people that are wise.
PICKTHAL: Lo! In the creation of the heavens and the earth, and the difference of night and day, and the ships which run upon the sea with that which is of use to men, and the water which Allah sendeth down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth: are signs (of Allah's Sovereignty) for people who have sense.
SHAKIR: Most surely in the creation of the heavens and the earth and the alternation of the night and the day, and the ships that run in the sea with that which profits men, and the water that Allah sends down from the cloud, then gives life with it to the earth after its death and spreads in it all (kinds of) animals, and the changing of the winds and the clouds made subservient between the heaven and the earth, there are signs for a people who understand.

002.165
YUSUFALI: Yet there are men who take (for worship) others besides Allah, as equal (with Allah): They love them as they should love Allah. But those of Faith are overflowing in their

love for Allah. If only the unrighteous could see, behold, they would see the penalty: that to Allah belongs all power, and Allah will strongly enforce the penalty.
PICKTHAL: Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only) - those who believe are stauncher in their love for Allah - Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment!
SHAKIR: And there are some among men who take for themselves objects of worship besides Allah, whom they love as they love Allah, and those who believe are stronger in love for Allah and O, that those who are unjust had seen, when they see the chastisement, that the power is wholly Allah's and that Allah is severe in requiting (evil).

002.166
YUSUFALI: Then would those who are followed clear themselves of those who follow (them) : They would see the penalty, and all relations between them would be cut off.
PICKTHAL: (On the day) when those who were followed disown those who followed (them), and they behold the doom, and all their aims collapse with them.
SHAKIR: When those who were followed shall renounce those who followed (them), and they see the chastisement and their ties are cut asunder.

002.167
YUSUFALI: And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (The fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire.
PICKTHAL: And those who were but followers will say: If a return were possible for us, we would disown them even as they have disowned us. Thus will Allah show them their own deeds as anguish for them, and they will not emerge from the Fire.
SHAKIR: And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.

002.168
YUSUFALI: O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.
PICKTHAL: O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you.
SHAKIR: O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy.

002.169
YUSUFALI: For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge.

PICKTHAL: He enjoineth upon you only the evil and the foul, and that ye should tell concerning Allah that which ye know not.
SHAKIR: He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.

002.170
YUSUFALI: When it is said to them: "Follow what Allah hath revealed:" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance?
PICKTHAL: And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! Even though their fathers were wholly unintelligent and had no guidance?
SHAKIR: And when it is said to them, Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! and though their fathers had no sense at all, nor did they follow the right way.

002.171
YUSUFALI: The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.
PICKTHAL: The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which heareth naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense.
SHAKIR: And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.

002.172
YUSUFALI: O ye who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him ye worship.
PICKTHAL: O ye who believe! Eat of the good things wherewith We have provided you, and render thanks to Allah if it is (indeed) He Whom ye worship.
SHAKIR: O you who believe! eat of the good things that We have provided you with, and give thanks to Allah if Him it is that you serve.

002.173
YUSUFALI: He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For Allah is Oft-forgiving Most Merciful.
PICKTHAL: He hath forbidden you only carrion, and blood, and swineflesh, and that which hath been immolated to (the name of) any other than Allah. But he who is driven by necessity, neither craving nor transgressing, it is no sin for him. Lo! Allah is Forgiving, Merciful.

SHAKIR: He has only forbidden you what dies of itself, and blood, and flesh of swine, and that over which any other (name) than (that of) Allah has been invoked; but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely Allah is Forgiving, Merciful.

002.174
YUSUFALI: Those who conceal Allah's revelations in the Book, and purchase for them a miserable profit,- they swallow into themselves naught but Fire; Allah will not address them on the Day of Resurrection. Nor purify them: Grievous will be their penalty.
PICKTHAL: Lo! those who hide aught of the Scripture which Allah hath revealed and purchase a small gain therewith, they eat into their bellies nothing else than fire. Allah will not speak to them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.
SHAKIR: Surely those who conceal any part of the Book that Allah has revealed and take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the day of resurrection, nor will He purify them, and they shall have a painful chastisement.

002.175
YUSUFALI: They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness (They show) for the Fire!
PICKTHAL: Those are they who purchase error at the price of guidance, and torment at the price of pardon. How constant are they in their strife to reach the Fire!
SHAKIR: These are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire.

002.176
YUSUFALI: (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism Far (from the purpose).
PICKTHAL: That is because Allah hath revealed the Scripture with the truth. Lo! those who find (a cause of) disagreement in the Scripture are in open schism.
SHAKIR: This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in a great opposition.

002.177
YUSUFALI: It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.
PICKTHAL: It is not righteousness that ye turn your faces to the East and the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and

the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-due. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.
SHAKIR: It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).

002.178
YUSUFALI: O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.
PICKTHAL: O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. And for him who is forgiven somewhat by his (injured) brother, prosecution according to usage and payment unto him in kindness. This is an alleviation and a mercy from your Lord. He who transgresseth after this will have a painful doom.
SHAKIR: O you who believe! retaliation is prescribed for you in the matter of the slain, the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (aggrieved) brother, then prosecution (for the bloodwit) should be made according to usage, and payment should be made to him in a good manner; this is an alleviation from your Lord and a mercy; so whoever exceeds the limit after this he shall have a painful chastisement.

002.179
YUSUFALI: In the Law of Equality there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves.
PICKTHAL: And there is life for you in retaliation, O men of understanding, that ye may ward off (evil).
SHAKIR: And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.

002.180
YUSUFALI: It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.

PICKTHAL: It is prescribed for you, when death approacheth one of you, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).
SHAKIR: Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).

002.181
YUSUFALI: If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (All things).
PICKTHAL: And whoso changeth (the will) after he hath heard it - the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.
SHAKIR: Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.

002.182
YUSUFALI: But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For Allah is Oft-forgiving, Most Merciful.
PICKTHAL: But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.
SHAKIR: But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.

002.183
YUSUFALI: O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,-
PICKTHAL: O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil);
SHAKIR: O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).

002.184
YUSUFALI: (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew.
PICKTHAL: (Fast) a certain number of days; and (for) him who is sick among you, or on a journey, (the same) number of other days; and for those who can afford it there is a ransom: the feeding of a man in need - but whoso doeth good of his own accord, it is better for him: and that ye fast is better for you if ye did but know -
SHAKIR: For a certain number of days; but whoever among you is sick or on a journey, then

(he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.

002.185
YUSUFALI: Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.
PICKTHAL: The month of Ramadan in which was revealed the Qur'an, a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.
SHAKIR: The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of the guidance and the distinction; therefore whoever of you is present in the month, he shall fast therein, and whoever is sick or upon a journey, then (he shall fast) a (like) number of other days; Allah desires ease for you, and He does not desire for you difficulty, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for His having guided you and that you may give thanks.

002.186
YUSUFALI: When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.
PICKTHAL: And when My servants question thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.
SHAKIR: And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.

002.187
YUSUFALI: Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set

by) Allah: Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.
PICKTHAL: It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off (evil).
SHAKIR: It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knew that you acted unfaithfully to yourselves, so He has turned to you (mercifully) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).

002.188
YUSUFALI: And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.
PICKTHAL: And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.
SHAKIR: And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.

002.189
YUSUFALI: They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye fear Allah. Enter houses through the proper doors: And fear Allah: That ye may prosper.
PICKTHAL: They ask thee, (O Muhammad), of new moons, say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that ye go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wardeth off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful.
SHAKIR: They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go

into the houses by their doors and be careful (of your duty) to Allah, that you may be successful.

002.190
YUSUFALI: Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.
PICKTHAL: Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.
SHAKIR: And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.

002.191
YUSUFALI: And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.
PICKTHAL: And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you (there) then slay them. Such is the reward of disbelievers.
SHAKIR: And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers.

002.192
YUSUFALI: But if they cease, Allah is Oft-forgiving, Most Merciful.
PICKTHAL: But if they desist, then lo! Allah is Forgiving, Merciful.
SHAKIR: But if they desist, then surely Allah is Forgiving, Merciful.

002.193
YUSUFALI: And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression.
PICKTHAL: And fight them until persecution is no more, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers.
SHAKIR: And fight with them until there is no persecution, and religion should be only for Allah, but if they desist, then there should be no hostility except against the oppressors.

002.194
YUSUFALI: The prohibited month for the prohibited month,- and so for all things prohibited,- there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those

who restrain themselves.
PICKTHAL: The forbidden month for the forbidden month, and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil).
SHAKIR: The Sacred month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and be careful (of your duty) to Allah and know that Allah is with those who guard (against evil).

002.195
YUSUFALI: And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.
PICKTHAL: Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent.
SHAKIR: And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.

002.196
YUSUFALI: And complete the Hajj or 'umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment.
PICKTHAL: Perform the pilgrimage and the visit (to Makka) for Allah. And if ye are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosoever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whoso folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in punishment.
SHAKIR: And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; but whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) what offering is easy to obtain; but he who cannot find (any offering) should fast for three days during the pilgrimage and for seven days when you return; these (make) ten (days) complete; this is for

him whose family is not present in the Sacred Mosque, and be careful (of your duty) to Allah, and know that Allah is severe in requiting (evil).

002.197
YUSUFALI: For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.
PICKTHAL: The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.
SHAKIR: The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.

002.198
YUSUFALI: It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.
PICKTHAL: It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from 'Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.
SHAKIR: There is no blame on you in seeking bounty from your Lord, so when you hasten on from "Arafat", then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.

002.199
YUSUFALI: Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Then hasten onward from the place whence the multitude hasteneth onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
SHAKIR: Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.

002.200
YUSUFALI: So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no

portion in the Hereafter.
PICKTHAL: And when ye have completed your devotions, then remember Allah as ye remember your fathers or with a more lively remembrance. But of mankind is he who saith: "Our Lord! Give unto us in the world," and he hath no portion in the Hereafter.
SHAKIR: So when you have performed your devotions, then laud Allah as you lauded your fathers, rather a greater lauding. But there are some people who say, Our Lord! give us in the world, and they shall have no resting place.

002.201
YUSUFALI: And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"
PICKTHAL: And of them (also) is he who saith: "Our Lord! Give unto us in the world that which is good and in the Hereafter that which is good, and guard us from the doom of Fire."
SHAKIR: And there are some among them who say: Our Lord! grant us good in this world and good in the hereafter, and save us from the chastisement of the fire.

002.202
YUSUFALI: To these will be allotted what they have earned; and Allah is quick in account.
PICKTHAL: For them there is in store a goodly portion out of that which they have earned. Allah is swift at reckoning.
SHAKIR: They shall have (their) portion of what they have earned, and Allah is swift in reckoning.

002.203
YUSUFALI: Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.
PICKTHAL: Remember Allah through the appointed days. Then whoso hasteneth (his departure) by two days, it is no sin for him, and whoso delayeth, it is no sin for him; that is for him who wardeth off (evil). Be careful of your duty to Allah, and know that unto Him ye will be gathered.
SHAKIR: And laud Allah during the numbered days; then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that you shall be gathered together to Him.

002.204
YUSUFALI: There is the type of man whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.
PICKTHAL: And of mankind there is he whoso conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet

he is the most rigid of opponents.
SHAKIR: And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.

002.205
YUSUFALI: When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.
PICKTHAL: And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief.
SHAKIR: And when he turn,s back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.

002.206
YUSUFALI: When it is said to him, "Fear Allah", He is led by arrogance to (more) crime. Enough for him is Hell;-An evil bed indeed (To lie on)!
PICKTHAL: And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.
SHAKIR: And when it is said to him, guard against (the punish ment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.

002.207
YUSUFALI: And there is the type of man who gives his life to earn the pleasure of Allah: And Allah is full of kindness to (His) devotees.
PICKTHAL: And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.
SHAKIR: And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.

002.208
YUSUFALI: O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.
PICKTHAL: O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.
SHAKIR: O you who believe! enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy.

002.209
YUSUFALI: If ye backslide after the clear (Signs) have come to you, then know that Allah is Exalted in Power, Wise.
PICKTHAL: And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.
SHAKIR: But if you slip after clear arguments have come to you, then know that Allah is

Mighty, Wise.

002.210
YUSUFALI: Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? but to Allah do all questions go back (for decision).
PICKTHAL: Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment).
SHAKIR: They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has (already) been decided; and (all) matters are returned to Allah.

002.211
YUSUFALI: Ask the Children of Israel how many clear (Signs) We have sent them. But if any one, after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment.
PICKTHAL: Ask of the Children of Israel how many a clear revelation We gave them! He who altereth the grace of Allah after it hath come unto him (for him), lo! Allah is severe in punishment.
SHAKIR: Ask the Israelites how many a clear sign have We given them; and whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting (evil).

002.212
YUSUFALI: The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.
PICKTHAL: Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah giveth without stint to whom He will.
SHAKIR: The life of this world is made to seem fair to those who disbelieve, and they mock those who believe, and those who guard (against evil) shall be above them on the day of resurrection; and Allah gives means of subsistence to whom he pleases without measure.

002.213
YUSUFALI: Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.
PICKTHAL: Mankind were one community, and Allah sent (unto them) prophets as bearers

of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path.
SHAKIR: (All) people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting among themselves; so Allah has guided by His will those who believe to the truth about which they differed and Allah guides whom He pleases to the right path.

002.214
YUSUFALI: Or do ye think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? they encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah?" Ah! Verily, the help of Allah is (always) near!
PICKTHAL: Or think ye that ye will enter paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh.
SHAKIR: Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!

002.215
YUSUFALI: They ask thee what they should spend (In charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, -Allah knoweth it well.
PICKTHAL: They ask thee, (O Muhammad), what they shall spend. Say: that which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it.
SHAKIR: They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.

002.216
YUSUFALI: Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not.
PICKTHAL: Warfare is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad

for you. Allah knoweth, ye know not.
SHAKIR: Fighting is enjoined on you, and h is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.

002.217
YUSUFALI: They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the Sacred Mosque, and drive out its members." Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.
PICKTHAL: They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is a greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can. And whoso becometh a renegade and dieth in his disbelief: such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.
SHAKIR: They ask you concerning the sacred month about fighting in it. Say: Fighting in it is a grave matter, and hindering (men) from Allah's way and denying Him, and (hindering men from) the Sacred Mosque and turning its people out of it, are still graver with Allah, and persecution is graver than slaughter; and they will not cease fighting with you until they turn you back from your religion, if they can; and whoever of you turns back from his religion, then he dies while an unbeliever-- these it is whose works shall go for nothing in this world and the hereafter, and they are the inmates of the fire; therein they shall abide.

002.218
YUSUFALI: Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah,- they have the hope of the Mercy of Allah: And Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy. Allah is Forgiving, Merciful.
SHAKIR: Surely those who believed and those who fled (their home) and strove hard in the way of Allah these hope for the mercy of Allah and Allah is Forgiving, Merciful.

002.219
YUSUFALI: They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider-

PICKTHAL: They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: that which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect.
SHAKIR: They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications, that you may ponder

002.220
YUSUFALI: (Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise."
PICKTHAL: Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.
SHAKIR: On this world and the hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the pacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.

002.221
YUSUFALI: Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.
PICKTHAL: Wed not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expoundeth His revelations to mankind that haply they may remember.
SHAKIR: And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to the garden and to forgiveness by His will, and makes clear His communications to men, that they may be mindful.

002.222
YUSUFALI: They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.
PICKTHAL: They question thee (O Muhammad) concerning menstruation. Say: It is an illness, so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness.
SHAKIR: And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.

002.223
YUSUFALI: Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.
PICKTHAL: Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad).
SHAKIR: Your wives are a tilth for you, so go into your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.

002.224
YUSUFALI: And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.
PICKTHAL: And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.
SHAKIR: And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.

002.225
YUSUFALI: Allah will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing.
PICKTHAL: Allah will not take you to task for that which is unintentional in your oaths. But He will take you to task for that which your hearts have garnered. Allah is Forgiving,

Clement.
SHAKIR: Allah does not call you to account for what is vain in your oaths, but He will call you to account for what your hearts have earned, and Allah is Forgiving, Forbearing.

002.226
YUSUFALI: For those who take an oath for abstention from their wives, a waiting for four months is ordained; if then they return, Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Those who forswear their wives must wait four months; then, if they change their mind, lo! Allah is Forgiving, Merciful.
SHAKIR: Those who swear that they will not go in to their wives should wait four months; so if they go back, then Allah is surely Forgiving, Merciful.

002.227
YUSUFALI: But if their intention is firm for divorce, Allah heareth and knoweth all things.
PICKTHAL: And if they decide upon divorce (let them remember that) Allah is Hearer, Knower.
SHAKIR: And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.

002.228
YUSUFALI: Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what Allah Hath created in their wombs, if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And Allah is Exalted in Power, Wise.
PICKTHAL: Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.
SHAKIR: And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.

002.229
YUSUFALI: A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you, (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah, there is no blame on either of them if she give

something for her freedom. These are the limits ordained by Allah; so do not transgress them if any do transgress the limits ordained by Allah, such persons wrong (Themselves as well as others).
PICKTHAL: Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits: such are wrong-doers.
SHAKIR: Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness; and it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of Allah; then if you fear that they cannot keep within the limits of Allah, there is no blame on them for what she gives up to become free thereby. These are the limits of Allah, so do not exceed them and whoever exceeds the limits of Allah these it is that are the unjust.

002.230
YUSUFALI: So if a husband divorces his wife (irrevocably), He cannot, after that, re-marry her until after she has married another husband and He has divorced her. In that case there is no blame on either of them if they re-unite, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes plain to those who understand.
PICKTHAL: And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. These are the limits of Allah. He manifesteth them for people who have knowledge.
SHAKIR: So if he divorces her she shall not be lawful to him afterwards until she marries another husband; then if he divorces her there is no blame on them both if they return to each other (by marriage), if they think that they can keep within the limits of Allah, and these are the limits of Allah which He makes clear for a people who know.

002.231
YUSUFALI: When ye divorce women, and they fulfil the term of their ('Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.
PICKTHAL: When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doeth that hath wronged his soul. Make not the revelations of

Allah a laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.
SHAKIR: And when you divorce women and they reach their prescribed time, then either retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.

002.232
YUSUFALI: When ye divorce women, and they fulfil the term of their ('Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course Making for) most virtue and purity amongst you and Allah knows, and ye know not.
PICKTHAL: And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth; ye know not.
SHAKIR: And when you have divorced women and they have ended-- their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with this is admonished he among you who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know.

002.233
YUSUFALI: The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do.
PICKTHAL: Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No-one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out

to nurse, it is no sin for you, provide that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do.
SHAKIR: And the mothers should suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and their clothing must be-- borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.

002.234
YUSUFALI: If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.
PICKTHAL: Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is informed of what ye do.
SHAKIR: And (as for) those of you who die and leave wives behind, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.

002.235
YUSUFALI: There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah Knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing.
PICKTHAL: There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Forgiving, Clement.
SHAKIR: And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you win mention them, but do not give them a promise in secret unless you speak in a lawful manner, and do not confirm the marriage tie until the writing is fulfilled, and know that Allah knows what is in your minds, therefore beware of Him, and know that Allah is Forgiving, Forbearing.

002.236
YUSUFALI: There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (A suitable gift), the wealthy according to his means, and the poor according to his means;- A gift of a reasonable amount is due from those who wish to do the right thing.
PICKTHAL: It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good.
SHAKIR: There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the straitened in circumstances according to his means, a provision according to usage; (this is) a duty on the doers of good (to others).

002.237
YUSUFALI: And if ye divorce them before consummation, but after the fixation of a dower for them, then the half of the dower (Is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do.
PICKTHAL: If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.
SHAKIR: And if you divorce them before you have touched them and you have appointed for them a portion, then (pay to them) ha!f of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you; surely Allah sees what you do.

002.238
YUSUFALI: Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of mind).
PICKTHAL: Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah.
SHAKIR: Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.

002.239
YUSUFALI: If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before).

PICKTHAL: And if ye go in fear, then (pray) standing or on horseback. And when ye are again in safety, remember Allah, as He hath taught you that which (heretofore) ye knew not.
SHAKIR: But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah, as. He has taught you what you did not know.

002.240
YUSUFALI: Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (The residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise.
PICKTHAL: (In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.
SHAKIR: And those of you who die and leave wives behind, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.

002.241
YUSUFALI: For divorced women Maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.
PICKTHAL: For divorced women a provision in kindness: a duty for those who ward off (evil).
SHAKIR: And for the divorced women (too) provision (must be made) according to usage; (this is) a duty on those who guard (against evil).

002.242
YUSUFALI: Thus doth Allah Make clear His Signs to you: In order that ye may understand.
PICKTHAL: Thus Allah expoundeth unto you His revelations so that ye may understand.
SHAKIR: Allah thus makes clear to you His communications that you may understand.

002.243
YUSUFALI: Didst thou not Turn by vision to those who abandoned their homes, though they were thousands (In number), for fear of death? Allah said to them: "Die": Then He restored them to life. For Allah is full of bounty to mankind, but Most of them are ungrateful.
PICKTHAL: Bethink thee (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death, and Allah said unto them: Die; and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks.
SHAKIR: Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.

002.244
YUSUFALI: Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.
PICKTHAL: Fight in the way of Allah, and know that Allah is Hearer, Knower.
SHAKIR: And fight in the way of Allah, and know that Allah is Hearing, Knowing.

002.245
YUSUFALI: Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) Want or plenty, and to Him shall be your return.
PICKTHAL: Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return.
SHAKIR: Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straitens and amplifies, and you shall be returned to Him.

002.246
YUSUFALI: Hast thou not Turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? they said to a prophet (That was) among them: "Appoint for us a king, that we May fight in the cause of Allah." He said: "Is it not possible, if ye were commanded to fight, that that ye will not fight?" They said: "How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?" but when they were commanded to fight, they turned back, except a small band among them. But Allah Has full knowledge of those who do wrong.
PICKTHAL: Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers.
SHAKIR: Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise up for us a king, (that) we may fight in the way of Allah. He said: May it not be that you would not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.

002.247
YUSUFALI: Their Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all

things."
PICKTHAL: Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing.
SHAKIR: And their prophet said to them: Surely Allah has raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His kingdom to whom He pleases, and Allah is Amplegiving, Knowing.

002.248
YUSUFALI: And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith."
PICKTHAL: And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers.
SHAKIR: And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it; most surely there is a sign in this for those who believe.

002.249
YUSUFALI: When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused." but they all drank of it, except a few. When they crossed the river,- He and the faithful ones with him,- they said: "This day We cannot cope with Goliath and his forces." but those who were convinced that they must meet Allah, said: "How oft, by Allah's will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere."
PICKTHAL: And when Saul set out with the army, he said: Lo! Allah will try you by (the ordeal of) a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, save him who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How many a little company hath overcome a mighty host by Allah's leave! Allah is with the steadfast.
SHAKIR: So when Talut departed with the forces, he said: Surely Allah will try you with a

river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Jalut and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.

002.250
YUSUFALI: When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith."
PICKTHAL: And when they went into the field against Goliath and his hosts they said: Our Lord! Bestow on us endurance, make our foothold sure, and give us help against the disbelieving folk.
SHAKIR: And when they went out against Jalut and his forces they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the unbelieving people.

002.251
YUSUFALI: By Allah's will they routed them; and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed. And did not Allah Check one set of people by means of another, the earth would indeed be full of mischief: But Allah is full of bounty to all the worlds.
PICKTHAL: So they routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willeth. And if Allah had not repelled some men by others the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.
SHAKIR: So they put them to flight by Allah's permission. And Dawood slew Jalut, and Allah gave him kingdom and wisdom, and taught him of what He pleased. And were it not for Allah's repelling some men with others, the earth would certainly be in a state of disorder; but Allah is Gracious to the creatures.

002.252
YUSUFALI: These are the Signs of Allah: we rehearse them to thee in truth: verily Thou art one of the messengers.
PICKTHAL: These are the portents of Allah which We recite unto thee (Muhammad) with truth, and lo! thou art of the number of (Our) messengers;
SHAKIR: These are the communications of Allah: We recite them to you with truth; and most surely you are (one) of the messengers.

002.253
YUSUFALI: Those messengers We endowed with gifts, some above others: To one of them Allah spoke; others He raised to degrees (of honour); to Jesus the son of Mary We gave clear (Signs), and strengthened him with the holy spirit. If Allah had so willed, succeeding generations would not have fought among each other, after clear (Signs) had come to them,

but they (chose) to wrangle, some believing and others rejecting. If Allah had so willed, they would not have fought each other; but Allah Fulfilleth His plan.
PICKTHAL: Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy Spirit. And if Allah had so wiled it, those who followed after them would not have fought one with another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will.
SHAKIR: We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

002.254
YUSUFALI: O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers.
PICKTHAL: O ye who believe! spend of that wherewith We have provided you ere a day come when there will be no trafficking, nor friendship, nor intercession. The disbelievers, they are the wrong-doers.
SHAKIR: O you who believe! spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession, and the unbelievers--they are the unjust.

002.255
YUSUFALI: Allah! There is no god but He,-the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).
PICKTHAL: Allah! There is no deity save Him, the Alive, the Eternal. Neither slumber nor sleep overtaketh Him. Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth. Who is he that intercedeth with Him save by His leave? He knoweth that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.
SHAKIR: Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and

whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases, His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.

002.256
YUSUFALI: Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold, that never breaks. And Allah heareth and knoweth all things.
PICKTHAL: There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.
SHAKIR: There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.

002.257
YUSUFALI: Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (For ever).
PICKTHAL: Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.
SHAKIR: Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.

002.258
YUSUFALI: Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death". Said Abraham: "But it is Allah that causeth the sun to rise from the east: Do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah Give guidance to a people unjust.
PICKTHAL: Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He Who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrongdoing folk.
SHAKIR: Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said: My Lord is He who

gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbelieved was confounded; and Allah does not guide aright the unjust people.

002.259
YUSUFALI: Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death?" but Allah caused him to die for a hundred years, then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: (Perhaps) a day or part of a day." He said: "Nay, thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey: And that We may make of thee a sign unto the people, Look further at the bones, how We bring them together and clothe them with flesh." When this was shown clearly to him, he said: "I know that Allah hath power over all things."
PICKTHAL: Or (bethink thee of) the like of him who, passing by a township which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years, then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have not rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We adjust them and then cover them with flesh! And when (the matter) became clear unto him, he said: I know now that Allah is Able to do all things.
SHAKIR: Or the like of him (Uzair) who passed by a town, and it had fallen down upon its roofs; he said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him to life. He said: How long have you tarried? He said: I have tarried a day, or a part of a day. Said He: Nay! you have tarried a hundred years; then look at your food and drink-- years have not passed over it; and look at your ass; and that We may make you a sign to men, and look at the bones, how We set them together, then clothed them with flesh; so when it became clear to him, he said: I know that Allah has power over all things.

002.260
YUSUFALI: When Abraham said: "Show me, Lord, how You will raise the dead, " He replied: "Have you no faith?" He said "Yes, but just to reassure my heart." Allah said, "Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise."
PICKTHAL: And when Abraham said (unto his Lord): My Lord! Show me how Thou givest life to the dead, He said: Dost thou not believe? Abraham said: Yea, but (I ask) in order that my heart may be at ease. (His Lord) said: Take four of the birds and cause them to incline unto thee, then place a part of them on each hill, then call them, they will come to thee in haste, and know that Allah is Mighty, Wise.
SHAKIR: And when Ibrahim said: My Lord! show me how Thou givest life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part

of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.

002.261
YUSUFALI: The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. Allah giveth manifold increase to whom He pleaseth: And Allah careth for all and He knoweth all things.
PICKTHAL: The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which groweth seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Embracing, All-Knowing.
SHAKIR: The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing

002.262
YUSUFALI: Those who spend their substance in the cause of Allah, and follow not up their gifts with reminders of their generosity or with injury,-for them their reward is with their Lord: on them shall be no fear, nor shall they grieve.
PICKTHAL: Those who spend their wealth for the cause of Allah and afterward make not reproach and injury to follow that which they have spent; their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve.
SHAKIR: (As for) those who spend their property in the way of Allah, then do not follow up what they have spent with reproach or injury, they shall have their reward from their Lord, and they shall have no fear nor shall they grieve.

002.263
YUSUFALI: Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing.
PICKTHAL: A kind word with forgiveness is better than almsgiving followed by injury. Allah is Absolute, Clement.
SHAKIR: Kind speech and forgiveness is better than charity followed by injury; and Allah is Self-sufficient, Forbearing.

002.264
YUSUFALI: O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in Allah nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith.
PICKTHAL: O ye who believe! Render not vain your almsgiving by reproach and injury, like him who spendeth his wealth only to be seen of men and believeth not in Allah and the Last Day. His likeness is as the likeness of a rock whereon is dust of earth; a rainstorm smiteth it, leaving it smooth and bare. They have no control of aught of that which they have gained. Allah guideth not the disbelieving folk.

SHAKIR: O you who believe! do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men and does not believe in Allah and the last day; so his parable is as the parable of a smooth rock with earth upon it, then a heavy rain falls upon it, so it leaves it bare; they shall not be able to gain anything of what they have earned; and Allah does not guide the unbelieving people.

002.265
YUSUFALI: And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase of harvest, and if it receives not Heavy rain, light moisture sufficeth it. Allah seeth well whatever ye do.
PICKTHAL: And the likeness of those who spend their wealth in search of Allah's pleasure, and for the strengthening of their souls, is as the likeness of a garden on a height. The rainstorm smiteth it and it bringeth forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do.
SHAKIR: And the parable of those who spend their property to seek the pleasure of Allah and for the certainty 'of their souls is as the parable of a garden on an elevated ground, upon which heavy rain falls so it brings forth its fruit twofold but if heavy rain does not fall upon it, then light rain (is sufficient); and Allah sees what you do.

002.266
YUSUFALI: Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath, and all kinds of fruit, while he is stricken with old age, and his children are not strong (enough to look after themselves)- that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth Allah make clear to you (His) Signs; that ye may consider.
PICKTHAL: Would any of you like to have a garden of palm-trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him and he hath feeble offspring; and a fiery whirlwind striketh it and it is (all) consumed by fire. Thus Allah maketh plain His revelations unto you, in order that ye may give thought.
SHAKIR: Does one of you like that he should have a garden of palms and vines with streams flowing beneath it; he has in it all kinds of fruits; and old age has overtaken him and he has weak offspring, when, (lo!) a whirlwind with fire in it smites it so it becomes blasted; thus Allah makes the communications clear to you, that you may reflect.

002.267
YUSUFALI: O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.
PICKTHAL: O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend

thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise.
SHAKIR: O you who believe! spend (benevolently) of the good things that you earn and or what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy.

002.268
YUSUFALI: The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things.
PICKTHAL: The devil promiseth you destitution and enjoineth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is All-Embracing, All-knowing.
SHAKIR: Shaitan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing.

002.269
YUSUFALI: He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.
PICKTHAL: He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.
SHAKIR: He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.

002.270
YUSUFALI: And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers.
PICKTHAL: Whatever alms ye spend or vow ye vow, lo! Allah knoweth it. Wrong-doers have no helpers.
SHAKIR: And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.

002.271
YUSUFALI: If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.
PICKTHAL: If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what ye do.
SHAKIR: If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what

you do.

002.272
YUSUFALI: It is not required of thee (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly.
PICKTHAL: The guiding of them is not thy duty (O Muhammad), but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's Countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged.
SHAKIR: To make them walk in the right way is not incumbent on you, but Allah guides aright whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.

002.273
YUSUFALI: (Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (For trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (Unfailing) mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured Allah knoweth it well.
PICKTHAL: (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounteth them wealthy because of their restraint. Thou shalt know them by their mark: They do not beg of men with importunity. And whatsoever good thing ye spend, lo! Allah knoweth it.
SHAKIR: (Alms are) for the poor who are confined in the way of Allah-- they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it.

002.274
YUSUFALI: Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.
PICKTHAL: Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and their shall no fear come upon them neither shall they grieve.
SHAKIR: (As for) those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve.

002.275
YUSUFALI: Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness. That is because they say: "Trade is like usury," but

Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (The offence) are companions of the Fire: They will abide therein (for ever).
PICKTHAL: Those who swallow usury cannot rise up save as he ariseth whom the devil hath prostrated by (his) touch. That is because they say: Trade is just like usury; whereas Allah permitteth trading and forbiddeth usury. He unto whom an admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury) - Such are rightful owners of the Fire. They will abide therein.
SHAKIR: Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these arc the inmates of the fire; they shall abide in it.

002.276
YUSUFALI: Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.
PICKTHAL: Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty.
SHAKIR: Allah does not bless usury, and He causes charitable deeds to prosper, and Allah does not love any ungrateful sinner.

002.277
YUSUFALI: Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.
PICKTHAL: Lo! those who believe and do good works and establish worship and pay the poor-due, their reward is with their Lord and there shall no fear come upon them neither shall they grieve.
SHAKIR: Surely they who believe and do good deeds and keep up prayer and pay the poor-rate they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.

002.278
YUSUFALI: O ye who believe! Fear Allah, and give up what remains of your demand for usury, if ye are indeed believers.
PICKTHAL: O ye who believe! Observe your duty to Allah, and give up what remaineth (due to you) from usury, if ye are (in truth) believers.
SHAKIR: O you who believe! Be careful of (your duty to) Allah and relinquish what remains (due) from usury, if you are believers.

002.279
YUSUFALI: If ye do it not, Take notice of war from Allah and His Messenger: But if ye turn back, ye shall have your capital sums: Deal not unjustly, and ye shall not be dealt with unjustly.
PICKTHAL: And if ye do not, then be warned of war (against you) from Allah and His messenger. And if ye repent, then ye have your principal (without interest). Wrong not, and ye shall not be wronged.
SHAKIR: But if you do (it) not, then be apprised of war from Allah and His Messenger; and if you repent, then you shall have your capital; neither shall you make (the debtor) suffer loss, nor shall you be made to suffer loss.

002.280
YUSUFALI: If the debtor is in a difficulty, grant him time Till it is easy for him to repay. But if ye remit it by way of charity, that is best for you if ye only knew.
PICKTHAL: And if the debtor is in straitened circumstances, then (let there be) postponement to (the time of) ease; and that ye remit the debt as almsgiving would be better for you if ye did but know.
SHAKIR: And if (the debtor) is in straitness, then let there be postponement until (he is in) ease; and that you remit (it) as alms is better for you, if you knew.

002.281
YUSUFALI: And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.
PICKTHAL: And guard yourselves against a day in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned, and they will not be wronged.
SHAKIR: And guard yourselves against a day in which you shall be returned to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly.

002.282
YUSUFALI: O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (For evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let

neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; For it is Good that teaches you. And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do.
PICKTHAL: O ye who believe! When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write, and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof. But if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if the one erreth (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which ye transfer among yourselves from hand to hand. In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to scribe or witness. If ye do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is knower of all things.
SHAKIR: O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the second of the two may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, with the time of its falling due; this is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand, then there is no blame on you in not writing it down; and have witnesses when you barter with one another, and let no harm be done to the scribe or to the witness; and if you do (it) then surely it will be a transgression in you, and be careful of (your duty) to Allah, Allah teaches you, and Allah knows all things.

002.283
YUSUFALI: If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, Let the trustee

(Faithfully) discharge His trust, and let him fear his Lord. Conceal not evidence; for whoever conceals it,- His heart is tainted with sin. And Allah Knoweth all that ye do.
PICKTHAL: If ye be on a journey and cannot find a scribe, then a pledge in hand (shall suffice). And if one of you entrusteth to another let him who is trusted deliver up that which is entrusted to him (according to the pact between them) and let him observe his duty to Allah his Lord. Hide not testimony. He who hideth it, verily his heart is sinful. Allah is Aware of what ye do.
SHAKIR: And if you are upon a journey and you do not find a scribe, then (there may be) a security taken into possession; but if one of you trusts another, then he who is trusted should deliver his trust, and let him be careful (of his duty to) Allah, his Lord; and do not conceal testimony, and whoever conceals it, his heart is surely sinful; and Allah knows what you do.

002.284
YUSUFALI: To Allah belongeth all that is in the heavens and on earth. Whether ye show what is in your minds or conceal it, Allah Calleth you to account for it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.
PICKTHAL: Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth; and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.
SHAKIR: Whatever is in the heavens and whatever is in the earth is Allah's; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.

002.285
YUSUFALI: The Messenger believeth in what hath been revealed to him from his Lord, as do the men of faith. Each one (of them) believeth in Allah, His angels, His books, and His messengers. "We make no distinction (they say) between one and another of His messengers." And they say: "We hear, and we obey: (We seek) Thy forgiveness, our Lord, and to Thee is the end of all journeys."
PICKTHAL: The messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers. Each one believeth in Allah and His angels and His scriptures and His messengers - We make no distinction between any of His messengers - and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.
SHAKIR: The messenger believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His messengers; We make no difference between any of His messengers; and they say: We hear and obey, our Lord! Thy forgiveness (do we crave), and to Thee is the eventual course.

002.286
YUSUFALI: On no soul doth Allah Place a burden greater than it can bear. It gets every good that it earns, and it suffers every ill that it earns. (Pray:) "Our Lord! Condemn us not if

we forget or fall into error; our Lord! Lay not on us a burden Like that which Thou didst lay on those before us; Our Lord! Lay not on us a burden greater than we have strength to bear. Blot out our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those who stand against faith."

PICKTHAL: Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.

SHAKIR: Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought: Our Lord! do not punish us if we forget or make a mistake; Our Lord! do not lay on us a burden as Thou didst lay on those before us, Our Lord do not impose upon us that which we have not the strength to bear; and pardon us and grant us protection and have mercy on us, Thou art our Patron, so help us against the unbelieving people.

FATIR (THE ANGELS, ORIGNATOR)

In the name of Allah, the Compassionate, the Merciful.

035.001
YUSUFALI: Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels, messengers with wings,- two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things.
PICKTHAL: Praise be to Allah, the Creator of the heavens and the earth, Who appointeth the angels messengers having wings two, three and four. He multiplieth in creation what He will. Lo! Allah is Able to do all things.
SHAKIR: All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four; He increases in creation what He pleases; surely Allah has power over all things.

035.002
YUSUFALI: What Allah out of his Mercy doth bestow on mankind there is none can withhold: what He doth withhold, there is none can grant, apart from Him: and He is the Exalted in Power, full of Wisdom.
PICKTHAL: That which Allah openeth unto mankind of mercy none can withhold it; and that which He withholdeth none can release thereafter. He is the Mighty, the Wise.
SHAKIR: Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds there is none to send it forth after that, and He is the Mighty, the Wise

035.003
YUSUFALI: O men! Call to mind the grace of Allah unto you! is there a creator, other than Allah, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?
PICKTHAL: O mankind! Remember Allah's grace toward you! Is there any creator other than Allah who provideth for you from the sky and the earth? There is no Allah save Him. Whither then are ye turned?
SHAKIR: O men! call to mind the favor of Allah on you; is there any creator besides Allah who gives you sustenance from the heaven and the earth? There is no god but He; whence are you then turned away?

035.004
YUSUFALI: And if they reject thee, so were messengers rejected before thee: to Allah back for decision all affairs.
PICKTHAL: And if they deny thee, (O Muhammad), messengers (of Allah) were denied

before thee. Unto Allah all things are brought back.
SHAKIR: And if they call you a liar, truly messengers before you were called liars, and to Allah are all affairs returned.

035.005
YUSUFALI: O men! Certainly the promise of Allah is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah.
PICKTHAL: O mankind! Lo! the promise of Allah is true. So let not the life of the world beguile you, and let not the (avowed) beguiler beguile you with regard to Allah.
SHAKIR: O men! surely the promise of Allah is true, therefore let not the life of this world deceive you, and let not the archdeceiver deceive you respecting Allah.

035.006
YUSUFALI: Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire.
PICKTHAL: Lo! the devil is an enemy for you, so treat him as an enemy. He only summoneth his faction to be owners of the flaming Fire.
SHAKIR: Surely the Shaitan is your enemy, so take him for an enemy; he only invites his party that they may be inmates of the burning

035.007
YUSUFALI: For those who reject Allah, is a terrible Penalty: but for those who believe and work righteous deeds, is Forgiveness, and a magnificent Reward.
PICKTHAL: Those who disbelieve, theirs will be an awful doom; and those who believe and do good works, theirs will be forgiveness and a great reward.
SHAKIR: (As for) those who disbelieve, they shall have a severe punishment, and (as for) those who believe and do good, they shall have forgiveness and a great reward.

035.008
YUSUFALI: Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)? For Allah leaves to stray whom He wills, and guides whom He wills. So let not thy soul go out in (vainly) sighing after them: for Allah knows well all that they do!
PICKTHAL: Is he, the evil of whose deeds is made fairseeming unto him so that he deemeth it good, (other than Satan's dupe)? Allah verily sendeth whom He will astray, and guideth whom He will; so let not thy soul expire in sighings for them. Lo! Allah is Aware of what they do!
SHAKIR: What! is he whose evil deed is made fairseeming to him so much so that he considers it good? Now surely Allah makes err whom He pleases and guides aright whom He pleases, so let not your soul waste away in grief for them; surely Allah is Cognizant of what they do

035.009

YUSUFALI: It is Allah Who sends forth the Winds, so that they raise up the Clouds, and We drive them to a land that is dead, and revive the earth therewith after its death: even so (will be) the Resurrection!
PICKTHAL: And Allah it is Who sendeth the winds and they raise a cloud; then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection.
SHAKIR: And Allah is He Who sends the winds so they raise a cloud, then We drive it on to a dead country, and therewith We give life to the earth after its death; even so is the quickening.

035.010
YUSUFALI: If any do seek for glory and power,- to Allah belong all glory and power. To Him mount up (all) Words of Purity: It is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil,- for them is a Penalty terrible; and the plotting of such will be void (of result).
PICKTHAL: Whoso desireth power (should know that) all power belongeth to Allah. Unto Him good words ascend, and the pious deed doth He exalt; but those who plot iniquities, theirs will be an awful doom; and the plotting of such (folk) will come to naught.
SHAKIR: Whoever desires honor, then to Allah belongs the honor wholly. To Him do ascend the good words; and the good deeds, lift them up, and (as for) those who plan evil deeds, they shall have a severe chastisement; and (as for) their plan, it shall perish.

035.011
YUSUFALI: And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to Allah.
PICKTHAL: Allah created you from dust, then from a little fluid, then He made you pairs (the male and female). No female beareth or bringeth forth save with His knowledge. And no-one groweth old who groweth old, nor is aught lessened of his life, but it is recorded in a Book, Lo! that is easy for Allah.
SHAKIR: And Allah created you of dust, then of the life-germ, then He made you pairs; and no female bears, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah.

035.012
YUSUFALI: Nor are the two bodies of flowing water alike,- the one palatable, sweet, and pleasant to drink, and the other, salt and bitter. Yet from each (kind of water) do ye eat flesh fresh and tender, and ye extract ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the Bounty of Allah that ye may be grateful.
PICKTHAL: And the two seas are not alike: this, fresh, sweet, good to drink, this (other) bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear. And thou seest the ship cleaving them with its prow that ye may seek of His bounty, and that haply

ye may give thanks.
SHAKIR: And the two seas are not alike: the one sweet, that subdues thirst by its excessive sweetness, pleasant to drink; and the other salt, that burns by its saltness; yet from each of them you eat fresh flesh and bring forth ornaments which you wear; and you see the ships cleave through it that you may seek of His bounty and that you may be grateful.

035.013
YUSUFALI: He merges Night into Day, and he merges Day into Night, and he has subjected the sun and the moon (to his Law): each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power.
PICKTHAL: He maketh the night to pass into the day and He maketh the day to pass into the night. He hath subdued the sun and moon to service. Each runneth unto an appointed term. Such is Allah, your Lord; His is the Sovereignty; and those unto whom ye pray instead of Him own not so much as the white spot on a date-stone.
SHAKIR: He causes the night to enter in upon the day, and He causes the day to enter in upon the night, and He has made subservient (to you) the sun and the moon; each one follows its course to an appointed time; this is Allah, your Lord, His is the kingdom; and those whom you call upon besides Him do not control a straw.

035.014
YUSUFALI: If ye invoke them, they will not listen to your call, and if they were to listen, they cannot answer your (prayer). On the Day of Judgment they will reject your "Partnership". and none, (O man!) can tell thee (the Truth) like the One Who is acquainted with all things.
PICKTHAL: If ye pray unto them they hear not your prayer, and if they heard they could not grant it you. On the Day of Resurrection they will disown association with you. None can inform you like Him Who is Aware.
SHAKIR: If you call on them they shall not hear your call, and even if they could hear they shall not answer you; and on the resurrection day they will deny your associating them (with Allah); and none can inform you like the One Who is Aware.

035.015
YUSUFALI: O ye men! It is ye that have need of Allah: but Allah is the One Free of all wants, worthy of all praise.
PICKTHAL: O mankind! Ye are the poor in your relation to Allah. And Allah! He is the Absolute, the Owner of Praise.
SHAKIR: O men! you are they who stand in need of Allah, and Allah is He Who is the Self-sufficient, the Praised One.

035.016
YUSUFALI: If He so pleased, He could blot you out and bring in a New Creation.
PICKTHAL: If He will, He can be rid of you and bring (instead of you) some new creation.

SHAKIR: If He please, He will take you off and bring a new generation.

035.017
YUSUFALI: Nor is that (at all) difficult for Allah.
PICKTHAL: That is not a hard thing for Allah.
SHAKIR: And this is not hard to Allah.

035.018
YUSUFALI: Nor can a bearer of burdens bear another's burdens if one heavily laden should call another to (bear) his load. Not the least portion of it can be carried (by the other). Even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer. And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah.
PICKTHAL: And no burdened soul can bear another's burden, and if one heavy laden crieth for (help with) his load, naught of it will be lifted even though he (unto whom he crieth) be of kin. Thou warnest only those who fear their Lord in secret, and have established worship. He who groweth (in goodness), groweth only for himself, (he cannot by his merit redeem others). Unto Allah is the journeying.
SHAKIR: And a burdened soul cannot bear the burden of another and if one weighed down by burden should cry for (another to carry) its burden, not aught of it shall be carried, even though he be near of kin. You warn only those who fear their Lord in secret and keep up prayer; and whoever purifies himself, he purifies himself only for (the good of) his own soul; and to Allah is the eventual coming.

035.019
YUSUFALI: The blind and the seeing are not alike;
PICKTHAL: The blind man is not equal with the seer;
SHAKIR: And the blind and the seeing are not alike

035.020
YUSUFALI: Nor are the depths of Darkness and the Light;
PICKTHAL: Nor is darkness (tantamount to) light;
SHAKIR: Nor the darkness and the light,

035.021
YUSUFALI: Nor are the (chilly) shade and the (genial) heat of the sun:
PICKTHAL: Nor is the shadow equal with the sun's full heat;
SHAKIR: Nor the shade and the heat,

035.022
YUSUFALI: Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves.

PICKTHAL: Nor are the living equal with the dead. Lo! Allah maketh whom He will to hear. Thou canst not reach those who are in the graves.
SHAKIR: Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are m the graves.

035.023
YUSUFALI: Thou art no other than a warner.
PICKTHAL: Thou art but a warner.
SHAKIR: You are naught but a warner.

035.024
YUSUFALI: Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past).
PICKTHAL: Lo! We have sent thee with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner hath passed among them.
SHAKIR: Surely We have sent you with the truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them.

035.025
YUSUFALI: And if they reject thee, so did their predecessors, to whom came their messengers with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.
PICKTHAL: And if they deny thee, those before them also denied. Their messengers came unto them with clear proofs (of Allah's Sovereignty), and with the Psalms and the Scripture giving light.
SHAKIR: And if they call you a liar, so did those before them indeed call (their messengers) liars; their messengers had come to them with clear arguments, and with scriptures, and with the illuminating book.

035.026
YUSUFALI: In the end did I punish those who rejected Faith: and how (terrible) was My rejection (of them)!
PICKTHAL: Then seized I those who disbelieved, and how intense was My abhorrence!
SHAKIR: Then did I punish those who disbelieved, so how was the manifestation of My disapproval?

035.027
YUSUFALI: Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue.
PICKTHAL: Hast thou not seen that Allah causeth water to fall from the sky, and We produce therewith fruit of divers hues; and among the hills are streaks white and red, of divers hues, and (others) raven-black;
SHAKIR: Do you not see that Allah sends down water from the cloud, then We bring forth

therewith fruits of various colors; and in the mountains are streaks, white and red, of various hues and (others) intensely black?

035.028
YUSUFALI: And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear Allah, among His Servants, who have knowledge: for Allah is Exalted in Might, Oft-Forgiving.
PICKTHAL: And of men and beasts and cattle, in like manner, divers hues? The erudite among His bondmen fear Allah alone. Lo! Allah is Mighty, Forgiving.
SHAKIR: And of men and beasts and cattle are various species of it likewise; those of His servants only who are possessed of knowledge fear Allah; surely Allah is Mighty, Forgiving.

035.029
YUSUFALI: Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail:
PICKTHAL: Lo! those who read the Scripture of Allah, and establish worship, and spend of that which We have bestowed on them secretly and openly, they look forward to imperishable gain,
SHAKIR: Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish.

035.030
YUSUFALI: For He will pay them their meed, nay, He will give them (even) more out of His Bounty: for He is Oft-Forgiving, Most Ready to appreciate (service).
PICKTHAL: That He will pay them their wages and increase them of His grace. Lo! He is Forgiving, Responsive.
SHAKIR: That He may pay them back fully their rewards and give them more out of His grace: surely He is Forgiving, Multiplier of rewards.

035.031
YUSUFALI: That which We have revealed to thee of the Book is the Truth,- confirming what was (revealed) before it: for Allah is assuredly- with respect to His Servants - well acquainted and Fully Observant.
PICKTHAL: As for that which We inspire in thee of the Scripture, it is the Truth confirming that which was (revealed) before it. Lo! Allah is indeed Observer, Seer of His slaves.
SHAKIR: And that which We have revealed to you of the Book, that is the truth verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing.

035.032
YUSUFALI: Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest

Grace.
PICKTHAL: Then We gave the Scripture as inheritance unto those whom We elected of Our bondmen. But of them are some who wrong themselves and of them are some who are lukewarm, and of them are some who outstrip (others) through good deeds, by Allah's leave. That is the great favour!
SHAKIR: Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.

035.033
YUSUFALI: Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk.
PICKTHAL: Gardens of Eden! They enter them wearing armlets of gold and pearl and their raiment therein is silk.
SHAKIR: Gardens of perpetuity, they shall enter therein; they shad be made to wear therein bracelets of gold and pearls, and their dress therein shall be silk.

035.034
YUSUFALI: And they will say: "Praise be to Allah, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving Ready to appreciate (service):
PICKTHAL: And they say: Praise be to Allah Who hath put grief away from us. Lo! Our Lord is Forgiving, Bountiful,
SHAKIR: And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of rewards,

035.035
YUSUFALI: "Who has, out of His Bounty, settled us in a Home that will last: no toil nor sense of weariness shall touch us therein."
PICKTHAL: Who, of His grace, hath installed us in the mansion of eternity, where toil toucheth us not nor can weariness affect us.
SHAKIR: Who has made us alight in a house abiding for ever out of . His grace; toil shall not touch us therein, nor shall fatigue therein afflict us.

035.036
YUSUFALI: But those who reject (Allah) - for them will be the Fire of Hell: No term shall be determined for them, so they should die, nor shall its Penalty be lightened for them. Thus do We reward every ungrateful one!
PICKTHAL: But as for those who disbelieve, for them is fire of hell; it taketh not complete effect upon them so that they can die, nor is its torment lightened for them. Thus We punish every ingrate.
SHAKIR: And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be

lightened to them: even thus do We retribute every ungrateful one.

035.037
YUSUFALI: Therein will they cry aloud (for assistance): "Our Lord! Bring us out: we shall work righteousness, not the (deeds) we used to do!" - "Did We not give you long enough life so that he that would should receive admonition? and (moreover) the warner came to you. So taste ye (the fruits of your deeds): for the wrong-doers there is no helper."
PICKTHAL: And they cry for help there, (saying): Our Lord! Release us; we will do right, not (the wrong) that we used to do. Did not We grant you a life long enough for him who reflected to reflect therein? And the warner came unto you. Now taste (the flavour of your deeds), for evil-doers have no helper.
SHAKIR: And they shall cry therein for succour: O our Lord ! take us out, we will do good deeds other than those which we used to do. Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And there came to you the warner; therefore taste; because for the unjust, there is no helper.

035.038
YUSUFALI: Verily Allah knows (all) the hidden things of the heavens and the earth: verily He has full knowledge of all that is in (men's) hearts.
PICKTHAL: Lo! Allah is the Knower of the Unseen of the heavens and the earth. Lo! He is Aware of the secret of (men's) breasts.
SHAKIR: Surely Allah is the Knower of what is unseen m the heavens and the earth; surely He is Cognizant of what IS m the hearts.

035.039
YUSUFALI: He it is That has made you inheritors in the earth: if, then, any do reject (Allah), their rejection (works) against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to (their own) undoing.
PICKTHAL: He it is Who hath made you regents in the earth; so he who disbelieveth, his disbelief be on his own head. Their disbelief increaseth for the disbelievers, in their Lord's sight, naught save abhorrence. Their disbelief increaseth for the disbelievers naught save loss.
SHAKIR: He it is Who made you rulers in the land; therefore whoever disbelieves, his unbelief is against himself; and their unbelief does not increase the disbelievers with their Lord in anything except hatred; and their unbelief does not increase the disbelievers m anything except loss.

035.040
YUSUFALI: Say: "Have ye seen (these) 'Partners' of yours whom ye call upon besides Allah? Show Me what it is they have created in the (wide) earth. Or have they a share in the heavens? Or have We given them a Book from which they (can derive) clear (evidence)?- Nay, the wrong-doers promise each other nothing but delusions.
PICKTHAL: Say: Have ye seen your partner-gods to whom ye pray beside Allah? Show me what they created of the earth! Or have they any portion in the heavens? Or have We given

them a scripture so they act on clear proof therefrom? Nay, the evil-doers promise one another only to deceive.
SHAKIR: Say: Have you considered your associates which you call upon besides Allah? Show me what part of the earth they have created, or have they any share in the heavens; or, have We given them a book so that they follow a clear argument thereof? Nay, the unjust do not hold out promises one to another but only to deceive.

035.041
YUSUFALI: It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none - not one - can sustain them thereafter: Verily He is Most Forbearing, Oft-Forgiving.
PICKTHAL: Lo! Allah graspeth the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him. Lo! He is ever Clement, Forgiving.
SHAKIR: Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there Is none who can uphold them after Him; surely He is the Forbearing, the Forgiving.

035.042
YUSUFALI: They swore their strongest oaths by Allah that if a warner came to them, they would follow his guidance better than any (other) of the Peoples: But when a warner came to them, it has only increased their flight (from righteousness),-
PICKTHAL: And they swore by Allah, their most binding oath, that if a warner came unto them they would be more tractable than any of the nations; yet, when a warner came unto them it aroused in them naught save repugnance,
SHAKIR: And they swore by Allah with the strongest of their oaths that if there came to them a warner they would be better guided than any of the nations; but when there came to them a warner it increased them in naught but aversion.

035.043
YUSUFALI: On account of their arrogance in the land and their plotting of Evil, but the plotting of Evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in Allah's way (of dealing): no turning off wilt thou find in Allah's way (of dealing).
PICKTHAL: (Shown in their) behaving arrogantly in the land and plotting evil; and the evil plot encloseth but the men who make it. Then, can they expect aught save the treatment of the folk of old? Thou wilt not find for Allah's way of treatment any substitute, nor wilt thou find for Allah's way of treatment aught of power to change.
SHAKIR: (In) behaving proudly in the land and in planning evil; and the evil plans shall not beset any save the authors of it. Then should they wait for aught except the way of the former people? For you shall not find any alteration in the course of Allah; and you shall not find any change in the course of Allah.

035.044
YUSUFALI: Do they not travel through the earth, and see what was the End of those before them,- though they were superior to them in strength? Nor is Allah to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing. All-Powerful.
PICKTHAL: Have they not travelled in the land and seen the nature of the consequence for those who were before them, and they were mightier than these in power? Allah is not such that aught in the heavens or in the earth escapeth Him. Lo! He is the Wise, the Mighty.
SHAKIR: Have they not travelled in the land and seen how was the end of those before them while they were stronger than these in power? And Allah is not such that any thing in the heavens or in the earth should escape Him; surely He is Knowing, Powerful.

035.045
YUSUFALI: If Allah were to punish men according to what they deserve. He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term: when their Term expires, verily Allah has in His sight all His Servants.
PICKTHAL: If Allah took mankind to task by that which they deserve, He would not leave a living creature on the surface of the earth; but He reprieveth them unto an appointed term, and when their term cometh - then verily (they will know that) Allah is ever Seer of His slaves.
SHAKIR: And were Allah to punish men for what they earn, He would not leave on the back of it any creature, but He respites them till an appointed term; so when their doom shall come, then surely Allah is Seeing with respect to His servants.

AN-NAJM (THE STAR)

In the name of Allah, the Compassionate, the Merciful.

053.001
YUSUFALI: By the Star when it goes down,-
PICKTHAL: By the Star when it setteth,
SHAKIR: I swear by the star when it goes down.

053.002
YUSUFALI: Your Companion is neither astray nor being misled.
PICKTHAL: Your comrade erreth not, nor is deceived;
SHAKIR: Your companion does not err, nor does he go astray;

053.003
YUSUFALI: Nor does he say (aught) of (his own) Desire.
PICKTHAL: Nor doth he speak of (his own) desire.
SHAKIR: Nor does he speak out of desire.

053.004
YUSUFALI: It is no less than inspiration sent down to him:
PICKTHAL: It is naught save an inspiration that is inspired,
SHAKIR: It is naught but revelation that is revealed,

053.005
YUSUFALI: He was taught by one Mighty in Power,
PICKTHAL: Which one of mighty powers hath taught him,
SHAKIR: The Lord of Mighty Power has taught him,

053.006
YUSUFALI: Endued with Wisdom: for he appeared (in stately form);
PICKTHAL: One vigorous; and he grew clear to view
SHAKIR: The Lord of Strength; so he attained completion,

053.007
YUSUFALI: While he was in the highest part of the horizon:
PICKTHAL: When he was on the uppermost horizon.
SHAKIR: And he is in the highest part of the horizon.

053.008
YUSUFALI: Then he approached and came closer,
PICKTHAL: Then he drew nigh and came down
SHAKIR: Then he drew near, then he bowed

053.009
YUSUFALI: And was at a distance of but two bow-lengths or (even) nearer;
PICKTHAL: Till he was (distant) two bows' length or even nearer,
SHAKIR: So he was the measure of two bows or closer still.

053.010
YUSUFALI: So did (Allah) convey the inspiration to His Servant- (conveyed) what He (meant) to convey.
PICKTHAL: And He revealed unto His slave that which He revealed.
SHAKIR: And He revealed to His servant what He revealed.

053.011
YUSUFALI: The (Prophet's) (mind and) heart in no way falsified that which he saw.
PICKTHAL: The heart lied not (in seeing) what it saw.
SHAKIR: The heart was not untrue in (making him see) what he saw.

053.012
YUSUFALI: Will ye then dispute with him concerning what he saw?
PICKTHAL: Will ye then dispute with him concerning what he seeth?
SHAKIR: What! do you then dispute with him as to what he saw?

053.013
YUSUFALI: For indeed he saw him at a second descent,
PICKTHAL: And verily he saw him yet another time
SHAKIR: And certainly he saw him in another descent,

053.014
YUSUFALI: Near the Lote-tree beyond which none may pass:
PICKTHAL: By the lote-tree of the utmost boundary,
SHAKIR: At the farthest lote-tree;

053.015
YUSUFALI: Near it is the Garden of Abode.
PICKTHAL: Nigh unto which is the Garden of Abode.
SHAKIR: Near which is the garden, the place to be resorted to.

053.016

YUSUFALI: Behold, the Lote-tree was shrouded (in mystery unspeakable!)
PICKTHAL: When that which shroudeth did enshroud the lote-tree,
SHAKIR: When that which covers covered the lote-tree;

053.017
YUSUFALI: (His) sight never swerved, nor did it go wrong!
PICKTHAL: The eye turned not aside nor yet was overbold.
SHAKIR: The eye did not turn aside, nor did it exceed the limit.

053.018
YUSUFALI: For truly did he see, of the Signs of his Lord, the Greatest!
PICKTHAL: Verily he saw one of the greater revelations of his Lord.
SHAKIR: Certainly he saw of the greatest signs of his Lord.

053.019
YUSUFALI: Have ye seen Lat. and 'Uzza,
PICKTHAL: Have ye thought upon Al-Lat and Al-'Uzza
SHAKIR: Have you then considered the Lat and the Uzza,

053.020
YUSUFALI: And another, the third (goddess), Manat?
PICKTHAL: And Manat, the third, the other?
SHAKIR: And Manat, the third, the last?

053.021
YUSUFALI: What! for you the male sex, and for Him, the female?
PICKTHAL: Are yours the males and His the females?
SHAKIR: What! for you the males and for Him the females!

053.022
YUSUFALI: Behold, such would be indeed a division most unfair!
PICKTHAL: That indeed were an unfair division!
SHAKIR: This indeed is an unjust division!

053.023
YUSUFALI: These are nothing but names which ye have devised,- ye and your fathers,- for which Allah has sent down no authority (whatever). They follow nothing but conjecture and what their own souls desire!- Even though there has already come to them Guidance from their Lord!
PICKTHAL: They are but names which ye have named, ye and your fathers, for which Allah hath revealed no warrant. They follow but a guess and that which (they) themselves desire. And now the guidance from their Lord hath come unto them.

SHAKIR: They are naught but names which you have named, you and your fathers; Allah has not sent for them any authority. They follow naught but conjecture and the low desires which (their) souls incline to; and certainly the guidance has come to them from their Lord.

053.024
YUSUFALI: Nay, shall man have (just) anything he hankers after?
PICKTHAL: Or shall man have what he coveteth?
SHAKIR: Or shall man have what he wishes?

053.025
YUSUFALI: But it is to Allah that the End and the Beginning (of all things) belong.
PICKTHAL: But unto Allah belongeth the after (life), and the former.
SHAKIR: Nay! for Allah is the hereafter and the former (life).

053.026
YUSUFALI: How many-so-ever be the angels in the heavens, their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him.
PICKTHAL: And how many angels are in the heavens whose intercession availeth naught save after Allah giveth leave to whom He chooseth and accepteth.
SHAKIR: And how many an angel is there in the heavens whose intercession does not avail at all except after Allah has given permission to whom He pleases and chooses.

053.027
YUSUFALI: Those who believe not in the Hereafter, name the angels with female names.
PICKTHAL: Lo! it is those who disbelieve in the Hereafter who name the angels with the names of females.
SHAKIR: Most surely they who do not believe in the hereafter name the angels with female names.

053.028
YUSUFALI: But they have no knowledge therein. They follow nothing but conjecture; and conjecture avails nothing against Truth.
PICKTHAL: And they have no knowledge thereof. They follow but a guess, and lo! a guess can never take the place of the truth.
SHAKIR: And they have no knowledge of it; they do not follow anything but conjecture, and surely conjecture does not avail against the truth at all.

053.029
YUSUFALI: Therefore shun those who turn away from Our Message and desire nothing but the life of this world.
PICKTHAL: Then withdraw (O Muhammad) from him who fleeth from Our remembrance

and desireth but the life of the world.
SHAKIR: Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life.

053.030
YUSUFALI: That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance.
PICKTHAL: Such is their sum of knowledge. Lo! thy Lord is Best Aware of him who strayeth, and He is Best Aware of him whom goeth right.
SHAKIR: That is their goal of knowledge; surely your Lord knows best him who goes astray from His path and He knows best him who follows the right direction.

053.031
YUSUFALI: Yea, to Allah belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best.
PICKTHAL: And unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, that He may reward those who do evil with that which they have done, and reward those who do good with goodness.
SHAKIR: And Allah's is what is in the heavens and what is in the earth, that He may reward those who do evil according to what they do, and (that) He may reward those who do good with goodness.

053.032
YUSUFALI: Those who avoid great sins and shameful deeds, only (falling into) small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.
PICKTHAL: Those who avoid enormities of sin and abominations, save the unwilled offences - (for them) lo! thy Lord is of vast mercy. He is Best Aware of you (from the time) when He created you from the earth, and when ye were hidden in the bellies of your mothers. Therefor ascribe not purity unto yourselves. He is Best Aware of him who wardeth off (evil).
SHAKIR: Those who keep aloof from the great sins and the indecencies but the passing idea; surely your Lord is liberal in forgiving. He knows you best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; therefore do not attribute purity to your souls; He knows him best who guards (against evil).

053.033
YUSUFALI: Seest thou one who turns back,
PICKTHAL: Didst thou (O Muhammad) observe him who turned away,
SHAKIR: Have you then seen him who turns his back?

053.034

YUSUFALI: Gives a little, then hardens (his heart)?
PICKTHAL: And gave a little, then was grudging?
SHAKIR: And gives a little and (then) withholds.

053.035
YUSUFALI: What! Has he knowledge of the Unseen so that he can see?
PICKTHAL: Hath he knowledge of the Unseen so that he seeth?
SHAKIR: Has he the knowledge of the unseen so that he can see?

053.036
YUSUFALI: Nay, is he not acquainted with what is in the Books of Moses-
PICKTHAL: Or hath he not had news of what is in the books of Moses
SHAKIR: Or, has he not been informed of what is in the scriptures of Musa?

053.037
YUSUFALI: And of Abraham who fulfilled his engagements?-
PICKTHAL: And Abraham who paid his debt:
SHAKIR: And (of) Ibrahim who fulfilled (the commandments):

053.038
YUSUFALI: Namely, that no bearer of burdens can bear the burden of another;
PICKTHAL: That no laden one shall bear another's load,
SHAKIR: That no bearer of burden shall bear the burden of another-

053.039
YUSUFALI: That man can have nothing but what he strives for;
PICKTHAL: And that man hath only that for which he maketh effort,
SHAKIR: And that man shall have nothing but what he strives for-

053.040
YUSUFALI: That (the fruit of) his striving will soon come in sight:
PICKTHAL: And that his effort will be seen.
SHAKIR: And that his striving shall soon be seen-

053.041
YUSUFALI: Then will he be rewarded with a reward complete;
PICKTHAL: And afterward he will be repaid for it with fullest payment;
SHAKIR: Then shall he be rewarded for it with the fullest reward-

053.042
YUSUFALI: That to thy Lord is the final Goal;
PICKTHAL: And that thy Lord, He is the goal;

SHAKIR: And that to your Lord is the goal-

053.043
YUSUFALI: That it is He Who granteth Laughter and Tears;
PICKTHAL: And that He it is who maketh laugh, and maketh weep,
SHAKIR: And that He it is Who makes (men) laugh and makes (them) weep;

053.044
YUSUFALI: That it is He Who granteth Death and Life;
PICKTHAL: And that He it is Who giveth death and giveth life;
SHAKIR: And that He it is Who causes death and gives life-

053.045
YUSUFALI: That He did create in pairs,- male and female,
PICKTHAL: And that He createth the two spouses, the male and the female,
SHAKIR: And that He created pairs, the male and the female

053.046
YUSUFALI: From a seed when lodged (in its place);
PICKTHAL: From a drop (of seed) when it is poured forth;
SHAKIR: From the small seed when it is adapted

053.047
YUSUFALI: That He hath promised a Second Creation (Raising of the Dead);
PICKTHAL: And that He hath ordained the second bringing forth;
SHAKIR: And that on Him is the bringing forth a second time;

053.048
YUSUFALI: That it is He Who giveth wealth and satisfaction;
PICKTHAL: And that He it is Who enricheth and contenteth;
SHAKIR: And that He it is Who enriches and gives to hold;

053.049
YUSUFALI: That He is the Lord of Sirius (the Mighty Star);
PICKTHAL: And that He it is Who is the Lord of Sirius;
SHAKIR: And that He is the Lord of the Sirius;

053.050
YUSUFALI: And that it is He Who destroyed the (powerful) ancient 'Ad (people),
PICKTHAL: And that He destroyed the former (tribe of) A'ad,
SHAKIR: And that He did destroy the Ad of old

053.051
YUSUFALI: And the Thamud nor gave them a lease of perpetual life.
PICKTHAL: And (the tribe of) Thamud He spared not;
SHAKIR: And Samood, so He spared not

053.052
YUSUFALI: And before them, the people of Noah, for that they were (all) most unjust and most insolent transgressors,
PICKTHAL: And the folk of Noah aforetime, Lo! they were more unjust and more rebellious;
SHAKIR: And the people of Nuh before; surely they were most unjust and inordinate;

053.053
YUSUFALI: And He destroyed the Overthrown Cities (of Sodom and Gomorrah).
PICKTHAL: And Al-Mu'tafikah He destroyed
SHAKIR: And the overthrown cities did He overthrow,

053.054
YUSUFALI: So that (ruins unknown) have covered them up.
PICKTHAL: So that there covered them that which did cover.
SHAKIR: So there covered them that which covered.

053.055
YUSUFALI: Then which of the gifts of thy Lord, (O man,) wilt thou dispute about?
PICKTHAL: Concerning which then, of the bounties of thy Lord, canst thou dispute?
SHAKIR: Which of your Lord's benefits will you then dispute about?

053.056
YUSUFALI: This is a Warner, of the (series of) Warners of old!
PICKTHAL: This is a warner of the warners of old.
SHAKIR: This is a warner of the warners of old.

053.057
YUSUFALI: The (Judgment) ever approaching draws nigh:
PICKTHAL: The threatened Hour is nigh.
SHAKIR: The near event draws nigh.

053.058
YUSUFALI: No (soul) but Allah can lay it bare.
PICKTHAL: None beside Allah can disclose it.
SHAKIR: There shall be none besides Allah to remove it.

053.059
YUSUFALI: Do ye then wonder at this recital?
PICKTHAL: Marvel ye then at this statement,
SHAKIR: Do you then wonder at this announcement?

053.060
YUSUFALI: And will ye laugh and not weep,-
PICKTHAL: And laugh and not weep,
SHAKIR: And will you laugh and not weep?

053.061
YUSUFALI: Wasting your time in vanities?
PICKTHAL: While ye amuse yourselves?
SHAKIR: While you are indulging in varieties.

053.062
YUSUFALI: But fall ye down in prostration to Allah, and adore (Him)!
PICKTHAL: Rather prostrate yourselves before Allah and serve Him.
SHAKIR: So make obeisance to Allah and serve (Him).

AL-E-IMRAN (THE FAMILY OF 'IMRAN, THE HOUSE OF 'IMRAN)

In the name of Allah, the Compassionate, the Merciful.

003.001
YUSUFALI: A. L. M.
PICKTHAL: Alim. Lam. Mim.
SHAKIR: Alif Lam Mim.

003.002
YUSUFALI: Allah! There is no god but He,-the Living, the Self-Subsisting, Eternal.
PICKTHAL: Allah! There is no Allah save Him, the Alive, the Eternal.
SHAKIR: Allah, (there is) no god but He, the Everliving, the Self-subsisting by Whom all things subsist

003.003
YUSUFALI: It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong).
PICKTHAL: He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel.
SHAKIR: He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Tavrat and the Injeel aforetime, a guidance for the people, and He sent the Furqan.

003.004
YUSUFALI: Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution.
PICKTHAL: Aforetime, for a guidance to mankind; and hath revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong).
SHAKIR: Surely they who disbelieve in the communications of Allah they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.

003.005
YUSUFALI: From Allah, verily nothing is hidden on earth or in the heavens.

PICKTHAL: Lo! nothing in the earth or in the heavens is hidden from Allah.
SHAKIR: Allah-- surely nothing is hidden from Him in the earth or in the heaven.

003.006
YUSUFALI: He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.
PICKTHAL: He it is Who fashioneth you in the wombs as pleaseth Him. There is no Allah save Him, the Almighty, the Wise.
SHAKIR: He it is Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise

003.007
YUSUFALI: He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.
PICKTHAL: He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.
SHAKIR: He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.

003.008
YUSUFALI: "Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure.
PICKTHAL: Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou, art the Bestower.
SHAKIR: Our Lord! make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.

003.009
YUSUFALI: "Our Lord! Thou art He that will gather mankind Together against a day about

which there is no doubt; for Allah never fails in His promise."
PICKTHAL: Our Lord! Lo! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faileth not to keep the tryst.
SHAKIR: Our Lord! surely Thou art the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) promise.

003.010
YUSUFALI: Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They are themselves but fuel for the Fire.
PICKTHAL: (On that Day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for Fire.
SHAKIR: (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the fire.

003.011
YUSUFALI: (Their plight will be) no better than that of the people of Pharaoh, and their predecessors: They denied our Signs, and Allah called them to account for their sins. For Allah is strict in punishment.
PICKTHAL: Like Pharaoh's folk and those who were before them, they disbelieved Our revelations and so Allah seized them for their sins. And Allah is severe in punishment.
SHAKIR: Like the striving of the people of Firon and those before them; they rejected Our communications, so Allah destroyed them on account of their faults; and Allah is severe in requiting (evil).

003.012
YUSUFALI: Say to those who reject Faith: "Soon will ye be vanquished and gathered together to Hell,-an evil bed indeed (to lie on)!
PICKTHAL: Say (O Muhammad) unto those who disbelieve: Ye shall be overcome and gathered unto Hell, an evil resting-place.
SHAKIR: Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.

003.013
YUSUFALI: "There has already been for you a Sign in the two armies that met (in combat): One was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes Twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see."
PICKTHAL: There was a token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes.
SHAKIR: Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw

twice as many as themselves with the sight of the eye and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.

003.014
YUSUFALI: Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to).
PICKTHAL: Beautified for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.
SHAKIR: The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).

003.015
YUSUFALI: Say: Shall I give you glad tidings of things Far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy); and the good pleasure of Allah. For in Allah's sight are (all) His servants,-
PICKTHAL: Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of His bondmen,
SHAKIR: Say:Shall}I tell you what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.

003.016
YUSUFALI: (Namely), those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;"-
PICKTHAL: Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire;
SHAKIR: Those who say: Our Lord! surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.

003.017
YUSUFALI: Those who show patience, Firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning.
PICKTHAL: The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.
SHAKIR: The patient, and the truthful, and the obedient, and those who spend

(benevolently) and those who ask forgiveness in the morning times.

003.018
YUSUFALI: There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.
PICKTHAL: Allah (Himself) is Witness that there is no Allah save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no Allah save Him the Almighty, the Wise.
SHAKIR: Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.

003.019
YUSUFALI: The Religion before Allah is Islam (submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.
PICKTHAL: Lo! religion with Allah (is) the Surrender (to His Will and Guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelations of Allah (will find that) lo! Allah is swift at reckoning.
SHAKIR: Surely the (true) religion with Allah is Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of Allah then surely Allah is quick in reckoning.

003.020
YUSUFALI: So if they dispute with thee, say: "I have submitted My whole self to Allah and so have those who follow me." And say to the People of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are (all) His servants.
PICKTHAL: And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have ye (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the message (unto them). Allah is Seer of (His) bondmen.
SHAKIR: But if they dispute with you, say: I have submitted myself entirely to Allah and (so) every one who follows me; and say to those who have been given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants.

003.021

YUSUFALI: As to those who deny the Signs of Allah and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.
PICKTHAL: Lo! those who disbelieve the revelations of Allah, and slay the prophets wrongfully, and slay those of mankind who enjoin equity: promise them a painful doom.
SHAKIR: Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.

003.022
YUSUFALI: They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help.
PICKTHAL: Those are they whose works have failed in the world and the Hereafter; and they have no helpers.
SHAKIR: Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers.

003.023
YUSUFALI: Hast thou not turned Thy vision to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their dispute, but a party of them Turn back and decline (The arbitration).
PICKTHAL: Hast thou not seen how those who have received a portion of the Scripture invoke the Scripture of Allah (in their disputes) that it may judge between them; then a faction of them turn away, being opposed (to it)?
SHAKIR: Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw.

003.024
YUSUFALI: This because they say: "The Fire shall not touch us but for a few numbered days": For their forgeries deceive them as to their own religion.
PICKTHAL: That is because they say: The Fire will not touch us save for a certain number of days. That which they used to invent hath deceived them regarding their religion.
SHAKIR: This is because they say: The fire shall not touch us but for a few days; and what they have forged deceives them in the matter of their religion.

003.025
YUSUFALI: But how (will they fare) when we gather them together against a day about which there is no doubt, and each soul will be paid out just what it has earned, without (favour or) injustice?
PICKTHAL: How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it hath earned, and they will not be wronged.

SHAKIR: Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?

003.026
YUSUFALI: Say: "O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest: In Thy hand is all good. Verily, over all things Thou hast power.
PICKTHAL: Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things.
SHAKIR: Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest in Thine hand is the good; surety, Thou hast power over all things.

003.027
YUSUFALI: "Thou causest the night to gain on the day, and thou causest the day to gain on the night; Thou bringest the Living out of the dead, and Thou bringest the dead out of the Living; and Thou givest sustenance to whom Thou pleasest, without measure."
PICKTHAL: Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance to whom Thou choosest, without stint.
SHAKIR: Thou makest the night to pass into the day and Thou makest the day to pass into the night, and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou givest sustenance to whom Thou pleasest without measure.

003.028
YUSUFALI: Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah.
PICKTHAL: Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Himself. Unto Allah is the journeying.
SHAKIR: Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.

003.029
YUSUFALI: Say: "Whether ye hide what is in your hearts or reveal it, Allah knows it all: He knows what is in the heavens, and what is on earth. And Allah has power over all things.
PICKTHAL: Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.
SHAKIR: Say: Whether you hide what is in your hearts or manifest it, Allah knows it, and He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.

003.030
YUSUFALI: "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (To remember) Himself. And Allah is full of kindness to those that serve Him."
PICKTHAL: On the Day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil). Allah biddeth you beware of Him. And Allah is Full of Pity for (His) bondmen.
SHAKIR: On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants.

003.031
YUSUFALI: Say: "If ye do love Allah, Follow me: Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful."
PICKTHAL: Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.
SHAKIR: Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, MercifuL

003.032
YUSUFALI: Say: "Obey Allah and His Messenger": But if they turn back, Allah loveth not those who reject Faith.
PICKTHAL: Say: Obey Allah and the messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance).
SHAKIR: Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers.

003.033
YUSUFALI: Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people,-

PICKTHAL: Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imran above (all His) creatures.
SHAKIR: Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.

003.034
YUSUFALI: Offspring, one of the other: And Allah heareth and knoweth all things.
PICKTHAL: They were descendants one of another. Allah is Hearer, Knower.
SHAKIR: Offspring one of the other; and Allah is Hearing, Knowing.

003.035
YUSUFALI: Behold! a woman of 'Imran said: "O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: So accept this of me: For Thou hearest and knowest all things."
PICKTHAL: (Remember) when the wife of 'Imran said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!
SHAKIR: When a woman of Imran said: My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, surely Thou art the Hearing, the Knowing.

003.036
YUSUFALI: When she was delivered, she said: "O my Lord! Behold! I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected."
PICKTHAL: And when she was delivered she said: My Lord! Lo! I am delivered of a female - Allah knew best of what she was delivered - the male is not as the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast.
SHAKIR: So when she brought forth, she said: My Lord! Surely I have brought it forth a female-- and Allah knew best what she brought forth-- and the male is not like the female, and I have named it Marium, and I commend her and her offspring into Thy protection from the accursed Shaitan.

003.037
YUSUFALI: Right graciously did her Lord accept her: He made her grow in purity and beauty: To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From Allah: for Allah Provides sustenance to whom He pleases without measure."
PICKTHAL: And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary

where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will.
SHAKIR: So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zakariya; whenever Zakariya entered the sanctuary to (see) her, he found with her food. He said: O Marium! whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.

003.038
YUSUFALI: There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!
PICKTHAL: Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer.
SHAKIR: There did Zakariya pray to his Lord; he said: My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer.

003.039
YUSUFALI: While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a prophet,- of the (goodly) company of the righteous."
PICKTHAL: And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah lordly, chaste, a prophet of the righteous.
SHAKIR: Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the good news of Yahya verifying a Word from Allah, and honorable and chaste and a prophet from among the good ones.

003.040
YUSUFALI: He said: "O my Lord! How shall I have son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "Doth Allah accomplish what He willeth."
PICKTHAL: He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doeth what He will.
SHAKIR: He said: My Lord! when shall there be a son (born) to me, and old age has already come upon me, and my wife is barren? He said: even thus does Allah what He pleases.

003.041
YUSUFALI: He said: "O my Lord! Give me a Sign!" "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning."
PICKTHAL: He said: My Lord! Appoint a token for me. (The angel) said: The token unto thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning.
SHAKIR: He said: My Lord! appoint a sign for me. Said He: Your sign is that you should not speak to men for three days except by signs; and remember your Lord much and glorify

Him in the evening and the morning.

003.042
YUSUFALI: Behold! the angels said: "O Mary! Allah hath chosen thee and purified thee- chosen thee above the women of all nations.
PICKTHAL: And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.
SHAKIR: And when the angels said: O Marium! surely Allah has chosen you and purified you and chosen you above the women of of the world.

003.043
YUSUFALI: "O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down (in prayer) with those who bow down."
PICKTHAL: O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).
SHAKIR: O Marium! keep to obedience to your Lord and humble yourself, and bow down with those who bow.

003.044
YUSUFALI: This is part of the tidings of the things unseen, which We reveal unto thee (O Messenger!) by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with them when they disputed (the point).
PICKTHAL: This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon).
SHAKIR: This is of the announcements relating to the unseen which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have Marium in his charge, and you were not with them when they contended one with another.

003.045
YUSUFALI: Behold! the angels said: "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah;
PICKTHAL: (And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).
SHAKIR: When the angels said: O Marium, surely Allah gives you good news with a Word from Him (of one) whose name is the '. Messiah, Isa son of Marium, worthy of regard in this world and the hereafter and of those who are made near (to Allah).

003.046
YUSUFALI: "He shall speak to the people in childhood and in maturity. And he shall be (of

the company) of the righteous."
PICKTHAL: He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.
SHAKIR: And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones.

003.047
YUSUFALI: She said: "O my Lord! How shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, 'Be,' and it is!
PICKTHAL: She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.
SHAKIR: She said: My Lord! when shall there be a son (born) to I me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.

003.048
YUSUFALI: "And Allah will teach him the Book and Wisdom, the Law and the Gospel,
PICKTHAL: And He will teach him the Scripture and wisdom, and the Torah and the Gospel,
SHAKIR: And He will teach him the Book and the wisdom and the Tavrat and the Injeel.

003.049
YUSUFALI: "And (appoint him) a messenger to the Children of Israel, (with this message): "'I have come to you, with a Sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave: And I heal those born blind, and the lepers, and I quicken the dead, by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe;
PICKTHAL: And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.
SHAKIR: And (make him) a messenger to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers.

003.050
YUSUFALI: "'(I have come to you), to attest the Law which was before me. And to make lawful to you part of what was (Before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah, and obey me.
PICKTHAL: And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.
SHAKIR: And a verifier of that which is before me of the Taurat and that I may allow you part of that which has been forbidden t you, and I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me.

003.051
YUSUFALI: "'It is Allah Who is my Lord and your Lord; then worship Him. This is a Way that is straight.'"
PICKTHAL: Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.
SHAKIR: Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.

003.052
YUSUFALI: When Jesus found Unbelief on their part He said: "Who will be My helpers to (the work of) Allah?" Said the disciples: "We are Allah's helpers: We believe in Allah, and do thou bear witness that we are Muslims.
PICKTHAL: But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him).
SHAKIR: But when Isa perceived unbelief on their part, he said Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah: We believe in Allah and bear witness that we are submitting ones.

003.053
YUSUFALI: "Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."
PICKTHAL: Our Lord! We believe in that which Thou hast revealed and we follow him whom Thou hast sent. Enrol us among those who witness (to the truth).
SHAKIR: Our Lord! we believe in what Thou hast revealed and we follow the messenger, so write us down with those who bear witness.

003.054
YUSUFALI: And (the unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah.
PICKTHAL: And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.
SHAKIR: And they planned and Allah (also) planned, and Allah is the best of planners.

003.055
YUSUFALI: Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.
PICKTHAL: (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.
SHAKIR: And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so l will decide between you concerning that in which you differed.

003.056
YUSUFALI: "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help."
PICKTHAL: As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.
SHAKIR: Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers.

003.057
YUSUFALI: "As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong."
PICKTHAL: And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrong-doers.
SHAKIR: And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.

003.058
YUSUFALI: "This is what we rehearse unto thee of the Signs and the Message of Wisdom."
PICKTHAL: This (which) We recite unto thee is a revelation and a wise reminder.
SHAKIR: This We recite to you of the communications and the wise reminder.

003.059
YUSUFALI: The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was.
PICKTHAL: Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.
SHAKIR: Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.

003.060
YUSUFALI: The Truth (comes) from Allah alone; so be not of those who doubt.
PICKTHAL: (This is) the truth from thy Lord (O Muhammad), so be not thou of those who waver.
SHAKIR: (This is) the truth from your Lord, so be not of the disputers.

003.061
YUSUFALI: If any one disputes in this matter with thee, now after (full) knowledge Hath come to thee, say: "Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie!"
PICKTHAL: And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.
SHAKIR: But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.

003.062
YUSUFALI: This is the true account: There is no god except Allah; and Allah-He is indeed the Exalted in Power, the Wise.
PICKTHAL: Lo! This verily is the true narrative. There is no Allah save Allah, and lo! Allah, He verily is, is the Mighty, the Wise.
SHAKIR: Most surely this is the true explanation, and there is no god but Allah; and most surely Allah-- He is the Mighty, the Wise.

003.063
YUSUFALI: But if they turn back, Allah hath full knowledge of those who do mischief.
PICKTHAL: And if they turn away, then lo! Allah is Aware of (who are) the corrupters.
SHAKIR: But if they turn back, then surely Allah knows the mischief-makers.

003.064
YUSUFALI: Say: "O People of the Book! come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." If then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah's Will).
PICKTHAL: Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him).

SHAKIR: Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.

003.065
YUSUFALI: Ye People of the Book! Why dispute ye about Abraham, when the Law and the Gospel Were not revealed Till after him? Have ye no understanding?
PICKTHAL: O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have ye then no sense?
SHAKIR: O followers of the Book! why do you dispute about Ibrahim, when the Taurat and the Injeel were not revealed till after him; do you not then understand?

003.066
YUSUFALI: Ah! Ye are those who fell to disputing (Even) in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows, and ye who know not!
PICKTHAL: Lo! ye are those who argue about that whereof ye have some knowledge: Why then argue ye concerning that whereof ye have no knowledge? Allah knoweth. Ye know not.
SHAKIR: Behold! you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know.

003.067
YUSUFALI: Abraham was not a Jew nor yet a Christian; but he was true in Faith, and bowed his will to Allah's (Which is Islam), and he joined not gods with Allah.
PICKTHAL: Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.
SHAKIR: Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists.

003.068
YUSUFALI: Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Prophet and those who believe: And Allah is the Protector of those who have faith.
PICKTHAL: Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe (with him); and Allah is the Protecting Guardian of the believers.
SHAKIR: Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.

003.069
YUSUFALI: It is the wish of a section of the People of the Book to lead you astray. But they

shall lead astray (Not you), but themselves, and they do not perceive!
PICKTHAL: A party of the People of the Scripture long to make you go astray; and they make none to go astray except themselves, but they perceive not.
SHAKIR: A party of the followers of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.

003.070
YUSUFALI: Ye People of the Book! Why reject ye the Signs of Allah, of which ye are (Yourselves) witnesses?
PICKTHAL: O People of the Scripture! Why disbelieve ye in the revelations of Allah, when ye (yourselves) bear witness (to their truth)?
SHAKIR: O followers of the Book! Why do you disbelieve in the communications of Allah while you witness (them)?

003.071
YUSUFALI: Ye People of the Book! Why do ye clothe Truth with falsehood, and conceal the Truth, while ye have knowledge?
PICKTHAL: O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth?
SHAKIR: O followers of the Book! Why do you confound the truth with the falsehood and hide the truth while you know?

003.072
YUSUFALI: A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) Turn back;
PICKTHAL: And a party of the People of the Scripture say: Believe in that which hath been revealed unto those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may return;
SHAKIR: And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.

003.073
YUSUFALI: "And believe no one unless he follows your religion." Say: "True guidance is the Guidance of Allah: (Fear ye) Lest a revelation be sent to someone (else) Like unto that which was sent unto you? or that those (Receiving such revelation) should engage you in argument before your Lord?" Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth: And Allah careth for all, and He knoweth all things."
PICKTHAL: And believe not save in one who followeth your religion - Say (O Muhammad): Lo! the guidance is Allah's Guidance - that anyone is given the like of that which was given unto you or that they may argue with you in the presence of their Lord. Say (O Muhammad): Lo! the bounty is in Allah's hand. He bestoweth it on whom He will. Allah

is All-Embracing, All-Knowing.
SHAKIR: And do not believe but in him who follows your religion. Say: Surely the (true) guidance is the guidance of Allah-- that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: Surely grace is in the hand of Allah, He gives it to whom He pleases; and Allah is Ample-giving, Knowing.

003.074
YUSUFALI: For His Mercy He specially chooseth whom He pleaseth; for Allah is the Lord of bounties unbounded.
PICKTHAL: He selecteth for His mercy whom He will. Allah is of Infinite Bounty.
SHAKIR: He specially chooses for His mercy whom He pleases; and Allah is the Lord of mighty grace.

003.075
YUSUFALI: Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stoodest demanding, because, they say, "there is no call on us (to keep faith) with these ignorant (Pagans)." but they tell a lie against Allah, and (well) they know it.
PICKTHAL: Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.
SHAKIR: And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know.

003.076
YUSUFALI: Nay.- Those that keep their plighted faith and act aright,-verily Allah loves those who act aright.
PICKTHAL: Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil).
SHAKIR: Yea, whoever fulfills his promise and guards (against evil)-- then surely Allah loves those who guard (against evil).

003.077
YUSUFALI: As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allah (Deign to) speak to them or look at them on the Day of Judgment, nor will He cleans them (of sin): They shall have a grievous penalty.

PICKTHAL: Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.
SHAKIR: (As for) those who take a small price for the covenant of Allah and their own oaths-- surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection nor will He purify them, and they shall have a painful chastisement.

003.078
YUSUFALI: There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from Allah," but it is not from Allah: It is they who tell a lie against Allah, and (well) they know it!
PICKTHAL: And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.
SHAKIR: Most surely there is a party amongst those who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say, It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know.

003.079
YUSUFALI: It is not (possible) that a man, to whom is given the Book, and Wisdom, and the prophetic office, should say to people: "Be ye my worshippers rather than Allah's": on the contrary (He would say) "Be ye worshippers of Him Who is truly the Cherisher of all: For ye have taught the Book and ye have studied it earnestly."
PICKTHAL: It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the prophethood that he should afterwards have said unto mankind: Be slaves of me instead of Allah; but (what he said was): Be ye faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof.
SHAKIR: It is not meet for a mortal that Allah should give him the Book and the wisdom and prophethood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves).

003.080
YUSUFALI: Nor would he instruct you to take angels and prophets for Lords and patrons. What! would he bid you to unbelief after ye have bowed your will (To Allah in Islam)?
PICKTHAL: And he commanded you not that ye should take the angels and the prophets for lords. Would he command you to disbelieve after ye had surrendered (to Allah)?
SHAKIR: And neither would he enjoin you that you should take the angels and the prophets for lords; what! would he enjoin you with unbelief after you are Muslims?

003.081
YUSUFALI: Behold! Allah took the covenant of the prophets, saying: "I give you a Book and Wisdom; then comes to you a messenger, confirming what is with you; do ye believe in him and render him help." Allah said: "Do ye agree, and take this my Covenant as binding on you?" They said: "We agree." He said: "Then bear witness, and I am with you among the witnesses."
PICKTHAL: When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.
SHAKIR: And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom-- then an messenger comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.

003.082
YUSUFALI: If any turn back after this, they are perverted transgressors.
PICKTHAL: Then whosoever after this shall turn away: they will be miscreants.
SHAKIR: Whoever therefore turns back after this, these it is that are the transgressors.

003.083
YUSUFALI: Do they seek for other than the Religion of Allah?-while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (Accepted Islam), and to Him shall they all be brought back.
PICKTHAL: Seek they other than the religion of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they will be returned.
SHAKIR: Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.

003.084
YUSUFALI: Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam)."
PICKTHAL: Say (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

SHAKIR: Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.

003.085
YUSUFALI: If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).
PICKTHAL: And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.
SHAKIR: And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

003.086
YUSUFALI: How shall Allah Guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? but Allah guides not a people unjust.
PICKTHAL: How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's Sovereignty) had come unto them. And Allah guideth not wrongdoing folk.
SHAKIR: How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Messenger was true and clear arguments had come to them; and Allah does not guide the unjust people.

003.087
YUSUFALI: Of such the reward is that on them (rests) the curse of Allah, of His angels, and of all mankind;-
PICKTHAL: As for such, their guerdon is that on them rests the curse of Allah and of angels and of men combined.
SHAKIR: (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.

003.088
YUSUFALI: In that will they dwell; nor will their penalty be lightened, nor respite be (their lot);-
PICKTHAL: They will abide therein. Their doom will not be lightened, neither will they be reprieved;
SHAKIR: Abiding in it; their chastisement shall not be lightened nor shall they be respited.

003.089
YUSUFALI: Except for those that repent (Even) after that, and make amends; for verily Allah is Oft-Forgiving, Most Merciful.

PICKTHAL: Save those who afterward repent and do right. Lo! Allah is Forgiving, Merciful.
SHAKIR: Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.

003.090
YUSUFALI: But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith,- never will their repentance be accepted; for they are those who have (of set purpose) gone astray.
PICKTHAL: Lo! those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.
SHAKIR: Surely, those who disbelieve a,fter their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.

003.091
YUSUFALI: As to those who reject Faith, and die rejecting,- never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous, and they will find no helpers.
PICKTHAL: Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such an one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers.
SHAKIR: Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers.

003.092
YUSUFALI: By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth Allah knoweth it well.
PICKTHAL: Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is Aware thereof.
SHAKIR: By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever thing you spend, Allah surely knows it.

003.093
YUSUFALI: All food was lawful to the Children of Israel, except what Israel Made unlawful for itself, before the Law (of Moses) was revealed. Say: "Bring ye the Law and study it, if ye be men of truth."
PICKTHAL: All food was lawful unto the Children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if ye are truthful.
SHAKIR: All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Taurat was revealed. Say: Bring then the Taurat and read it, if you are truthful.

003.094
YUSUFALI: If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrong-doers.
PICKTHAL: And whoever shall invent a falsehood after that concerning Allah, such will be wrong-doers.
SHAKIR: Then whoever fabricates a lie against Allah after this, these it is that are the unjust.

003.095
YUSUFALI: Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans."
PICKTHAL: Say: Allah speaketh truth. So follow the religion of Abraham, the upright. He was not of the idolaters.
SHAKIR: Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.

003.096
YUSUFALI: The first House (of worship) appointed for men was that at Bakka: Full of blessing and of guidance for all kinds of beings:
PICKTHAL: Lo! the first Sanctuary appointed for mankind was that at Becca, a blessed place, a guidance to the peoples;
SHAKIR: Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations.

003.097
YUSUFALI: In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to Allah,- those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.
PICKTHAL: Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures.
SHAKIR: In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.

003.098
YUSUFALI: Say: "O People of the Book! Why reject ye the Signs of Allah, when Allah is Himself witness to all ye do?"
PICKTHAL: Say: O People of the Scripture! Why disbelieve ye in the revelations of Allah, when Allah (Himself) is Witness of what ye do?
SHAKIR: Say: O followers of the Book! why do you disbelieve in the communications of

Allah? And Allah is a witness of what you do.

003.099
YUSUFALI: Say: "O ye People of the Book! Why obstruct ye those who believe, from the path of Allah, Seeking to make it crooked, while ye were yourselves witnesses (to Allah's Covenant)? but Allah is not unmindful of all that ye do."
PICKTHAL: Say: O People of the Scripture! Why drive ye back believers from the way of Allah, seeking to make it crooked, when ye are witnesses (to Allah's guidance)? Allah is not unaware of what ye do.
SHAKIR: Say: O followers of the Book! why do you hinder him who believes from the way of Allah? You seek (to make) it crooked, while you are witness, and Allah is not heedless of what you do.

003.100
YUSUFALI: O ye who believe! If ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed!
PICKTHAL: O ye who believe! If ye obey a party of those who have received the Scripture they will make you disbelievers after your belief.
SHAKIR: O you who believe! if you obey a party from among those who have been given the Book, they will turn you back as unbelievers after you have believed.

003.101
YUSUFALI: And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you Lives the Messenger? Whoever holds firmly to Allah will be shown a way that is straight.
PICKTHAL: How can ye disbelieve, when it is ye unto whom Allah's revelations are recited, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path.
SHAKIR: But how can you disbelieve while it is you to whom the communications of Allah are recited, and among you is His Messenger? And whoever holds fast to Allah, he indeed is guided to the right path.

003.102
YUSUFALI: O ye who believe! Fear Allah as He should be feared, and die not except in a state of Islam.
PICKTHAL: O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him)
SHAKIR: O you who believe! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.

003.103
YUSUFALI: And hold fast, all together, by the rope which Allah (stretches out for you), and

be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided.
PICKTHAL: And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided,
SHAKIR: And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.

003.104
YUSUFALI: Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.
PICKTHAL: And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.
SHAKIR: And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

003.105
YUSUFALI: Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty,-
PICKTHAL: And be ye not as those who separated and disputed after the clear proofs had come unto them. For such there is an awful doom,
SHAKIR: And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.

003.106
YUSUFALI: On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): "Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith."
PICKTHAL: On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved.
SHAKIR: On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved.

003.107
YUSUFALI: But those whose faces will be (lit with) white,- they will be in (the light of) Allah's mercy: therein to dwell (for ever).
PICKTHAL: And as for those whose faces have been whitened, in the mercy of Allah they dwell for ever.
SHAKIR: And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide.

003.108
YUSUFALI: These are the Signs of Allah: We rehearse them to thee in Truth: And Allah means no injustice to any of His creatures.
PICKTHAL: These are revelations of Allah. We recite them unto thee in truth. Allah willeth no injustice to (His) creatures.
SHAKIR: These are the communications of Allah which We recite to you with truth, and Allah does not desire any injustice to the creatures.

003.109
YUSUFALI: To Allah belongs all that is in the heavens and on earth: To Him do all questions go back (for decision).
PICKTHAL: Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.
SHAKIR: And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all things return

003.110
YUSUFALI: Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.
PICKTHAL: Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.
SHAKIR: You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.

003.111
YUSUFALI: They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.
PICKTHAL: They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped.

SHAKIR: They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.

003.112
YUSUFALI: Shame is pitched over them (Like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution. This because they rejected the Signs of Allah, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.
PICKTHAL: Ignominy shall be their portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress.
SHAKIR: Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.

003.113
YUSUFALI: Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration.
PICKTHAL: They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him).
SHAKIR: They are not all alike; of the followers of the Book there is an upright party; they recite Allah's communications in the nighttime and they adore (Him).

003.114
YUSUFALI: They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.
PICKTHAL: They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous.
SHAKIR: They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.

003.115
YUSUFALI: Of the good that they do, nothing will be rejected of them; for Allah knoweth well those that do right.

PICKTHAL: And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off (evil).
SHAKIR: And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).

003.116
YUSUFALI: Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They will be companions of the Fire,-dwelling therein (for ever).
PICKTHAL: Lo! the riches and the progeny of those who disbelieve will not avail them aught against Allah; and such are rightful owners of the Fire. They will abide therein.
SHAKIR: (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.

003.117
YUSUFALI: What they spend in the life of this (material) world May be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not Allah that hath wronged them, but they wrong themselves.
PICKTHAL: The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves, and devastateth it. Allah wronged them not, but they do wrong themselves.
SHAKIR: The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who haw done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves.

003.118
YUSUFALI: O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.
PICKTHAL: O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand.
SHAKIR: O you who believe! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.

003.119
YUSUFALI: Ah! ye are those who love them, but they love you not,- though ye believe in

the whole of the Book. When they meet you, they say, "We believe": But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in you rage; Allah knoweth well all the secrets of the heart."
PICKTHAL: Lo! ye are those who love them though they love you not, and ye believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts.
SHAKIR: Lo! you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.

003.120
YUSUFALI: If aught that is good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah Compasseth round about all that they do.
PICKTHAL: If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat. But if ye persevere and keep from evil their guile will never harm you. Lo! Allah is Surrounding what they do.
SHAKIR: If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do.

003.121
YUSUFALI: Remember that morning Thou didst leave Thy household (early) to post the faithful at their stations for battle: And Allah heareth and knoweth all things:
PICKTHAL: And when thou settedst forth at daybreak from thy housefolk to assign to the believers their positions for the battle, Allah was Hearer, Knower.
SHAKIR: And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing.

003.122
YUSUFALI: Remember two of your parties Meditated cowardice; but Allah was their protector, and in Allah should the faithful (Ever) put their trust.
PICKTHAL: When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah let believers put their trust.
SHAKIR: When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.

003.123
YUSUFALI: Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus May ye show your gratitude.
PICKTHAL: Allah had already given you the victory at Badr, when ye were contemptible.

So observe your duty to Allah in order that ye may be thankful.
SHAKIR: And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks.

003.124
YUSUFALI: Remember thou saidst to the Faithful: "Is it not enough for you that Allah should help you with three thousand angels (Specially) sent down?
PICKTHAL: When thou didst say unto the believers: Is it not sufficient for you that your Lord should support you with three thousand angels sent down (to your help)?
SHAKIR: When you said to the believers: Does it not suffice you that your Lord should assist you with three thousand of the angels sent down?

003.125
YUSUFALI: "Yea, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.
PICKTHAL: Nay, but if ye persevere, and keep from evil, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on.
SHAKIR: Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels.

003.126
YUSUFALI: Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah. The Exalted, the Wise:
PICKTHAL: Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory cometh only from Allah, the Mighty, the Wise -
SHAKIR: And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise.

003.127
YUSUFALI: That He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.
PICKTHAL: That He may cut off a part of those who disbelieve, or overwhelm them so that they retire, frustrated.
SHAKIR: That He may cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.

003.128
YUSUFALI: Not for thee, (but for Allah), is the decision: Whether He turn in mercy to them, or punish them; for they are indeed wrong-doers.
PICKTHAL: It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evil-doers.
SHAKIR: You have no concern in the affair whether He turns to them (mercifully) or

chastises them, for surely they are unjust.

003.129
YUSUFALI: To Allah belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth; but Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will. Allah is Forgiving, Merciful.
SHAKIR: And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and chastises whom He pleases; and Allah is Forgiving, Merciful.

003.130
YUSUFALI: O ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may (really) prosper.
PICKTHAL: O ye who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that ye may be successful.
SHAKIR: O you who believe! do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful.

003.131
YUSUFALI: Fear the Fire, which is repaired for those who reject Faith:
PICKTHAL: And ward off (from yourselves) the Fire prepared for disbelievers.
SHAKIR: And guard yourselves against the fire which has been prepared for the unbelievers.

003.132
YUSUFALI: And obey Allah and the Messenger; that ye may obtain mercy.
PICKTHAL: And obey Allah and the messenger, that ye may find mercy.
SHAKIR: And obey Allah and the Messenger, that you may be shown mercy.

003.133
YUSUFALI: Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,-
PICKTHAL: And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil);
SHAKIR: And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil).

003.134
YUSUFALI: Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;- for Allah loves those who do good;-
PICKTHAL: Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good;

SHAKIR: Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).

003.135
YUSUFALI: And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their sins,- and who can forgive sins except Allah?- and are never obstinate in persisting knowingly in (the wrong) they have done.
PICKTHAL: And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgiveth sins save Allah only? - and will not knowingly repeat (the wrong) they did.
SHAKIR: And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-- and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.

003.136
YUSUFALI: For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath,- an eternal dwelling: How excellent a recompense for those who work (and strive)!
PICKTHAL: The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever - a bountiful reward for workers!
SHAKIR: (As for) these-- their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the laborers.

003.137
YUSUFALI: Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.
PICKTHAL: Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).
SHAKIR: Indeed there have been examples before you; therefore travel in the earth and see what was the end of the rejecters.

003.138
YUSUFALI: Here is a plain statement to men, a guidance and instruction to those who fear Allah!
PICKTHAL: This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil)
SHAKIR: This is a clear statement for men, and a guidance and an admonition to those who guard (against evil).

003.139
YUSUFALI: So lose not heart, nor fall into despair: For ye must gain mastery if ye are true

in Faith.
PICKTHAL: Faint not nor grieve, for ye will overcome them if ye are (indeed) believers.
SHAKIR: And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.

003.140
YUSUFALI: If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And Allah loveth not those that do wrong.
PICKTHAL: If ye have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loveth not wrong-doers.
SHAKIR: If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust.

003.141
YUSUFALI: Allah's object also is to purge those that are true in Faith and to deprive of blessing Those that resist Faith.
PICKTHAL: And that Allah may prove those who believe, and may blight the disbelievers.
SHAKIR: And that He may purge those who believe and deprive the unbelievers of blessings.

003.142
YUSUFALI: Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?
PICKTHAL: Or deemed ye that ye would enter paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast?
SHAKIR: Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient.

003.143
YUSUFALI: Ye did indeed wish for death before ye met him: Now ye have seen him with your own eyes, (And ye flinch!)
PICKTHAL: And verily ye used to wish for death before ye met it (in the field). Now ye have seen it with your eyes!
SHAKIR: And certainly you desired death before you met it, so indeed you have seen it and you look (at it)

003.144

YUSUFALI: Muhammad is no more than a messenger: many Were the messenger that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.
PICKTHAL: Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back on his heels doth no hurt to Allah, and Allah will reward the thankful.
SHAKIR: And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels!s, he will by no means do harm to Allah in the least and Allah will reward the grateful.

003.145
YUSUFALI: Nor can a soul die except by Allah's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve us with) gratitude.
PICKTHAL: No soul can ever die except by Allah's leave and at a term appointed. Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.
SHAKIR: And a soul will not die but with the permission of Allah the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful.

003.146
YUSUFALI: How many of the prophets fought (in Allah's way), and with them (fought) Large bands of godly men? but they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah Loves those who are firm and steadfast.
PICKTHAL: And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast.
SHAKIR: And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.

003.147
YUSUFALI: All that they said was: "Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith."
PICKTHAL: Their cry was only that they said: Our Lord! forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.
SHAKIR: And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving

people.

003.148
YUSUFALI: And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah Loveth those who do good.
PICKTHAL: So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loveth those whose deeds are good.
SHAKIR: So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good (to others).

003.149
YUSUFALI: O ye who believe! If ye obey the Unbelievers, they will drive you back on your heels, and ye will turn back (from Faith) to your own loss.
PICKTHAL: O ye who believe! if ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers.
SHAKIR: O you who believe! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.

003.150
YUSUFALI: Nay, Allah is your protector, and He is the best of helpers.
PICKTHAL: But Allah is your Protector, and He is the Best of Helpers.
SHAKIR: Nay! Allah is your Patron and He is the best of the helpers.

003.151
YUSUFALI: Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority: their abode will be the Fire: And evil is the home of the wrong-doers!
PICKTHAL: We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong-doers.
SHAKIR: We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.

003.152
YUSUFALI: Allah did indeed fulfil His promise to you when ye with His permission Were about to annihilate your enemy,-until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: For Allah is full of grace to those who believe.
PICKTHAL: Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and

ye disobeyed, after He had shown you that for which ye long. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He hath forgiven you. Allah is a Lord of Kindness to believers.
SHAKIR: And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.

003.153
YUSUFALI: Behold! ye were climbing up the high ground, without even casting a side glance at any one, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do.
PICKTHAL: When ye climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefor He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what ye do.
SHAKIR: When you ran off precipitately and did not wait for any one, and the Messenger was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.

003.154
YUSUFALI: After (the excitement) of the distress, He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, Moved by wrong suspicions of Allah-suspicions due to ignorance. They said: "What affair is this of ours?" Say thou: "Indeed, this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say (to themselves): "If we had had anything to do with this affair, We should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts.
PICKTHAL: Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad): The cause belongeth wholly to Allah. They hide within themselves (a thought) which they reveal not unto thee, saying: Had we had any part in the cause we should not have been slain here. Say: Even though ye had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men).

SHAKIR: Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that Allah might test what was in your breasts and that He might purge what was in your hearts; and Allah knows what is in the breasts.

003.155
YUSUFALI: Those of you who turned back on the day the two hosts Met,-it was Satan who caused them to fail, because of some (evil) they had done. But Allah Has blotted out (their fault): For Allah is Oft-Forgiving, Most Forbearing.
PICKTHAL: Lo! those of you who turned back on the day when the two hosts met, Satan alone it was who caused them to backslide, because of some of that which they have earned. Now Allah hath forgiven them. Lo! Allah is Forgiving, Clement.
SHAKIR: (As for) those of you who turned back on the day when the two armies met, only the Shaitan sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing.

003.156
YUSUFALI: O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives Life and Death, and Allah sees well all that ye do.
PICKTHAL: O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us they would not have died or been killed: that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.
SHAKIR: O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death and Allah sees what you do.

003.157
YUSUFALI: And if ye are slain, or die, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass.
PICKTHAL: And what though ye be slain in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass.
SHAKIR: And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

003.158
YUSUFALI: And if ye die, or are slain, Lo! it is unto Allah that ye are brought together.
PICKTHAL: What though ye be slain or die, when unto Allah ye are gathered?
SHAKIR: And if indeed you die or you are slain, certainly to Allah shall you be gathered together.

003.159
YUSUFALI: It is part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).
PICKTHAL: It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).
SHAKIR: Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

003.160
YUSUFALI: If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? in Allah, then, Let believers put their trust.
PICKTHAL: If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you after Him? In Allah let believers put their trust.
SHAKIR: If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely.

003.161
YUSUFALI: No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due,- whatever it earned,- and none shall be dealt with unjustly.
PICKTHAL: It is not for any prophet to embezzle. Whoso embezzleth will bring what he embezzled with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned; and they will not be wronged.
SHAKIR: And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.

003.162

YUSUFALI: Is the man who follows the good pleasure of Allah Like the man who draws on himself the wrath of Allah, and whose abode is in Hell?- A woeful refuge!
PICKTHAL: Is one who followeth the pleasure of Allah as one who hath earned condemnation from Allah, whose habitation is the Fire, a hapless journey's end?
SHAKIR: Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.

003.163
YUSUFALI: They are in varying gardens in the sight of Allah, and Allah sees well all that they do.
PICKTHAL: There are degrees (of grace and reprobation) with Allah, and Allah is Seer of what they do.
SHAKIR: There are (varying) grades with Allah, and Allah sees what they do.

003.164
YUSUFALI: Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.
PICKTHAL: Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error.
SHAKIR: Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.

003.165
YUSUFALI: What! When a single disaster smites you, although ye smote (your enemies) with one twice as great, do ye say?- "Whence is this?" Say (to them): "It is from yourselves: For Allah hath power over all things."
PICKTHAL: And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say (unto them, O Muhammad): It is from yourselves. Lo! Allah is Able to do all things.
SHAKIR: What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things.

003.166
YUSUFALI: What ye suffered on the day the two armies Met, was with the leave of Allah, in order that He might test the believers,-
PICKTHAL: That which befell you, on the day when the two armies met, was by permission

of Allah; that He might know the true believers;
SHAKIR: And what befell you on the day when the two armies met (at Ohud) was with Allah's knowledge, and that He might know the believers.

003.167
YUSUFALI: And the Hypocrites also. These were told: "Come, fight in the way of Allah, or (at least) drive (The foe from your city)." They said: "Had we known how to fight, we should certainly have followed you." They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but Allah hath full knowledge of all they conceal.
PICKTHAL: And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is Best Aware of what they hide.
SHAKIR: And that He might know the hypocrites; and it was said to them: Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.

003.168
YUSUFALI: (They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if ye speak the truth."
PICKTHAL: Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if ye are truthful.
SHAKIR: Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.

003.169
YUSUFALI: Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;
PICKTHAL: Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision.
SHAKIR: And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord;

003.170
YUSUFALI: They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve.
PICKTHAL: Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: That

there shall no fear come upon them neither shall they grieve.
SHAKIR: Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

003.171
YUSUFALI: They glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost (in the least).
PICKTHAL: They rejoice because of favour from Allah and kindness, and that Allah wasteth not the wage of the believers.
SHAKIR: They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers.

003.172
YUSUFALI: Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward;-
PICKTHAL: As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is great reward.
SHAKIR: (As for) those who responded (at Ohud) to the call of Allah and the Messenger after the wound had befallen them, those among them who do good (to others) and guard (against evil)shall have a great reward.

003.173
YUSUFALI: Men said to them: "A great army is gathering against you": And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."
PICKTHAL: Those unto whom men said: Lo! the people have gathered against you, therefor fear them. (The threat of danger) but increased the faith of them and they cried: Allah is Sufficient for us! Most Excellent is He in Whom we trust!
SHAKIR: Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.

003.174
YUSUFALI: And they returned with Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded.
PICKTHAL: So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of Infinite Bounty.
SHAKIR: So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.

003.175
YUSUFALI: It is only the Evil One that suggests to you the fear of his votaries: Be ye not afraid of them, but fear Me, if ye have Faith.
PICKTHAL: It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if ye are true believers.
SHAKIR: It is only the Shaitan that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.

003.176
YUSUFALI: Let not those grieve thee who rush headlong into Unbelief: Not the least harm will they do to Allah: Allah's plan is that He will give them no portion in the Hereafter, but a severe punishment.
PICKTHAL: Let not their conduct grieve thee, who run easily to disbelief, for lo! they injure Allah not at all. It is Allah's Will to assign them no portion in the Hereafter, and theirs will be an awful doom.
SHAKIR: And let not those grieve you who fall into unbelief hastily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement.

003.177
YUSUFALI: Those who purchase Unbelief at the price of faith,- not the least harm will they do to Allah, but they will have a grievous punishment.
PICKTHAL: Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom.
SHAKIR: Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement.

003.178
YUSUFALI: Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: But they will have a shameful punishment.
PICKTHAL: And let not those who disbelieve imagine that the rein We give them bodeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom.
SHAKIR: And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite only that they may add to their sins; and they shall have a disgraceful chastisement.

003.179
YUSUFALI: Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will He disclose to you the secrets of the Unseen. But He chooses of His Messengers (For the purpose) whom He pleases. So believe in Allah. And His messengers: And if ye believe and do right, ye have a reward without measure.

PICKTHAL: It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the Unseen. But Allah chooseth of His messengers whom He will, (to receive knowledge thereof). So believe in Allah and His messengers. If ye believe and ward off (evil), yours will be a vast reward.
SHAKIR: On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen, but Allah chooses of His messengers whom He pleases; therefore believe in Allah and His messengers; and if you believe and guard (against evil), then you shall have a great reward.

003.180
YUSUFALI: And let not those who covetously withhold of the gifts which Allah Hath given them of His Grace, think that it is good for them: Nay, it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks Like a twisted collar, on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well-acquainted with all that ye do.
PICKTHAL: And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Informed of what ye do.
SHAKIR: And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.

003.181
YUSUFALI: Allah hath heard the taunt of those who say: "Truly, Allah is indigent and we are rich!"- We shall certainly record their word and (their act) of slaying the prophets in defiance of right, and We shall say: "Taste ye the penalty of the Scorching Fire!
PICKTHAL: Verily Allah heard the saying of those who said, (when asked for contributions to the war): "Allah, forsooth, is poor, and we are rich!" We shall record their saying with their slaying of the prophets wrongfully and We shall say: Taste ye the punishment of burning!
SHAKIR: Allah has certainly heard the saying of those who said: Surely Allah is poor and we are rich. I will record what they say, and their killing the prophets unjustly, and I will say: Taste the chastisement of burning.

003.182
YUSUFALI: "This is because of the (unrighteous deeds) which your hands sent on before ye: For Allah never harms those who serve Him."
PICKTHAL: This is on account of that which your own hands have sent before (you to the judgment). Allah is no oppressor of (His) bondmen.
SHAKIR: This is for what your own hands have sent before and because Allah is not in the

least unjust to the servants.

003.183
YUSUFALI: They (also) said: "Allah took our promise not to believe in an messenger unless He showed us a sacrifice consumed by Fire (From heaven)." Say: "There came to you messengers before me, with clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?"
PICKTHAL: (The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful!
SHAKIR: (Those are they) who said: Surely Allah has enjoined us that we should not believe in any messenger until he brings us an offering which the fire consumes. Say: Indeed, there came to you messengers before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?

003.184
YUSUFALI: Then if they reject thee, so were rejected messengers before thee, who came with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.
PICKTHAL: And if they deny thee, even so did they deny messengers who were before thee, who came with miracles and with the Psalms and with the Scripture giving light.
SHAKIR: But if they reject you, so indeed were rejected before you messengers who came with clear arguments and scriptures and the illuminating book.

003.185
YUSUFALI: Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception.
PICKTHAL: Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion.
SHAKIR: Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities.

003.186
YUSUFALI: Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly Hear much that will grieve you, from those who received the Book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil,-then that will be a determining factor in all affairs.
PICKTHAL: Assuredly ye will be tried in your property and in your persons, and ye will

hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off (evil), then that is of the steadfast heart of things.
SHAKIR: You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.

003.187
YUSUFALI: And remember Allah took a covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! And vile was the bargain they made!
PICKTHAL: And (remember) when Allah laid a charge on those who had received the Scripture (He said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.
SHAKIR: And when Allah made a covenant with those who were given the Book: You shall certainly make it known to men and you shall not hide it; but they cast it behind their backs and took a small price for it; so evil is that which they buy.

003.188
YUSUFALI: Think not that those who exult in what they have brought about, and love to be praised for what they have not done,- think escape the penalty. For them is a penalty Grievous indeed.
PICKTHAL: Think not that those who exult in what they have given, and love to be praised for what they have not done - Think not, they are in safety from the doom. A painful doom is theirs.
SHAKIR: Do not think those who rejoice for what they have done and love that they should be praised for what they have not done-- so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.

003.189
YUSUFALI: To Allah belongeth the dominion of the heavens and the earth; and Allah hath power over all things.
PICKTHAL: Unto Allah belongeth the Sovereignty of the heavens and the earth. Allah is Able to do all things.
SHAKIR: And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.

003.190
YUSUFALI: Behold! in the creation of the heavens and the earth, and the alternation of night and day,- there are indeed Signs for men of understanding,-
PICKTHAL: Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding,

SHAKIR: Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand.

003.191
YUSUFALI: Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.
PICKTHAL: Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire.
SHAKIR: Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire:

003.192
YUSUFALI: "Our Lord! any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers!
PICKTHAL: Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers.
SHAKIR: Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust:

003.193
YUSUFALI: "Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.
PICKTHAL: Our Lord! Lo! we have heard a crier calling unto Faith: "Believe ye in your Lord!" So we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.
SHAKIR: Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.

003.194
YUSUFALI: "Our Lord! Grant us what Thou didst promise unto us through Thine messengers, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise."
PICKTHAL: Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the tryst.
SHAKIR: Our Lord! and grant us what Thou hast promised us by Thy messengers; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise.

003.195
YUSUFALI: And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain,- verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath;- A reward from the presence of Allah, and from His presence is the best of rewards."
PICKTHAL: And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow - A reward from Allah. And with Allah is the fairest of rewards.
SHAKIR: So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.

003.196
YUSUFALI: Let not the strutting about of the Unbelievers through the land deceive thee:
PICKTHAL: Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad).
SHAKIR: Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.

003.197
YUSUFALI: Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed (To lie on)!
PICKTHAL: It is but a brief comfort. And afterward their habitation will be hell, an ill abode.
SHAKIR: A brief enjoyment! then their abode is hell, and evil is the resting-place.

003.198
YUSUFALI: On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath; therein are they to dwell (for ever),- a gift from the presence of Allah; and that which is in the presence of Allah is the best (bliss) for the righteous.
PICKTHAL: But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah hath in store is better for the righteous.
SHAKIR: But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.

003.199

YUSUFALI: And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account.

PICKTHAL: And lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord. Lo! Allah is swift to take account.

SHAKIR: And most surely of the followers of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning.

003.200

YUSUFALI: O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.

PICKTHAL: O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed.

SHAKIR: O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.

FUSSILAT (EXPLAINED IN DETAIL)

In the name of Allah, the Compassionate, the Merciful.

041.001
YUSUFALI: Ha Mim:
PICKTHAL: Ha. Mim.
SHAKIR: Ha Mim!

041.002
YUSUFALI: A Revelation from (Allah), Most Gracious, Most Merciful;-
PICKTHAL: A revelation from the Beneficent, the Merciful,
SHAKIR: A revelation from the Beneficent, the Merciful Allah:

041.003
YUSUFALI: A Book, whereof the verses are explained in detail;- a Qur'an in Arabic, for people who understand;-
PICKTHAL: A Scripture whereof the verses are expounded, a Lecture in Arabic for people who have knowledge,
SHAKIR: A Book of which the verses are made plain, an Arabic Quran for a people who know:

041.004
YUSUFALI: Giving good news and admonition: yet most of them turn away, and so they hear not.
PICKTHAL: Good tidings and a warning. But most of them turn away so that they hear not.
SHAKIR: A herald of good news and a warner, but most of them turn aside so they hear not.

041.005
YUSUFALI: They say: "Our hearts are under veils, (concealed) from that to which thou dost invite us, and in our ears in a deafness, and between us and thee is a screen: so do thou (what thou wilt); for us, we shall do (what we will!)"
PICKTHAL: And they say: Our hearts are protected from that unto which thou (O Muhammad) callest us, and in our ears there is a deafness, and between us and thee there is a veil. Act, then. Lo! we also shall be acting.
SHAKIR: And they say: Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we too are working.

041.006
YUSUFALI: Say thou: "I am but a man like you: It is revealed to me by Inspiration, that your Allah is one Allah: so stand true to Him, and ask for His Forgiveness." And woe to those who join gods with Allah,-
PICKTHAL: Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your Allah is One Allah, therefor take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters,
SHAKIR: Say: I am only a mortal like you; it is revealed to me that your Allah is one Allah, therefore follow the right way to Him and ask His forgiveness; and woe to the polytheists;

041.007
YUSUFALI: Those who practise not regular Charity, and who even deny the Hereafter.
PICKTHAL: Who give not the poor-due, and who are disbelievers in the Hereafter.
SHAKIR: (To) those who do not give poor-rate and they are unbelievers in the hereafter.

041.008
YUSUFALI: For those who believe and work deeds of righteousness is a reward that will never fail.
PICKTHAL: Lo! as for those who believe and do good works, for them is a reward enduring.
SHAKIR: (As for) those who believe and do good, they shall surely have a reward never to be cut off.

041.009
YUSUFALI: Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds.
PICKTHAL: Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds.
SHAKIR: Say: What! do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds.

041.010
YUSUFALI: He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance).
PICKTHAL: He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask;
SHAKIR: And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers.

041.011
YUSUFALI: Moreover He comprehended in His design the sky, and it had been (as) smoke:

He said to it and to the earth: "Come ye together, willingly or unwillingly." They said: "We do come (together), in willing obedience."
PICKTHAL: Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient.
SHAKIR: Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.

041.012
YUSUFALI: So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge.
PICKTHAL: Then He ordained them seven heavens in two Days and inspired in each heaven its mandate; and We decked the nether heaven with lamps, and rendered it inviolable. That is the measuring of the Mighty, the Knower.
SHAKIR: So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adorned the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing.

041.013
YUSUFALI: But if they turn away, say thou: "I have warned you of a stunning Punishment (as of thunder and lightning) like that which (overtook) the 'Ad and the Thamud!"
PICKTHAL: But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A'ad and Thamud;
SHAKIR: But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Samood.

041.014
YUSUFALI: Behold, the messengers came to them, from before them and behind them, (preaching): "Serve none but Allah." They said, "If our Lord had so pleased, He would certainly have sent down angels (to preach). Now we reject your mission (altogether)."
PICKTHAL: When their messengers came unto them from before them and behind them, saying: Worship none but Allah! they said: If our Lord had willed, He surely would have sent down angels (unto us), so lo! we are disbelievers in that wherewith ye have been sent.
SHAKIR: When their messengers came to them from before them and from behind them, saying, Serve nothing but Allah, they said: If our Lord had pleased He would certainly have sent down angels, so we are surely unbelievers in that with which you are sent.

041.015
YUSUFALI: Now the 'Ad behaved arrogantly through the land, against (all) truth and reason, and said: "Who is superior to us in strength?" What! did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!
PICKTHAL: As for A'ad, they were arrogant in the land without right, and they said: Who is

mightier than us in power? Could they not see that Allah Who created them, He was mightier than them in power? And they denied Our revelations.
SHAKIR: Then as to Ad, they were unjustly proud in the land, and they said: Who is mightier in strength than we? Did they not see that Allah Who created them was mightier than they in strength, and they denied Our communications?

041.016
YUSUFALI: So We sent against them a furious Wind through days of disaster, that We might give them a taste of a Penalty of humiliation in this life; but the Penalty of a Hereafter will be more humiliating still: and they will find no help.
PICKTHAL: Therefor We let loose on them a raging wind in evil days, that We might make them taste the torment of disgrace in the life of the world. And verily the doom of the Hereafter will be more shameful, and they will not be helped.
SHAKIR: So We sent on them a furious wind in unlucky days, that We may make them taste the chastisement of abasement in this world's life; and certainly the chastisement of the hereafter is much more abasing, and they shall not be helped.

041.017
YUSUFALI: As to the Thamud, We gave them Guidance, but they preferred blindness (of heart) to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.
PICKTHAL: And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to earn.
SHAKIR: And as to Samood, We showed them the right way, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement for what they earned.

041.018
YUSUFALI: But We delivered those who believed and practised righteousness.
PICKTHAL: And We delivered those who believed and used to keep their duty to Allah.
SHAKIR: And We delivered those who believed and guarded (against evil).

041.019
YUSUFALI: On the Day that the enemies of Allah will be gathered together to the Fire, they will be marched in ranks.
PICKTHAL: And (make mention of) the day when the enemies of Allah are gathered unto the Fire, they are driven on
SHAKIR: And on the day that the enemies of Allah shall be brought together to the fire, then they shall be formed into groups.

041.020
YUSUFALI: At length, when they reach the (Fire), their hearing, their sight, and their skins

will bear witness against them, as to (all) their deeds.
PICKTHAL: Till, when they reach it, their ears and their eyes and their skins testify against them as to what they used to do.
SHAKIR: Until when they come to it, their ears and their eyes and their skins shall bear witness against them as to what they did.

041.021
YUSUFALI: They will say to their skins: "Why bear ye witness against us?" They will say: "Allah hath given us speech,- (He) Who giveth speech to everything: He created you for the first time, and unto Him were ye to return.
PICKTHAL: And they say unto their skins: Why testify ye against us? They say: Allah hath given us speech Who giveth speech to all things, and Who created you at the first, and unto Whom ye are returned.
SHAKIR: And they shall say to their skins: Why have you borne witness against us? They shall say: Allah Who makes everything speak has made us speak, and He created you at first, and to Him you shall be brought back.

041.022
YUSUFALI: "Ye did not seek to hide yourselves, lest your hearing, your sight, and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do!
PICKTHAL: Ye did not hide yourselves lest your ears and your eyes and your skins should testify against you, but ye deemed that Allah knew not much of what ye did.
SHAKIR: And you did not veil yourselves lest your ears and your eyes and your skins should bear witness against you, but you thought that Allah did not know most of what you did.

041.023
YUSUFALI: "But this thought of yours which ye did entertain concerning your Lord, hath brought you to destruction, and (now) have ye become of those utterly lost!"
PICKTHAL: That, your thought which ye did think about your Lord, hath ruined you; and ye find yourselves (this day) among the lost.
SHAKIR: And that was your (evil) thought which you entertained about your Lord that has tumbled you down into perdition, so are you become of the lost ones.

041.024
YUSUFALI: If, then, they have patience, the Fire will be a home for them! and if they beg to be received into favour, into favour will they not (then) be received.
PICKTHAL: And though they are resigned, yet the Fire is still their home; and if they ask for favour, yet they are not of those unto whom favour can be shown.
SHAKIR: Then if they will endure, still the fire is their abode, and if they ask for goodwill, then are they not of those who shall be granted goodwill.

041.025
YUSUFALI: And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost.
PICKTHAL: And We assigned them comrades (in the world), who made their present and their past fairseeming unto them. And the Word concerning nations of the jinn and humankind who passed away before them hath effect for them. Lo! they were ever losers.
SHAKIR: And We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them, and the word proved true against them-- among the nations of the jinn and the men that have passed away before them-- that they shall surely be losers.

041.026
YUSUFALI: The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its (reading), that ye may gain the upper hand!"
PICKTHAL: Those who disbelieve say: Heed not this Qur'an, and drown the hearing of it; haply ye may conquer.
SHAKIR: And those who disbelieve say: Do not listen to this Quran and make noise therein, perhaps you may overcome.

041.027
YUSUFALI: But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds.
PICKTHAL: But verily We shall cause those who disbelieve to taste an awful doom, and verily We shall requite them the worst of what they used to do.
SHAKIR: Therefore We will most certainly make those who disbelieve taste a severe punishment, and We will most certainly reward them for the evil deeds they used to do.

041.028
YUSUFALI: Such is the requital of the enemies of Allah,- the Fire: therein will be for them the Eternal Home: a (fit) requital, for that they were wont to reject Our Signs.
PICKTHAL: That is the reward of Allah's enemies: the Fire. Therein is their immortal home, payment forasmuch as they denied Our revelations.
SHAKIR: That is the reward of the enemies of Allah-- the fire; for them therein shall be the house of long abiding; a reward for their denying Our communications.

041.029
YUSUFALI: And the Unbelievers will say: "Our Lord! Show us those, among Jinns and men, who misled us: We shall crush them beneath our feet, so that they become the vilest (before all)."
PICKTHAL: And those who disbelieve will say: Our Lord! Show us those who beguiled us of the jinn and humankind. We will place them underneath our feet that they may be among

the nethermost.
SHAKIR: And those who disbelieve will say: Our Lord! show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be of the lowest.

041.030
YUSUFALI: In the case of those who say, "Our Lord is Allah", and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!
PICKTHAL: Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the paradise which ye are promised.
SHAKIR: (As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of the garden which you were promised.

041.031
YUSUFALI: "We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!-
PICKTHAL: We are your protecting friends in the life of the world and in the Hereafter. There ye will have (all) that your souls desire, and there ye will have (all) for which ye pray.
SHAKIR: We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:

041.032
YUSUFALI: "A hospitable gift from one Oft-Forgiving, Most Merciful!"
PICKTHAL: A gift of welcome from One Forgiving, Merciful.
SHAKIR: A provision from the Forgiving, the Merciful.

041.033
YUSUFALI: Who is better in speech than one who calls (men) to Allah, works righteousness, and says, "I am of those who bow in Islam"?
PICKTHAL: And who is better in speech than him who prayeth unto his Lord and doeth right, and saith: Lo! I am of those who are muslims (surrender unto Him).
SHAKIR: And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit?

041.034
YUSUFALI: Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!
PICKTHAL: The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as

though he was a bosom friend.
SHAKIR: And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend.

041.035
YUSUFALI: And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune.
PICKTHAL: But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness.
SHAKIR: And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.

041.036
YUSUFALI: And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.
PICKTHAL: And if a whisper from the devil reach thee (O Muhammad) then seek refuge in Allah. Lo! He is the Hearer, the Knower.
SHAKIR: And if an interference of the Shaitan should cause you mischief, seek refuge in Allah; surely He is the Hearing, the Knowing.

041.037
YUSUFALI: Among His Signs are the Night and the Day, and the Sun and the Moon. Do not prostrate to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve.
PICKTHAL: And of His portents are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon; but prostrate to Allah Who created them, if it is in truth Him Whom ye worship.
SHAKIR: And among His signs are the night and the day and the sun and the moon; do not prostrate to the sun nor to the moon; and prostrate to Allah Who created them, if Him it is that you serve.

041.038
YUSUFALI: But is the (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).
PICKTHAL: But if they are too proud - still those who are with thy Lord glorify Him night and day, and tire not.
SHAKIR: But if they are proud, yet those with your Lord glorify Him during the night and the day, and they are not tired.

041.039
YUSUFALI: And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to

the (dead) earth can surely give life to (men) who are dead. For He has power over all things.
PICKTHAL: And of His portents (is this): that thou seest the earth lowly, but when We send down water thereon it thrilleth and groweth. Lo! He Who quickeneth it is verily the Quickener of the Dead. Lo! He is Able to do all things.
SHAKIR: And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things.

041.040
YUSUFALI: Those who pervert the Truth in Our Signs are not hidden from Us. Which is better?- he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth (clearly) all that ye do.
PICKTHAL: Lo! those who distort Our revelations are not hid from Us. Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection? Do what ye will. Lo! He is Seer of what ye do.
SHAKIR: Surely they who deviate from the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.

041.041
YUSUFALI: Those who reject the Message when it comes to them (are not hidden from Us). And indeed it is a Book of exalted power.
PICKTHAL: Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo! it is an unassailable Scripture.
SHAKIR: Surely those who disbelieve in the reminder when it comes to them, and most surely it is a Mighty Book:

041.042
YUSUFALI: No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.
PICKTHAL: Falsehood cannot come at it from before it or from behind it. (It is) a revelation from the Wise, the Owner of Praise.
SHAKIR: Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One.

041.043
YUSUFALI: Nothing is said to thee that was not said to the messengers before thee: that thy lord has at his Command (all) forgiveness as well as a most Grievous Penalty.
PICKTHAL: Naught is said unto thee (Muhammad) save what was said unto the messengers before thee. Lo! thy Lord is owner of forgiveness, and owner (also) of dire punishment.
SHAKIR: Naught is said to you but what was said indeed to the messengers before you; surely your Lord is the Lord of forgiveness and the Lord of painful retribution.

041.044
YUSUFALI: Had We sent this as a Qur'an (in the language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger an Arab?" Say: "It is a Guide and a Healing to those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!"
PICKTHAL: And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab? - Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.
SHAKIR: And if We had made it a Quran in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! a foreign (tongue) and an Arabian! Say: It is to those who believe a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them; these shall be called to from a far-off place.

041.045
YUSUFALI: We certainly gave Moses the Book aforetime: but disputes arose therein. Had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.
PICKTHAL: And We verily gave Moses the Scripture, but there hath been dispute concerning it; and but for a Word that had already gone forth from thy Lord, it would ere now have been judged between them; but lo! they are in hopeless doubt concerning it.
SHAKIR: And certainly We gave the Book to Musa, but it has been differed about, and had not a word already gone forth from your Lord, judgment would certainly have been given between them; and most surely they are in a disquieting doubt about it.

041.046
YUSUFALI: Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants.
PICKTHAL: Whoso doeth right it is for his soul, and whoso doeth wrong it is against it. And thy Lord is not at all a tyrant to His slaves.
SHAKIR: Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.

041.047
YUSUFALI: To Him is referred the Knowledge of the Hour (of Judgment: He knows all): No date-fruit comes out of its sheath, nor does a female conceive (within her womb) nor bring forth the Day that (Allah) will propound to them the (question), "Where are the partners (ye attributed to Me?" They will say, "We do assure thee not one of us can bear witness!"
PICKTHAL: Unto Him is referred (all) knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carrieth or bringeth forth but with His knowledge. And on

the day when He calleth unto them: Where are now My partners? they will say: We confess unto Thee, not one of us is a witness (for them).
SHAKIR: To Him is referred the knowledge of the hour, and there come not forth any of the fruits from their coverings, nor does a female bear, nor does she give birth, but with His knowledge; and on the day when He shall call out to them, Where are (those whom you called) My associates? They shall say: We declare to Thee, none of us is a witness.

041.048
YUSUFALI: The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape.
PICKTHAL: And those to whom they used to cry of old have failed them, and they perceive they have no place of refuge.
SHAKIR: And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.

041.049
YUSUFALI: Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair.
PICKTHAL: Man tireth not of praying for good, and if ill toucheth him, then he is disheartened, desperate.
SHAKIR: Man is never tired of praying for good, and if evil touch him, then he is despairing, hopeless.

041.050
YUSUFALI: When we give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty.
PICKTHAL: And verily, if We cause him to taste mercy after some hurt that hath touched him, he will say: This is my own; and I deem not that the Hour will ever rise, and if I am brought back to my Lord, I surely shall be better off with Him - But We verily shall tell those who disbelieve (all) that they did, and We verily shall make them taste hard punishment.
SHAKIR: And if We make him taste mercy from Us after distress that has touched him, he would most certainly say: This is of me, and I do not think the hour will come to pass, and if I am sent back to my Lord, I shall have with Him sure good; but We will most certainly inform those who disbelieved of what they did, and We will most certainly make them taste of hard chastisement.

041.051
YUSUFALI: When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer!

PICKTHAL: When We show favour unto man, he withdraweth and turneth aside, but when ill toucheth him then he aboundeth in prayer.
SHAKIR: And when We show favor to man, he turns aside and withdraws himself; and when evil touches him, he makes lengthy supplications.

041.052
YUSUFALI: Say: "See ye if the (Revelation) is (really) from Allah, and yet do ye reject it? Who is more astray than one who is in a schism far (from any purpose)?"
PICKTHAL: Bethink you: If it is from Allah and ye reject it - Who is further astray than one who is at open feud (with Allah)?
SHAKIR: Say: Tell me if it is from Allah; then you disbelieve in it, who is in greater error than he who is in a prolonged opposition?

041.053
YUSUFALI: Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?
PICKTHAL: We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?
SHAKIR: We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?

041.054
YUSUFALI: Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that doth encompass all things!
PICKTHAL: How! Are they still in doubt about the meeting with their Lord? Lo! Is not He surrounding all things?
SHAKIR: Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things.

AL-ANBIYA (THE PROPHETS)

In the name of Allah, the Compassionate, the Merciful.

021.001
YUSUFALI: Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away.
PICKTHAL: Their reckoning draweth nigh for mankind, while they turn away in heedlessness.
SHAKIR: Their reckoning has drawn near to men, and in heedlessness are they turning aside.

021.002
YUSUFALI: Never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest,-
PICKTHAL: Never cometh there unto them a new reminder from their Lord but they listen to it while they play,
SHAKIR: There comes not to them a new reminder from their Lord but they hear it while they sport,

021.003
YUSUFALI: Their hearts toying as with trifles. The wrong-doers conceal their private counsels, (saying), "Is this (one) more than a man like yourselves? Will ye go to witchcraft with your eyes open?"
PICKTHAL: With hearts preoccupied. And they confer in secret. The wrong-doers say: Is this other than a mortal like you? Will ye then succumb to magic when ye see (it)?
SHAKIR: Their hearts trifling; and those who are unjust counsel together in secret: He is nothing but a mortal like yourselves; what! will you then yield to enchantment while you see?

021.004
YUSUFALI: Say: "My Lord knoweth (every) word (spoken) in the heavens and on earth: He is the One that heareth and knoweth (all things)."
PICKTHAL: He saith: My Lord knoweth what is spoken in the heaven and the earth. He is the Hearer, the Knower.
SHAKIR: He said: My Lord knows what is spoken in the heaven and the earth, and He is the Hearing, the Knowing.

021.005
YUSUFALI: "Nay," they say, "(these are) medleys of dream! - Nay, He forged it! - Nay, He is (but) a poet! Let him then bring us a Sign like the ones that were sent to (Prophets) of old!"

PICKTHAL: Nay, say they, (these are but) muddled dreams; nay, he hath but invented it; nay, he is but a poet. Let him bring us a portent even as those of old (who were Allah's messengers) were sent (with portents).
SHAKIR: Nay! say they: Medleys of dreams; nay! he has forged it; nay! he is a poet; so let him bring to us a sign as the former (prophets) were sent (with).

021.006
YUSUFALI: (As to those) before them, not one of the populations which We destroyed believed: will these believe?
PICKTHAL: Not a township believed of those which We destroyed before them (though We sent them portents): would they then believe?
SHAKIR: There did not believe before them any town which We destroyed, will they then believe?

021.007
YUSUFALI: Before thee, also, the messengers We sent were but men, to whom We granted inspiration: If ye realise this not, ask of those who possess the Message.
PICKTHAL: And We sent not (as Our messengers) before thee other than men, whom We inspired. Ask the followers of the Reminder if ye know not?
SHAKIR: And We did not send before you any but men to whom We sent revelation, so ask the followers of the reminder if you do not

021.008
YUSUFALI: Nor did We give them bodies that ate no food, nor were they exempt from death.
PICKTHAL: We gave them not bodies that would not eat food, nor were they immortals.
SHAKIR: And We did not make them bodies not eating the food, and they were not to abide (forever).

021.009
YUSUFALI: In the end We fulfilled to them Our Promise, and We saved them and those whom We pleased, but We destroyed those who transgressed beyond bounds.
PICKTHAL: Then we fulfilled the promise unto them. So we delivered them and whom We would, and We destroyed the prodigals.
SHAKIR: Then We made Our promise good to them, so We delivered them and those whom We pleased, and We destroyed the ex

021.010
YUSUFALI: We have revealed for you (O men!) a book in which is a Message for you: will ye not then understand?
PICKTHAL: Now We have revealed unto you a Scripture wherein is your Reminder. Have ye then no sense?
SHAKIR: Certainly We have revealed to you a Book in which is your good remembrance;

what! do you not then understand?

021.011
YUSUFALI: How many were the populations We utterly destroyed because of their iniquities, setting up in their places other peoples?
PICKTHAL: How many a community that dealt unjustly have We shattered, and raised up after them another folk!
SHAKIR: And how many a town which was iniquitous did We demolish, and We raised up after it another people!

021.012
YUSUFALI: Yet, when they felt Our Punishment (coming), behold, they (tried to) flee from it.
PICKTHAL: And, when they felt Our might, behold them fleeing from it!
SHAKIR: So when they felt Our punishment, lo! they began to fly

021.013
YUSUFALI: Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account.
PICKTHAL: (But it was said unto them): Flee not, but return to that (existence) which emasculated you and to your dwellings, that ye may be questioned.
SHAKIR: Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.

021.014
YUSUFALI: They said: "Ah! woe to us! We were indeed wrong-doers!"
PICKTHAL: They cried: Alas for us! we were wrong-doers.
SHAKIR: They said: O woe to us! surely we were unjust.

021.015
YUSUFALI: And that cry of theirs ceased not, till We made them as a field that is mown, as ashes silent and quenched.
PICKTHAL: And this their crying ceased not till We made them as reaped corn, extinct.
SHAKIR: And this ceased not to be their cry till We made them cut

021.016
YUSUFALI: Not for (idle) sport did We create the heavens and the earth and all that is between!
PICKTHAL: We created not the heaven and the earth and all that is between them in play.
SHAKIR: And We did not create the heaven and the earth and what is between them for sport.

021.017
YUSUFALI: If it had been Our wish to take (just) a pastime, We should surely have taken it from the things nearest to Us, if We would do (such a thing)!
PICKTHAL: If We had wished to find a pastime, We could have found it in Our presence - if We ever did.
SHAKIR: Had We wished to make a diversion, We would have made it from before Ourselves: by no means would We do (it).

021.018
YUSUFALI: Nay, We hurl the Truth against falsehood, and it knocks out its brain, and behold, falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us).
PICKTHAL: Nay, but We hurl the true against the false, and it doth break its head and lo! it vanisheth. And yours will be woe for that which ye ascribe (unto Him).
SHAKIR: Nay! We cast the truth against the falsehood, so that it breaks its head, and lo! it vanishes; and woe to you for what you describe;

021.019
YUSUFALI: To Him belong all (creatures) in the heavens and on earth: Even those who are in His (very) Presence are not too proud to serve Him, nor are they (ever) weary (of His service):
PICKTHAL: Unto Him belongeth whosoever is in the heavens and the earth. And those who dwell in His presence are not too proud to worship Him, nor do they weary;
SHAKIR: And whoever is in the heavens and the earth is His; and those who are with Him are not proud to serve Him, nor do they grow weary.

021.020
YUSUFALI: They celebrate His praises night and day, nor do they ever flag or intermit.
PICKTHAL: They glorify (Him) night and day; they flag not.
SHAKIR: They glorify (Him) by night and day; they are never languid.

021.021
YUSUFALI: Or have they taken (for worship) gods from the earth who can raise (the dead)?
PICKTHAL: Or have they chosen gods from the earth who raise the dead?
SHAKIR: Or have they taken gods from the earth who raise (the dead).

021.022
YUSUFALI: If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the Throne: (High is He) above what they attribute to Him!
PICKTHAL: If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).
SHAKIR: If there had been in them any gods except Allah, they would both have certainly

been in a state of disorder; therefore glory be to Allah, the Lord of the dominion, above what they attribute (to Him).

021.023
YUSUFALI: He cannot be questioned for His acts, but they will be questioned (for theirs).
PICKTHAL: He will not be questioned as to that which He doeth, but they will be questioned.
SHAKIR: He cannot be questioned concerning what He does and they shall be questioned.

021.024
YUSUFALI: Or have they taken for worship (other) gods besides him? Say, "Bring your convincing proof: this is the Message of those with me and the Message of those before me." But most of them know not the Truth, and so turn away.
PICKTHAL: Or have they chosen other gods beside Him? say: Bring your proof (of their godhead). This is the Reminder of those with me and those before me, but most of them know not the Truth and so they are averse.
SHAKIR: Or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me and the reminder of those before me. Nay! most of them do not know the truth, so they turn aside.

021.025
YUSUFALI: Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.
PICKTHAL: And We sent no messenger before thee but We inspired him, (saying): There is no Allah save Me (Allah), so worship Me.
SHAKIR: And We did not send before you any messenger but We revealed to him that there is no god but Me, therefore serve Me.

021.026
YUSUFALI: And they say: "(Allah) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour.
PICKTHAL: And they say: The Beneficent hath taken unto Himself a son. Be He Glorified! Nay, but (those whom they call sons) are honoured slaves;
SHAKIR: And they say: The Beneficent Allah has taken to Himself a ! son. Glory be to Him. Nay! they are honored servants

021.027
YUSUFALI: They speak not before He speaks, and they act (in all things) by His Command.
PICKTHAL: They speak not until He hath spoken, and they act by His command.
SHAKIR: They do not precede Him in speech and (only) according to His commandment do they act.

021.028
YUSUFALI: He knows what is before them, and what is behind them, and they offer no intercession except for those who are acceptable, and they stand in awe and reverence of His (Glory).
PICKTHAL: He knoweth what is before them and what is behind them, and they cannot intercede except for him whom He accepteth, and they quake for awe of Him.
SHAKIR: He knows what is before them and what is behind them, and they do not intercede except for him whom He approves and for fear of Him they tremble.

021.029
YUSUFALI: If any of them should say, "I am a god besides Him", such a one We should reward with Hell: thus do We reward those who do wrong.
PICKTHAL: And one of them who should say: Lo! I am a god beside Him, that one We should repay with hell. Thus We Repay wrong-doers.
SHAKIR: And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell; thus do, We recompense the unjust.

021.030
YUSUFALI: Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of creation), before we clove them asunder? We made from water every living thing. Will they not then believe?
PICKTHAL: Have not those who disbelieve known that the heavens and the earth were of one piece, then We parted them, and we made every living thing of water? Will they not then believe?
SHAKIR: Do not those who disbelieve see that the heavens and the earth were closed up, but We have opened them; and We have made of water everything living, will they not then believe?

021.031
YUSUFALI: And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between mountains) for them to pass through: that they may receive Guidance.
PICKTHAL: And We have placed in the earth firm hills lest it quake with them, and We have placed therein ravines as roads that haply they may find their way.
SHAKIR: And We have made great mountains in the earth lest it might be convulsed with them, and We have made in it wide ways that they may follow a right direction.

021.032
YUSUFALI: And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things (point to)!
PICKTHAL: And we have made the sky a roof withheld (from them). Yet they turn away from its portents.
SHAKIR: And We have made the heaven a guarded canopy and (yet) they turn aside from its

signs.

021.033
YUSUFALI: It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course.
PICKTHAL: And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit.
SHAKIR: And He it is Who created the night and the day and the sun and the moon; all (orbs) travel along swiftly in their celestial spheres.

021.034
YUSUFALI: We granted not to any man before thee permanent life (here): if then thou shouldst die, would they live permanently?
PICKTHAL: We appointed immortality for no mortal before thee. What! if thou diest, can they be immortal!
SHAKIR: And We did not ordain abiding for any mortal before you. What! Then if you die, will they abide?

021.035
YUSUFALI: Every soul shall have a taste of death: and We test you by evil and by good by way of trial. to Us must ye return.
PICKTHAL: Every soul must taste of death, and We try you with evil and with good, for ordeal. And unto Us ye will be returned.
SHAKIR: Every soul must taste of death and We try you by evil and good by way of probation; and to Us you shall be brought back.

021.036
YUSUFALI: When the Unbelievers see thee, they treat thee not except with ridicule. "Is this," (they say), "the one who talks of your gods?" and they blaspheme at the mention of (Allah) Most Gracious!
PICKTHAL: And when those who disbelieve behold thee, they but choose thee out for mockery, (saying): Is this he who maketh mention of your gods? And they would deny all mention of the Beneficent.
SHAKIR: And when those who disbelieve see you, they do not take you but for one to be scoffed at: Is this he who speaks of your gods? And they are deniers at the mention of the Beneficent Allah.

021.037
YUSUFALI: Man is a creature of haste: soon (enough) will I show you My Signs; then ye will not ask Me to hasten them!
PICKTHAL: Man is made of haste. I shall show you My portents, but ask Me not to hasten.
SHAKIR: Man is created of haste; now will I show to you My signs, therefore do not ask Me to hasten (them) on.

021.038
YUSUFALI: They say: "When will this promise come to pass, if ye are telling the truth?"
PICKTHAL: And they say: When will this promise (be fulfilled), if ye are truthful?
SHAKIR: And they say: When will this threat come to pass if you are truthful?

021.039
YUSUFALI: If only the Unbelievers knew (the time) when they will not be able to ward off the fire from their faces, nor yet from their backs, and (when) no help can reach them!
PICKTHAL: If those who disbelieved but knew the time when they will not be able to drive off the fire from their faces and from their backs, and they will not be helped!
SHAKIR: Had those who disbelieve but known (of the time) when they shall not be able to ward off the fire from their faces nor from their backs, nor shall they be helped.

021.040
YUSUFALI: Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they (then) get respite.
PICKTHAL: Nay, but it will come upon them unawares so that it will stupefy them, and they will be unable to repel it, neither will they be reprieved.
SHAKIR: Nay, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they be respited.

021.041
YUSUFALI: Mocked were (many) messenger before thee; But their scoffers were hemmed in by the thing that they mocked.
PICKTHAL: Messengers before thee, indeed, were mocked, but that whereat they mocked surrounded those who scoffed at them.
SHAKIR: And certainly messengers before you were scoffed at, then there befell those of them who scoffed that at which they had scoffed.

021.042
YUSUFALI: Say: "Who can keep you safe by night and by day from (the Wrath of) (Allah) Most Gracious?" Yet they turn away from the mention of their Lord.
PICKTHAL: Say: Who guardeth you in the night or in the day from the Beneficent? Nay, but they turn away from mention of their Lord!
SHAKIR: Say: Who guards you by night and by day from the Beneficent Allah? Nay, they turn aside at the mention of their Lord.

021.043
YUSUFALI: Or have they gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us.
PICKTHAL: Or have they gods who can shield them from Us? They cannot help themselves

nor can they be defended from Us.
SHAKIR: Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us.

021.044
YUSUFALI: Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will win?
PICKTHAL: Nay, but We gave these and their fathers ease until life grew long for them. See they not how we aim to the land, reducing it of its outlying parts? Can they then be the victors?
SHAKIR: Nay, We gave provision to these and their fathers until life was prolonged to them. Do they not then see that We are visiting the land, curtailing it of its sides? Shall they then prevail?

021.045
YUSUFALI: Say, "I do but warn you according to revelation": But the deaf will not hear the call, (even) when they are warned!
PICKTHAL: Say (O Muhammad, unto mankind): I warn you only by the Inspiration. But the deaf hear not the call when they are warned.
SHAKIR: Say: I warn you only by revelation; and the deaf do not hear the call whenever they are warned.

021.046
YUSUFALI: If but a breath of the Wrath of thy Lord do touch them, they will then say, "Woe to us! we did wrong indeed!"
PICKTHAL: And if a breath of thy Lord's punishment were to touch them, they assuredly would say: Alas for us! Lo! we were wrong-doers.
SHAKIR: And if a blast of the chastisement of your Lord were to touch them, they will certainly say: O woe to us! surely we were unjust.

021.047
YUSUFALI: We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account): and enough are We to take account.
PICKTHAL: And We set a just balance for the Day of Resurrection so that no soul is wronged in aught. Though it be of the weight of a grain of mustard seed, We bring it. And We suffice for reckoners.
SHAKIR: And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.

021.048

YUSUFALI: In the past We granted to Moses and Aaron the criterion (for judgment), and a Light and a Message for those who would do right,-
PICKTHAL: And We verily gave Moses and Aaron the Criterion (of right and wrong) and a light and a Reminder for those who keep from evil,
SHAKIR: And certainly We gave to Musa and Haroun the Furqan and a light and a reminder for those who would guard (against evil).

021.049
YUSUFALI: Those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe.
PICKTHAL: Those who fear their Lord in secret and who dread the Hour (of doom).
SHAKIR: (For) those who fear their Lord in secret and they are fearful of the hour.

021.050
YUSUFALI: And this is a blessed Message which We have sent down: will ye then reject it?
PICKTHAL: This is a blessed Reminder that we have revealed: Will ye then reject it?
SHAKIR: And this is a blessed Reminder which We have revealed; will you then deny it?

021.051
YUSUFALI: We bestowed aforetime on Abraham his rectitude of conduct, and well were We acquainted with him.
PICKTHAL: And We verily gave Abraham of old his proper course, and We were Aware of him,
SHAKIR: And certainly We gave to Ibrahim his rectitude before, and We knew him fully well.

021.052
YUSUFALI: Behold! he said to his father and his people, "What are these images, to which ye are (so assiduously) devoted?"
PICKTHAL: When he said unto his father and his folk: What are these images unto which ye pay devotion?
SHAKIR: When he said to his father and his people: What are these images to whose worship you cleave?

021.053
YUSUFALI: They said, "We found our fathers worshipping them."
PICKTHAL: They said: We found our fathers worshippers of them.
SHAKIR: They said: We found our fathers worshipping them.

021.054
YUSUFALI: He said, "Indeed ye have been in manifest error - ye and your fathers."
PICKTHAL: He said: Verily ye and your fathers were in plain error.

SHAKIR: He said: Certainly you have been, (both) you and your fathers, in manifest error.

021.055
YUSUFALI: They said, "Have you brought us the Truth, or are you one of those who jest?"
PICKTHAL: They said: Bringest thou unto us the truth, or art thou some jester?
SHAKIR: They said: Have you brought to us the truth, or are you one of the triflers?

021.056
YUSUFALI: He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them (from nothing): and I am a witness to this (Truth).
PICKTHAL: He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify unto that.
SHAKIR: He said: Nay! your Lord is the Lord of the heavens and the earth, Who brought them into existence, and I am of those who bear witness to this:

021.057
YUSUFALI: "And by Allah, I have a plan for your idols - after ye go away and turn your backs"..
PICKTHAL: And, by Allah, I shall circumvent your idols after ye have gone away and turned your backs.
SHAKIR: And, by Allah! I will certainly do something against your idols after you go away, turning back.

021.058
YUSUFALI: So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it.
PICKTHAL: Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it.
SHAKIR: So he broke them into pieces, except the chief of them, that haply they may return to it.

021.059
YUSUFALI: They said, "Who has done this to our gods? He must indeed be some man of impiety!"
PICKTHAL: They said: Who hath done this to our gods? Surely it must be some evil-doer.
SHAKIR: They said: Who has done this to our gods? Most surely he is one of the unjust.

021.060
YUSUFALI: They said, "We heard a youth talk of them: He is called Abraham."
PICKTHAL: They said: We heard a youth make mention of them, who is called Abraham.
SHAKIR: They said: We heard a youth called Ibrahim speak of them.

021.061
YUSUFALI: They said, "Then bring him before the eyes of the people, that they may bear witness."
PICKTHAL: They said: Then bring him (hither) before the people's eyes that they may testify.
SHAKIR: Said they: Then bring him before the eyes of the people, perhaps they may bear witness.

021.062
YUSUFALI: They said, "Art thou the one that did this with our gods, O Abraham?"
PICKTHAL: They said: Is it thou who hast done this to our gods, O Abraham?
SHAKIR: They said: Have you done this to our gods, O Ibrahim?

021.063
YUSUFALI: He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!"
PICKTHAL: He said: But this, their chief hath done it. So question them, if they can speak.
SHAKIR: He said: Surely (some doer) has done it; the chief of them is this, therefore ask them, if they can speak.

021.064
YUSUFALI: So they turned to themselves and said, "Surely ye are the ones in the wrong!"
PICKTHAL: Then gathered they apart and said: Lo! ye yourselves are the wrong-doers.
SHAKIR: Then they turned to themselves and said: Surely you yourselves are the unjust;

021.065
YUSUFALI: Then were they confounded with shame: (they said), "Thou knowest full well that these (idols) do not speak!"
PICKTHAL: And they were utterly confounded, and they said: Well thou knowest that these speak not.
SHAKIR: Then they were made to hang down their heads: Certainly you know that they do not speak.

021.066
YUSUFALI: (Abraham) said, "Do ye then worship, besides Allah, things that can neither be of any good to you nor do you harm?
PICKTHAL: He said: Worship ye then instead of Allah that which cannot profit you at all, nor harm you?
SHAKIR: He said: What! do you then serve besides Allah what brings you not any benefit at all, nor does it harm you?

021.067
YUSUFALI: "Fie upon you, and upon the things that ye worship besides Allah! Have ye no

sense?"..
PICKTHAL: Fie on you and all that ye worship instead of Allah! Have ye then no sense?
SHAKIR: Fie on you and on what you serve besides Allah; what! do you not then understand?

021.068
YUSUFALI: They said, "Burn him and protect your gods, If ye do (anything at all)!"
PICKTHAL: They cried: Burn him and stand by your gods, if ye will be doing.
SHAKIR: They said: Burn him and help your gods, if you are going to do (anything).

021.069
YUSUFALI: We said, "O Fire! be thou cool, and (a means of) safety for Abraham!"
PICKTHAL: We said: O fire, be coolness and peace for Abraham,
SHAKIR: We said: O fire! be a comfort and peace to Ibrahim;

021.070
YUSUFALI: Then they sought a stratagem against him: but We made them the ones that lost most!
PICKTHAL: And they wished to set a snare for him, but We made them the greater losers.
SHAKIR: And they desired a war on him, but We made them the greatest losers.

021.071
YUSUFALI: But We delivered him and (his nephew) Lut (and directed them) to the land which We have blessed for the nations.
PICKTHAL: And We rescued him and Lot (and brought them) to the land which We have blessed for (all) peoples.
SHAKIR: And We delivered him as well as Lut (removing them) to the land which We had blessed for all people.

021.072
YUSUFALI: And We bestowed on him Isaac and, as an additional gift, (a grandson), Jacob, and We made righteous men of every one (of them).
PICKTHAL: And We bestowed upon him Isaac, and Jacob as a grandson. Each of them We made righteous.
SHAKIR: And We gave him Ishaq and Yaqoub, a son's son, and We made (them) all good.

021.073
YUSUFALI: And We made them leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practise regular charity; and they constantly served Us (and Us only).
PICKTHAL: And We made them chiefs who guide by Our command, and We inspired in them the doing of good deeds and the right establishment of worship and the giving of alms,

and they were worshippers of Us (alone).
SHAKIR: And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of the alms, and Us (alone) did they serve;

021.074
YUSUFALI: And to Lut, too, We gave Judgment and Knowledge, and We saved him from the town which practised abominations: truly they were a people given to Evil, a rebellious people.
PICKTHAL: And unto Lot we gave judgment and knowledge, and We delivered him from the community that did abominations. Lo! they were folk of evil, lewd.
SHAKIR: And (as for) Lut, We gave him wisdom and knowledge, and We delivered him from the town which wrought abominations; surely they were an evil people, transgressors;

021.075
YUSUFALI: And We admitted him to Our Mercy: for he was one of the Righteous.
PICKTHAL: And We brought him in unto Our mercy. Lo! he was of the righteous.
SHAKIR: And We took him into Our mercy; surely he was of the good.

021.076
YUSUFALI: (Remember) Noah, when he cried (to Us) aforetime: We listened to his (prayer) and delivered him and his family from great distress.
PICKTHAL: And Noah, when he cried of old, We heard his prayer and saved him and his household from the great affliction.
SHAKIR: And Nuh, when he cried aforetime, so We answered him, and delivered him and his followers from the great calamity.

021.077
YUSUFALI: We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them (in the Flood) all together.
PICKTHAL: And delivered him from the people who denied Our revelations. Lo! they were folk of evil, therefor did We drown them all.
SHAKIR: And We helped him against the people who rejected Our communications; surely they were an evil people, so We drowned them all.

021.078
YUSUFALI: And remember David and Solomon, when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We did witness their judgment.
PICKTHAL: And David and Solomon, when they gave judgment concerning the field, when people's sheep had strayed and browsed therein by night; and We were witnesses to their judgment.
SHAKIR: And Dawood and Sulaiman when they gave judgment concerning the field when

the people's sheep pastured therein by night, and We were bearers of witness to their judgment.

021.079
YUSUFALI: To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises, with David: it was We Who did (all these things).
PICKTHAL: And We made Solomon to understand (the case); and unto each of them We gave judgment and knowledge. And we subdued the hills and the birds to hymn (His) praise along with David. We were the doers (thereof).
SHAKIR: So We made Sulaiman to understand it; and to each one We gave wisdom and knowledge; and We made the mountains, and the birds to celebrate Our praise with Dawood; and We were the doers.

021.080
YUSUFALI: It was We Who taught him the making of coats of mail for your benefit, to guard you from each other's violence: will ye then be grateful?
PICKTHAL: And We taught him the art of making garments (of mail) to protect you in your daring. Are ye then thankful?
SHAKIR: And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?

021.081
YUSUFALI: (It was Our power that made) the violent (unruly) wind flow (tamely) for Solomon, to his order, to the land which We had blessed: for We do know all things.
PICKTHAL: And unto Solomon (We subdued) the wind in its raging. It set by his command toward the land which We had blessed. And of everything We are Aware.
SHAKIR: And (We made subservient) to Sulaiman the wind blowing violent, pursuing its course by his command to the land which We had blessed, and We are knower of ail things.

021.082
YUSUFALI: And of the evil ones, were some who dived for him, and did other work besides; and it was We Who guarded them.
PICKTHAL: And of the evil ones (subdued We unto him) some who dived (for pearls) for him and did other work, and We were warders unto them.
SHAKIR: And of the rebellious people there were those who dived for him and did other work besides that, and We kept guard over them;

021.083
YUSUFALI: And (remember) Job, when He cried to his Lord, "Truly distress has seized me, but Thou art the Most Merciful of those that are merciful."
PICKTHAL: And Job, when he cried unto his Lord, (saying): Lo! adversity afflicteth me, and Thou art Most Merciful of all who show mercy.

SHAKIR: And Ayub, when he cried to his Lord, (saying): Harm has afflicted me, and Thou art the most Merciful of the merciful.

021.084
YUSUFALI: So We listened to him: We removed the distress that was on him, and We restored his people to him, and doubled their number,- as a Grace from Ourselves, and a thing for commemoration, for all who serve Us.
PICKTHAL: Then We heard his prayer and removed that adversity from which he suffered, and We gave him his household (that he had lost) and the like thereof along with them, a mercy from Our store, and a remembrance for the worshippers;
SHAKIR: Therefore We responded to him and took off what harm he had, and We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers.

021.085
YUSUFALI: And (remember) Isma'il, Idris, and Zul-kifl, all (men) of constancy and patience;
PICKTHAL: And (mention) Ishmael, and Idris, and Dhu'l-Kifl. All were of the steadfast.
SHAKIR: And Ismail and Idris and Zulkifl; all were of the patient ones;

021.086
YUSUFALI: We admitted them to Our mercy: for they were of the righteous ones.
PICKTHAL: And We brought them in unto Our mercy. Lo! they are among the righteous.
SHAKIR: And We caused them to enter into Our mercy, surely they were of the good ones.

021.087
YUSUFALI: And remember Zun-nun, when he departed in wrath: He imagined that We had no power over him! But he cried through the deptHs of darkness, "There is no god but thou: glory to thee: I was indeed wrong!"
PICKTHAL: And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: There is no Allah save Thee. Be Thou Glorified! Lo! I have been a wrong-doer.
SHAKIR: And Yunus, when he went away in wrath, so he thought that We would not straiten him, so he called out among afflictions: There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.

021.088
YUSUFALI: So We listened to him: and delivered him from distress: and thus do We deliver those who have faith.
PICKTHAL: Then we heard his prayer and saved him from the anguish. Thus we save believers.
SHAKIR: So We responded to him and delivered him from the grief and thus do We deliver

the believers.

021.089
YUSUFALI: And (remember) Zakariya, when he cried to his Lord: "O my Lord! leave me not without offspring, though thou art the best of inheritors."
PICKTHAL: And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless, though Thou art the Best of inheritors.
SHAKIR: And Zakariya, when he cried to his Lord: O my Lord leave me not alone; and Thou art the best of inheritors.

021.090
YUSUFALI: So We listened to him: and We granted him Yahya: We cured his wife's (Barrenness) for him. These (three) were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us.
PICKTHAL: Then We heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us.
SHAKIR: So We responded to him and gave him Yahya and made his wife fit for him; surely they used to hasten, one with another In deeds of goodness and to call upon Us, hoping and fearing and they were humble before Us.

021.091
YUSUFALI: And (remember) her who guarded her chastity: We breathed into her of Our spirit, and We made her and her son a sign for all peoples.
PICKTHAL: And she who was chaste, therefor We breathed into her (something) of Our Spirit and made her and her son a token for (all) peoples.
SHAKIR: And she who guarded her chastity, so We breathed into her of Our inspiration and made her and her son a sign for the nations.

021.092
YUSUFALI: Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other).
PICKTHAL: Lo! this, your religion, is one religion, and I am your Lord, so worship Me.
SHAKIR: Surely this Islam is your religion, one religion (only), and I am your Lord, therefore serve Me.

021.093
YUSUFALI: But (later generations) cut off their affair (of unity), one from another: (yet) will they all return to Us.
PICKTHAL: And they have broken their religion (into fragments) among them, (yet) all are returning unto Us.
SHAKIR: And they broke their religion (into sects) between them: to Us shall all come back.

021.094
YUSUFALI: Whoever works any act of righteousness and has faith,- His endeavour will not be rejected: We shall record it in his favour.
PICKTHAL: Then whoso doeth some good works and is a believer, there will be no rejection of his effort. Lo! We record (it) for him.
SHAKIR: Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (It) down for him.

021.095
YUSUFALI: But there is a ban on any population which We have destroyed: that they shall not return,
PICKTHAL: And there is a ban upon any community which We have destroyed: that they shall not return.
SHAKIR: And it is binding on a town which We destroy that they shall not return.

021.096
YUSUFALI: Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill.
PICKTHAL: Until, when Gog and Magog are let loose, and they hasten out of every mound,
SHAKIR: Even when Gog and Magog are let loose and they shall break forth from every elevated place.

021.097
YUSUFALI: Then will the true promise draw nigh (of fulfilment): then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! Woe to us! we were indeed heedless of this; nay, we truly did wrong!"
PICKTHAL: And the True Promise draweth nigh; then behold them, staring wide (in terror), the eyes of those who disbelieve! (They say): Alas for us! We (lived) in forgetfulness of this. Ah, but we were wrong-doers!
SHAKIR: And the true promise shall draw nigh, then lo! the eyes of those who disbelieved shall be fixedly open: O woe to us! surely we were m a state of heedlessness as to this; nay, we were unjust.

021.098
YUSUFALI: Verily ye, (unbelievers), and the (false) gods that ye worship besides Allah, are (but) fuel for Hell! to it will ye (surely) come!
PICKTHAL: Lo! ye (idolaters) and that which ye worship beside Allah are fuel of hell. Thereunto ye will come.
SHAKIR: Surely you and what you worship besides Allah are the firewood of hell; to it you shall come.

021.099

YUSUFALI: If these had been gods, they would not have got there! but each one will abide therein.
PICKTHAL: If these had been gods they would not have come thither, but all will abide therein.
SHAKIR: Had these been gods, they would not have come to it and all shall abide therein.

021.100
YUSUFALI: There, sobbing will be their lot, nor will they there hear (aught else).
PICKTHAL: Therein wailing is their portion, and therein they hear not.
SHAKIR: For them therein shall be groaning and therein they shall not hear.

021.101
YUSUFALI: Those for whom the good (record) from Us has gone before, will be removed far therefrom.
PICKTHAL: Lo! those unto whom kindness hath gone forth before from Us, they will be far removed from thence.
SHAKIR: Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it;

021.102
YUSUFALI: Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell.
PICKTHAL: They will not hear the slightest sound thereof, while they abide in that which their souls desire.
SHAKIR: They will not hear its faintest sound, and they shall abide in that which their souls long for.

021.103
YUSUFALI: The Great Terror will bring them no grief: but the angels will meet them (with mutual greetings): "This is your Day,- (the Day) that ye were promised."
PICKTHAL: The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised;
SHAKIR: The great fearful event shall not grieve them, and the angels shall meet them: This is your day which you were promised.

021.104
YUSUFALI: The Day that We roll up the heavens like a scroll rolled up for books (completed),- even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.
PICKTHAL: The Day when We shall roll up the heavens as a recorder rolleth up a written scroll. As We began the first creation, We shall repeat it. (It is) a promise (binding) upon Us. Lo! We are to perform it.
SHAKIR: On the day when We will roll up heaven like the rolling up of the scroll for

writings, as We originated the first creation, (so) We shall reproduce it; a promise (binding on Us); surely We will bring it about.

021.105
YUSUFALI: Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth."
PICKTHAL: And verily we have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth:
SHAKIR: And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.

021.106
YUSUFALI: Verily in this (Qur'an) is a Message for people who would (truly) worship Allah.
PICKTHAL: Lo! there is a plain statement for folk who are devout.
SHAKIR: Most surely in this is a message to a people who serve

021.107
YUSUFALI: We sent thee not, but as a Mercy for all creatures.
PICKTHAL: We sent thee not save as a mercy for the peoples.
SHAKIR: And We have not sent you but as a mercy to the worlds.

021.108
YUSUFALI: Say: "What has come to me by inspiration is that your Allah is One Allah: will ye therefore bow to His Will (in Islam)?"
PICKTHAL: Say: It is only inspired in me that your Allah is One Allah. Will ye then surrender (unto Him)?
SHAKIR: Say: It is only revealed to me that your Allah is one Allah; will you then submit?

021.109
YUSUFALI: But if they turn back, Say: "I have proclaimed the Message to you all alike and in truth; but I know not whether that which ye are promised is near or far.
PICKTHAL: But if they are averse, then say: I have warned you all alike, although I know not whether nigh or far is that which ye are promised.
SHAKIR: But if they turn back, say: I have given you warning in fairness and I do not know whether what you are threatened with is near or far;

021.110
YUSUFALI: "It is He Who knows what is open in speech and what ye hide (in your hearts).
PICKTHAL: Lo! He knoweth that which is said openly, and that which ye conceal.
SHAKIR: Surely He knows what is spoken openly and He knows what you hide;

021.111
YUSUFALI: "I know not but that it may be a trial for you, and a grant of (worldly) livelihood (to you) for a time."
PICKTHAL: And I know not but that this may be a trial for you, and enjoyment for a while.
SHAKIR: And I do not know if this may be a trial for you and a provision till a time.

021.112
YUSUFALI: Say: "O my Lord! judge Thou in truth!" "Our Lord Most Gracious is the One Whose assistance should be sought against the blasphemies ye utter!"
PICKTHAL: He saith: My Lord! Judge Thou with truth. Our Lord is the Beneficent, Whose help is to be implored against that which ye ascribe (unto Him).
SHAKIR: He said: O my Lord! judge Thou with truth; and our Lord is the Beneficent Allah, Whose help is sought against what you ascribe (to Him).

AL-NOOR (THE LIGHT)

In the name of Allah, the Compassionate, the Merciful.

024.001
YUSUFALI: A sura which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that ye may receive admonition.
PICKTHAL: (Here is) a surah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply ye may take heed.
SHAKIR: (This is) a chapter which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful.

024.002
YUSUFALI: The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment.
PICKTHAL: The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment.
SHAKIR: (As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.

024.003
YUSUFALI: Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden.
PICKTHAL: The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers.
SHAKIR: The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her but a fornicator or an idolater; and it is forbidden to the believers.

024.004
YUSUFALI: And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations),- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;-

PICKTHAL: And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony - They indeed are evil-doers -
SHAKIR: And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors,

024.005
YUSUFALI: Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful.
SHAKIR: Except those who repent after this and act aright, for surely Allah is Forgiving, Merciful.

024.006
YUSUFALI: And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth;
PICKTHAL: As for those who accuse their wives but have no witnesses except themselves; let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth;
SHAKIR: And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.

024.007
YUSUFALI: And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.
PICKTHAL: And yet a fifth, invoking the curse of Allah on him if he is of those who lie.
SHAKIR: And the fifth (time) that the curse of Allah be on him if he is one of the liars.

024.008
YUSUFALI: But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie;
PICKTHAL: And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false,
SHAKIR: And it shall avert the chastisement from her if she testify four times, bearing Allah to witness that he is most surely one of the liars;

024.009
YUSUFALI: And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.

PICKTHAL: And a fifth (time) that the wrath of Allah be upon her if he speaketh truth.
SHAKIR: And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.

024.010
YUSUFALI: If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, full of Wisdom,- (Ye would be ruined indeed).
PICKTHAL: And had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Wise, (ye had been undone).
SHAKIR: And were it not for Allah's grace upon you and His mercy-- and that Allah is Oft-returning (to mercy), Wise!

024.011
YUSUFALI: Those who brought forward the lie are a body among yourselves: think it not to be an evil to you; On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous.
PICKTHAL: Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom.
SHAKIR: Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.

024.012
YUSUFALI: Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds and say, "This (charge) is an obvious lie"?
PICKTHAL: Why did not the believers, men and women, when ye heard it, think good of their own own folk, and say: It is a manifest untruth?
SHAKIR: Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?

024.013
YUSUFALI: Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars!
PICKTHAL: Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah.
SHAKIR: Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.

024.014

YUSUFALI: Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.
PICKTHAL: Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter an awful doom had overtaken you for that whereof ye murmured.
SHAKIR: And were it not for Allah's grace upon you and His mercy in this world and the hereafter, a grievous chastisement would certainly have touched you on account of the discourse which you entered into.

024.015
YUSUFALI: Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah.
PICKTHAL: When ye welcomed it with your tongues, and uttered with your mouths that whereof ye had no knowledge, ye counted it a trifle. In the sight of Allah it is very great.
SHAKIR: When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.

024.016
YUSUFALI: And why did ye not, when ye heard it, say? - "It is not right of us to speak of this: Glory to Allah! this is a most serious slander!"
PICKTHAL: Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny.
SHAKIR: And why did you not, when you heard it, say: It does not beseem us that we should talk of it; glory be to Thee! this is a great calumny?

024.017
YUSUFALI: Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers.
PICKTHAL: Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers.
SHAKIR: Allah admonishes you that you should not return to the like of it ever again if you are believers.

024.018
YUSUFALI: And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.
PICKTHAL: And He expoundeth unto you the revelations. Allah is Knower, Wise.
SHAKIR: And Allah makes clear to you the communications; and Allah is Knowing, Wise.

024.019
YUSUFALI: Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not.
PICKTHAL: Lo! those who love that slander should be spread concerning those who

believe, theirs will be a painful punishment in the world and the Hereafter. Allah knoweth. Ye know not.
SHAKIR: Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.

024.020
YUSUFALI: Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed).
PICKTHAL: Had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Merciful, (ye had been undone).
SHAKIR: And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.

024.021
YUSUFALI: O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).
PICKTHAL: O ye who believe! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil, lo! he commandeth filthiness and wrong. Had it not been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure. But Allah causeth whom He will to grow. And Allah is Hearer, Knower.
SHAKIR: O you who believe! do not follow the footsteps of the Shaitan, and whoever follows the footsteps of the Shaitan, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases; and Allah is Hearing, Knowing.

024.022
YUSUFALI: Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful.
SHAKIR: And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.

024.023
YUSUFALI: Those who slander chaste women, indiscreet but believing, are cursed in this

life and in the Hereafter: for them is a grievous Penalty,-
PICKTHAL: Lo! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom
SHAKIR: Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.

024.024
YUSUFALI: On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.
PICKTHAL: On the day when their tongues and their hands and their feet testify against them as to what they used to do,
SHAKIR: On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.

024.025
YUSUFALI: On that Day Allah will pay them back (all) their just dues, and they will realise that Allah is the (very) Truth, that makes all things manifest.
PICKTHAL: On that day Allah will pay them their just due, and they will know that Allah, He is the Manifest Truth.
SHAKIR: On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth.

024.026
YUSUFALI: Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a provision honourable.
PICKTHAL: Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.
SHAKIR: Bad women .are for bad men and bad men are for bad women. Good women are for good men and good men are for good women

024.027
YUSUFALI: O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly).
PICKTHAL: O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful.
SHAKIR: O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.

024.028
YUSUFALI: If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.
PICKTHAL: And if ye find no-one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you. Allah knoweth what ye do.
SHAKIR: But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you: Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.

024.029
YUSUFALI: It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: And Allah has knowledge of what ye reveal and what ye conceal.
PICKTHAL: (It is) no sin for you to enter uninhabited houses wherein is comfort for you. Allah knoweth what ye proclaim and what ye hide.
SHAKIR: It is no sin in you that you enter uninhabited houses wherein you have your necessaries; and Allah knows what you do openly and what you hide.

024.030
YUSUFALI: Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.
PICKTHAL: Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do.
SHAKIR: Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.

024.031
YUSUFALI: And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.
PICKTHAL: And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know

naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.
SHAKIR: And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.

024.032
YUSUFALI: Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things.
PICKTHAL: And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware.
SHAKIR: And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.

024.033
YUSUFALI: Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them: yea, give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful (to them),
PICKTHAL: And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you. Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.
SHAKIR: And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this

world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.

024.034
YUSUFALI: We have already sent down to you verses making things clear, an illustration from (the story of) people who passed away before you, and an admonition for those who fear (Allah).
PICKTHAL: And verily We have sent down for you revelations that make plain, and the example of those who passed away before you. An admonition unto those who ward off (evil).
SHAKIR: And certainly We have sent to you clear communications and a description of those who have passed away before you, and an admonition to those who guard (against evil).

024.035
YUSUFALI: Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.
PICKTHAL: Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.
SHAKIR: Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.

024.036
YUSUFALI: (Lit is such a Light) in houses, which Allah hath permitted to be raised to honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, (again and again),-
PICKTHAL: (This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening.
SHAKIR: In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings,

024.037
YUSUFALI: By men whom neither traffic nor merchandise can divert from the

Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new),-
PICKTHAL: Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned;
SHAKIR: Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about;

024.038
YUSUFALI: That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He will, without measure.
PICKTHAL: That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah giveth blessings without stint to whom He will.
SHAKIR: That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.

024.039
YUSUFALI: But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account.
PICKTHAL: As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah Who payeth him his due; and Allah is swift at reckoning.
SHAKIR: And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning;

024.040
YUSUFALI: Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hands, he can hardly see it! for any to whom Allah giveth not light, there is no light!
PICKTHAL: Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light.
SHAKIR: Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he

holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.

024.041
YUSUFALI: Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.
PICKTHAL: Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the worship and the praise; and Allah is Aware of what they do.
SHAKIR: Do you not see that Allah is He Whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.

024.042
YUSUFALI: Yea, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal (of all).
PICKTHAL: And unto Allah belongeth the Sovereignty of the heavens and the earth, and unto Allah is the journeying.
SHAKIR: And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.

024.043
YUSUFALI: Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight.
PICKTHAL: Hast thou not seen how Allah wafteth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away the sight.
SHAKIR: Do you not see that Allah drives along the clouds, then gathers them together, then piles them up, so that you see the rain coming forth from their midst? And He sends down of the clouds that are (like) mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.

024.044
YUSUFALI: It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!
PICKTHAL: Allah causeth the revolution of the day and the night. Lo! herein is indeed a lesson for those who see.
SHAKIR: Allah turns over the night and the day; most surely there is a lesson in this for

those who have sight.

024.045
YUSUFALI: And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills for verily Allah has power over all things.
PICKTHAL: Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things.
SHAKIR: And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things.

024.046
YUSUFALI: We have indeed sent down signs that make things manifest: and Allah guides whom He wills to a way that is straight.
PICKTHAL: Verily We have sent down revelations and explained them. Allah guideth whom He will unto a straight path.
SHAKIR: Certainly We have revealed clear communications, and Allah guides whom He pleases to the right way.

024.047
YUSUFALI: They say, "We believe in Allah and in the messenger, and we obey": but even after that, some of them turn away: they are not (really) Believers.
PICKTHAL: And they say: We believe in Allah and the messenger, and we obey; then after that a faction of them turn away. Such are not believers.
SHAKIR: And they say: We believe in Allah and in the messenger and we obey; then a party of them turn back after this, and these are not believers.

024.048
YUSUFALI: When they are summoned to Allah and His messenger, in order that He may judge between them, behold some of them decline (to come).
PICKTHAL: And when they appeal unto Allah and His messenger to judge between them, lo! a faction of them are averse;
SHAKIR: And when they are called to Allah and His Messenger that he may judge between them, lo! a party of them turn aside.

024.049
YUSUFALI: But if the right is on their side, they come to him with all submission.
PICKTHAL: But if right had been with them they would have come unto him willingly.
SHAKIR: And if the truth be on their side, they come to him quickly, obedient.

024.050
YUSUFALI: Is it that there is a disease in their hearts? or do they doubt, or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong.
PICKTHAL: Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgment? Nay, but such are evil-doers.
SHAKIR: Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Messenger will act wrongfully towards them? Nay! they themselves are the unjust.

024.051
YUSUFALI: The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We hear and we obey": it is such as these that will attain felicity.
PICKTHAL: The saying of (all true) believers when they appeal unto Allah and His messenger to judge between them is only that they say: We hear and we obey. And such are the successful.
SHAKIR: The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only to say: We hear and we obey; and these it is that are the successful.

024.052
YUSUFALI: It is such as obey Allah and His Messenger, and fear Allah and do right, that will win (in the end),
PICKTHAL: He who obeyeth Allah and His messenger, and feareth Allah, and keepeth duty (unto Him): such indeed are the victorious.
SHAKIR: And he who obeys Allah and His Messenger, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.

024.053
YUSUFALI: They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave (their homes). Say: "Swear ye not; Obedience is (more) reasonable; verily, Allah is well acquainted with all that ye do."
PICKTHAL: They swear by Allah solemnly that, if thou order them, they will go forth. Say: Swear not; known obedience (is better). Lo! Allah is Informed of what ye do.
SHAKIR: And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: Swear not; reasonable obedience (is desired); surely Allah is aware of what you do.

024.054
YUSUFALI: Say: "Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Messenger's duty is only to preach the clear (Message).
PICKTHAL: Say: Obey Allah and obey the messenger. But if ye turn away, then (it is) for

him (to do) only that wherewith he hath been charged, and for you (to do) only that wherewith ye have been charged. If ye obey him, ye will go aright. But the messenger hath no other charge than to convey (the message) plainly.
SHAKIR: Say: Obey Allah and obey the Messenger; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Messenger but clear delivering (of the message).

024.055
YUSUFALI: Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked.
PICKTHAL: Allah hath promised such of you as believe and do good work that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe no thing as partner unto Me. Those who disbelieve henceforth, they are the miscreants.
SHAKIR: Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the. transgressors.

024.056
YUSUFALI: So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy.
PICKTHAL: Establish worship and pay the poor-due and obey the messenger, that haply ye may find mercy.
SHAKIR: And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you.

024.057
YUSUFALI: Never think thou that the Unbelievers are going to frustrate (Allah's Plan) on earth: their abode is the Fire,- and it is indeed an evil refuge!
PICKTHAL: Think not that the disbelievers can escape in the land. Fire will be their home - a hapless journey's end!
SHAKIR: Think not that those who disbelieve shall escape in the earth, and their abode is the fire; and certainly evil is the resort!

024.058

YUSUFALI: O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.

PICKTHAL: O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise.

SHAKIR: O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is Knowing, Wise.

024.059

YUSUFALI: But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): Thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom.

PICKTHAL: And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah maketh clear His revelations for you. Allah is Knower, Wise.

SHAKIR: And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make clear to you His communications, and Allah is knowing, Wise.

024.060

YUSUFALI: Such elderly women as are past the prospect of marriage,- there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things.

PICKTHAL: As for women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.

SHAKIR: And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing.

024.061
YUSUFALI: It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mohter's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other - a greeting of blessing and purity as from Allah. Thus does Allah make clear the signs to you: that ye may understand.
PICKTHAL: No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if ye eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or (from that) whereof ye hold the keys, or (from the house) of a friend. No sin shall it be for you whether ye eat together or apart. But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah maketh clear His revelations for you, that haply ye may understand.
SHAKIR: There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly; thus does Allah make clear to you the communications that you may understand.

024.062
YUSUFALI: Only those are believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in Allah and His Messenger; so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allah for their forgiveness: for Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not away until they have asked leave of him. Lo! those who ask leave of thee, those are they who believe in Allah and His messenger. So, if they ask thy leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
SHAKIR: Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Messenger; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

024.063
YUSUFALI: Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them.
PICKTHAL: Make not the calling of the messenger among you as your calling one of another. Allah knoweth those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them.
SHAKIR: Do not hold the Messenger's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.

024.064
YUSUFALI: Be quite sure that to Allah doth belong whatever is in the heavens and on earth. Well doth He know what ye are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did: for Allah doth know all things.
PICKTHAL: Lo! verily unto Allah belongeth whatsoever is in the heavens and the earth. He knoweth your condition. And (He knoweth) the Day when they are returned unto Him so that He may inform them of what they did. Allah is Knower of all things.
SHAKIR: Now surely Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves; and on the day on which they are returned to Him He will inform them of what they did; and Allah is Cognizant of all things.

YA-SEEN (YA-SEEN)

In the name of Allah, the Compassionate, the Merciful.

036.001
YUSUFALI: Ya Sin.
PICKTHAL: Ya Sin.
SHAKIR: Ya Seen.

036.002
YUSUFALI: By the Qur'an, full of Wisdom,-
PICKTHAL: By the wise Qur'an,
SHAKIR: I swear by the Quran full of wisdom

036.003
YUSUFALI: Thou art indeed one of the messengers,
PICKTHAL: Lo! thou art of those sent
SHAKIR: Most surely you are one of the messengers

036.004
YUSUFALI: On a Straight Way.
PICKTHAL: On a straight path,
SHAKIR: On a right way.

036.005
YUSUFALI: It is a Revelation sent down by (Him), the Exalted in Might, Most Merciful.
PICKTHAL: A revelation of the Mighty, the Merciful,
SHAKIR: A revelation of the Mighty, the Merciful.

036.006
YUSUFALI: In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah).
PICKTHAL: That thou mayst warn a folk whose fathers were not warned, so they are heedless.
SHAKIR: That you may warn a people whose fathers were not warned, so they are heedless.

036.007
YUSUFALI: The Word is proved true against the greater part of them: for they do not believe.

PICKTHAL: Already hath the judgment, (for their infidelity) proved true of most of them, for they believe not.
SHAKIR: Certainly the word has proved true of most of them, so they do not believe.

036.008
YUSUFALI: We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see).
PICKTHAL: Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff-necked.
SHAKIR: Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.

036.009
YUSUFALI: And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see.
PICKTHAL: And We have set a bar before them and a bar behind them, and (thus) have covered them so that they see not.
SHAKIR: And We have made before them a barrier and a barrier behind them, then We have covered them over so that they do not see.

036.010
YUSUFALI: The same is it to them whether thou admonish them or thou do not admonish them: they will not believe.
PICKTHAL: Whether thou warn them or thou warn them not, it is alike for them, for they believe not.
SHAKIR: And it is alike to them whether you warn them or warn them not: they do not believe.

036.011
YUSUFALI: Thou canst but admonish such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous.
PICKTHAL: Thou warnest only him who followeth the Reminder and feareth the Beneficent in secret. To him bear tidings of forgiveness and a rich reward.
SHAKIR: You can only warn him who follows the reminder and fears the Beneficent Allah in secret; so announce to him forgiveness and an honorable reward.

036.012
YUSUFALI: Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).
PICKTHAL: Lo! We it is Who bring the dead to life. We record that which they send before (them, and their footprints. And all things We have kept in a clear Register.

SHAKIR: Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing.

036.013
YUSUFALI: Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold!, there came messengers to it.
PICKTHAL: Coin for them a similitude: The people of the city when those sent (from Allah) came unto them;
SHAKIR: And set out to them an example of the people of the town, when the messengers came to it.

036.014
YUSUFALI: When We (first) sent to them two messengers, they rejected them: But We strengthened them with a third: they said, "Truly, we have been sent on a mission to you."
PICKTHAL: When We sent unto them twain, and they denied them both, so We reinforced them with a third, and they said: Lo! we have been sent unto you.
SHAKIR: When We sent to them two, they rejected both of them, then We strengthened (them) with a third, so they said: Surely we are messengers to you.

036.015
YUSUFALI: The (people) said: "Ye are only men like ourselves; and (Allah) Most Gracious sends no sort of revelation: ye do nothing but lie."
PICKTHAL: They said: Ye are but mortals like unto us. The Beneficent hath naught revealed. Ye do but lie!
SHAKIR: They said: You are naught but mortals like ourselves, nor has the Beneficent Allah revealed anything; you only lie.

036.016
YUSUFALI: They said: "Our Lord doth know that we have been sent on a mission to you:
PICKTHAL: They answered: Our Lord knoweth that we are indeed sent unto you,
SHAKIR: They said: Our Lord knows that we are most surely messengers to you.

036.017
YUSUFALI: "And our duty is only to proclaim the clear Message."
PICKTHAL: And our duty is but plain conveyance (of the message).
SHAKIR: And nothing devolves on us but a clear deliverance (of the message).

036.018
YUSUFALI: The (people) said: "for us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us."
PICKTHAL: (The people of the city) said: We augur ill of you. If ye desist not, we shall surely stone you, and grievous torture will befall you at our hands.

SHAKIR: They said: Surely we augur evil from you; if you do not desist, we will certainly stone you, and there shall certainly afflict vou a painful chastisement from us.

036.019
YUSUFALI: They said: "Your evil omens are with yourselves: (deem ye this an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bounds!"
PICKTHAL: They said: Your evil augury be with you! Is it because ye are reminded (of the truth)? Nay, but ye are froward folk!
SHAKIR: They said: Your evil fortune is with you; what! if you are reminded! Nay, you are an extravagant people.

036.020
YUSUFALI: Then there came running, from the farthest part of the City, a man, saying, "O my people! Obey the messengers:
PICKTHAL: And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent!
SHAKIR: And from the remote part of the city there came a man running, he said: O my people! follow the messengers;

036.021
YUSUFALI: "Obey those who ask no reward of you (for themselves), and who have themselves received Guidance.
PICKTHAL: Follow those who ask of you no fee, and who are rightly guided.
SHAKIR: Follow him who does not ask you for reward, and they are the followers of the right course;

036.022
YUSUFALI: "It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back.
PICKTHAL: For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back?
SHAKIR: And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back;

036.023
YUSUFALI: "Shall I take (other) gods besides Him? If (Allah) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me.
PICKTHAL: Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save?
SHAKIR: What! shall I take besides Him gods whose intercession, If the Beneficent Allah should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me?

036.024
YUSUFALI: "I would indeed, if I were to do so, be in manifest Error.
PICKTHAL: Then truly I should be in error manifest.
SHAKIR: In that case I shall most surely be in clear error:

036.025
YUSUFALI: "For me, I have faith in the Lord of you (all): listen, then, to me!"
PICKTHAL: Lo! I have believed in your Lord, so hear me!
SHAKIR: Surely I believe in your Lord, therefore hear me.

036.026
YUSUFALI: It was said: "Enter thou the Garden." He said: "Ah me! Would that my People knew (what I know)!-
PICKTHAL: It was said (unto him): Enter paradise. He said: Would that my people knew
SHAKIR: It was said: Enter the garden. He said: O would that my people had known

036.027
YUSUFALI: "For that my Lord has granted me Forgiveness and has enrolled me among those held in honour!"
PICKTHAL: With what (munificence) my Lord hath pardoned me and made me of the honoured ones!
SHAKIR: Of that on account of which my Lord has forgiven me and made me of the honored ones!

036.028
YUSUFALI: And We sent not down against his People, after him, any hosts from heaven, nor was it needful for Us so to do.
PICKTHAL: We sent not down against his people after him a host from heaven, nor do We ever send.
SHAKIR: And We did not send down upon his people after him any hosts from heaven, nor do We ever send down.

036.029
YUSUFALI: It was no more than a single mighty Blast, and behold! they were (like ashes) quenched and silent.
PICKTHAL: It was but one Shout, and lo! they were extinct.
SHAKIR: It was naught but a single cry, and lo! they were still.

036.030
YUSUFALI: Ah! Alas for (My) Servants! There comes not a messenger to them but they mock him!

PICKTHAL: Ah, the anguish for the bondmen! Never came there unto them a messenger but they did mock him!
SHAKIR: Alas for the servants! there comes not to them an messenger but they mock at him.

036.031
YUSUFALI: See they not how many generations before them we destroyed? Not to them will they return:
PICKTHAL: Have they not seen how many generations We destroyed before them, which indeed returned not unto them;
SHAKIR: Do they not consider how many of the generations have We destroyed before them, because they do not turn to them?

036.032
YUSUFALI: But each one of them all - will be brought before Us (for judgment).
PICKTHAL: But all, without exception, will be brought before Us.
SHAKIR: And all of them shall surely be brought before Us.

036.033
YUSUFALI: A Sign for them is the earth that is dead: We do give it life, and produce grain therefrom, of which ye do eat.
PICKTHAL: A token unto them is the dead earth. We revive it, and We bring forth from it grain so that they eat thereof;
SHAKIR: And a sign to them is the dead earth: We give life to it and bring forth from it grain SQ they eat of it.

036.034
YUSUFALI: And We produce therein orchard with date-palms and vines, and We cause springs to gush forth therein:
PICKTHAL: And We have placed therein gardens of the date-palm and grapes, and We have caused springs of water to gush forth therein,
SHAKIR: And We make therein gardens of palms and grapevines and We make springs to flow forth in it,

036.035
YUSUFALI: That they may enjoy the fruits of this (artistry): It was not their hands that made this: will they not then give thanks?
PICKTHAL: That they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks?
SHAKIR: That they may eat of the fruit thereof, and their hands did not make it; will they not then be grateful?

036.036

YUSUFALI: Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.
PICKTHAL: Glory be to Him Who created all the sexual pairs, of that which the earth groweth, and of themselves, and of that which they know not!
SHAKIR: Glory be to Him Who created pairs of all things, of what the earth grows, and of their kind and of what they do not know.

036.037
YUSUFALI: And a Sign for them is the Night: We withdraw therefrom the Day, and behold they are plunged in darkness;
PICKTHAL: A token unto them is night. We strip it of the day, and lo! they are in darkness.
SHAKIR: And a sign to them is the night: We draw forth from it the day, then lo! they are in the dark;

036.038
YUSUFALI: And the sun runs his course for a period determined for him: that is the decree of (Him), the Exalted in Might, the All-Knowing.
PICKTHAL: And the sun runneth on unto a resting-place for him. That is the measuring of the Mighty, the Wise.
SHAKIR: And the sun runs on to a term appointed for it; that is the ordinance of the Mighty, the Knowing.

036.039
YUSUFALI: And the Moon,- We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk.
PICKTHAL: And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf.
SHAKIR: And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch.

036.040
YUSUFALI: It is not permitted to the Sun to catch up the Moon, nor can the Night outstrip the Day: Each (just) swims along in (its own) orbit (according to Law).
PICKTHAL: It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.
SHAKIR: Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.

036.041
YUSUFALI: And a Sign for them is that We bore their race (through the Flood) in the loaded Ark;
PICKTHAL: And a token unto them is that We bear their offspring in the laden ship,
SHAKIR: And a sign to them is that We bear their offspring in the laden ship.

036.042
YUSUFALI: And We have created for them similar (vessels) on which they ride.
PICKTHAL: And have created for them of the like thereof whereon they ride.
SHAKIR: And We have created for them the like of it, what they will ride on.

036.043
YUSUFALI: If it were Our Will, We could drown them: then would there be no helper (to hear their cry), nor could they be delivered,
PICKTHAL: And if We will, We drown them, and there is no help for them, neither can they be saved;
SHAKIR: And if We please, We can drown them, then there shall be no succorer for them, nor shall they be rescued

036.044
YUSUFALI: Except by way of Mercy from Us, and by way of (world) convenience (to serve them) for a time.
PICKTHAL: Unless by mercy from Us and as comfort for a while.
SHAKIR: But (by) mercy from Us and for enjoyment till a time.

036.045
YUSUFALI: When they are told, "Fear ye that which is before you and that which will be after you, in order that ye may receive Mercy," (they turn back).
PICKTHAL: When it is said unto them: Beware of that which is before you and that which is behind you, that haply ye may find mercy (they are heedless).
SHAKIR: And when it is said to them: Guard against what is before you and what is behind you, that mercy may be had on you.

036.046
YUSUFALI: Not a Sign comes to them from among the Signs of their Lord, but they turn away therefrom.
PICKTHAL: Never came a token of the tokens of their Lord to them, but they did turn away from it!
SHAKIR: And there comes not to them a communication of the communications of their Lord but they turn aside from it.

036.047
YUSUFALI: And when they are told, "Spend ye of (the bounties) with which Allah has provided you," the Unbelievers say to those who believe: "Shall we then feed those whom, if Allah had so willed, He would have fed, (Himself)?- Ye are in nothing but manifest error."
PICKTHAL: And when it is said unto them: Spend of that wherewith Allah hath provided you, those who disbelieve say unto those who believe: Shall we feed those whom Allah, if He

willed, would feed? Ye are in naught else than error manifest.
SHAKIR: And when it is said to them: Spend out of what Allah has given you, those who disbelieve say to those who believe: Shall we feed him whom, if Allah please, He could feed? You are in naught but clear error.

036.048
YUSUFALI: Further, they say, "When will this promise (come to pass), if what ye say is true?"
PICKTHAL: And they say: When will this promise be fulfilled, if ye are truthful?
SHAKIR: And they say: When will this threat come to pass, if you are truthful?

036.049
YUSUFALI: They will not (have to) wait for aught but a single Blast: it will seize them while they are yet disputing among themselves!
PICKTHAL: They await but one Shout, which will surprise them while they are disputing.
SHAKIR: They wait not for aught but a single cry which will overtake them while they yet contend with one another.

036.050
YUSUFALI: No (chance) will they then have, by will, to dispose (of their affairs), nor to return to their own people!
PICKTHAL: Then they cannot make bequest, nor can they return to their own folk.
SHAKIR: So they shall not be able to make a bequest, nor shall they return to their families.

036.051
YUSUFALI: The trumpet shall be sounded, when behold! from the sepulchres (men) will rush forth to their Lord!
PICKTHAL: And the trumpet is blown and lo! from the graves they hie unto their Lord,
SHAKIR: And the trumpet shall be blown, when lo ! from their graves they shall hasten on to their Lord.

036.052
YUSUFALI: They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?"... (A voice will say:) "This is what (Allah) Most Gracious had promised. And true was the word of the messengers!"
PICKTHAL: Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.
SHAKIR: They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the messengers told the truth.

036.053
YUSUFALI: It will be no more than a single Blast, when lo! they will all be brought up

before Us!
PICKTHAL: It is but one Shout, and behold them brought together before Us!
SHAKIR: There would be naught but a single cry, when lo ! they shall all be brought before Us;

036.054
YUSUFALI: Then, on that Day, not a soul will be wronged in the least, and ye shall but be repaid the meeds of your past Deeds.
PICKTHAL: This day no soul is wronged in aught; nor are ye requited aught save what ye used to do.
SHAKIR: So this day no soul shall be dealt with unjustly in the least; and you shall not be rewarded aught but that which you did.

036.055
YUSUFALI: Verily the Companions of the Garden shall that Day have joy in all that they do;
PICKTHAL: Lo! those who merit paradise this day are happily employed,
SHAKIR: Surely the dwellers of the garden shall on that day be in an occupation quite happy.

036.056
YUSUFALI: They and their associates will be in groves of (cool) shade, reclining on Thrones (of dignity);
PICKTHAL: They and their wives, in pleasant shade, on thrones reclining;
SHAKIR: They and their wives shall be in shades, reclining on raised couches.

036.057
YUSUFALI: (Every) fruit (enjoyment) will be there for them; they shall have whatever they call for;
PICKTHAL: Theirs the fruit (of their good deeds) and theirs (all) that they ask;
SHAKIR: They shall have fruits therein, and they shall have whatever they desire.

036.058
YUSUFALI: "Peace!" - a word (of salutation) from a Lord Most Merciful!
PICKTHAL: The word from a Merciful Lord (for them) is: Peace!
SHAKIR: Peace: a word from a Merciful Lord.

036.059
YUSUFALI: "And O ye in sin! Get ye apart this Day!
PICKTHAL: But avaunt ye, O ye guilty, this day!
SHAKIR: And get aside today, O guilty ones!

036.060
YUSUFALI: "Did I not enjoin on you, O ye Children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?-
PICKTHAL: Did I not charge you, O ye sons of Adam, that ye worship not the devil - Lo! he is your open foe! -
SHAKIR: Did I not charge you, O children of Adam ! that you should not serve the Shaitan? Surely he is your open enemy,

036.061
YUSUFALI: "And that ye should worship Me, (for that) this was the Straight Way?
PICKTHAL: But that ye worship Me? That was the right path.
SHAKIR: And that you should serve Me; this is the right way.

036.062
YUSUFALI: "But he did lead astray a great multitude of you. Did ye not, then, understand?
PICKTHAL: Yet he hath led astray of you a great multitude. Had ye then no sense?
SHAKIR: And certainly he led astray numerous people from among you. What! could you not then understand?

036.063
YUSUFALI: "This is the Hell of which ye were (repeatedly) warned!
PICKTHAL: This is hell which ye were promised (if ye followed him).
SHAKIR: This is the hell with which you were threatened.

036.064
YUSUFALI: "Embrace ye the (fire) this Day, for that ye (persistently) rejected (Truth)."
PICKTHAL: Burn therein this day for that ye disbelieved.
SHAKIR: Enter into it this day because you disbelieved.

036.065
YUSUFALI: That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did.
PICKTHAL: This day We seal up their mouths, and their hands speak out to Us and their feet bear witness as to what they used to earn.
SHAKIR: On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.

036.066
YUSUFALI: If it had been our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen?
PICKTHAL: And had We willed, We verily could have quenched their eyesight so that they should struggle for the way. Then how could they have seen?
SHAKIR: And if We please We would certainly put out their eyes, then they would run

about groping for the way, but how should they see?

036.067
YUSUFALI: And if it had been Our Will, We could have transformed them (to remain) in their places; then should they have been unable to move about, nor could they have returned (after error).
PICKTHAL: And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back.
SHAKIR: And if We please We would surely transform them in their place, then they would not be able to go on, nor will they return.

036.068
YUSUFALI: If We grant long life to any, We cause him to be reversed in nature: Will they not then understand?
PICKTHAL: He whom we bring unto old age, We reverse him in creation (making him go back to weakness after strength). Have ye then no sense?
SHAKIR: And whomsoever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?

036.069
YUSUFALI: We have not instructed the (Prophet) in Poetry, nor is it meet for him: this is no less than a Message and a Qur'an making things clear:
PICKTHAL: And We have not taught him (Muhammad) poetry, nor is it meet for him. This is naught else than a Reminder and a Lecture making plain,
SHAKIR: And We have not taught him poetry, nor is it meet for him; it is nothing but a reminder and a plain Quran,

036.070
YUSUFALI: That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).
PICKTHAL: To warn whosoever liveth, and that the word may be fulfilled against the disbelievers.
SHAKIR: That it may warn him who would have life, and (that) the word may prove true against the unbelievers.

036.071
YUSUFALI: See they not that it is We Who have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?-
PICKTHAL: Have they not seen how We have created for them of Our handiwork the cattle, so that they are their owners,
SHAKIR: Do they not see that We have created cattle for them, out of what Our hands have wrought, so they are their masters?

036.072
YUSUFALI: And that We have subjected them to their (use)? of them some do carry them and some they eat:
PICKTHAL: And have subdued them unto them, so that some of them they have for riding, some for food?
SHAKIR: And We have subjected them to them, so some of them they have to ride upon, and some of them they eat.

036.073
YUSUFALI: And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful?
PICKTHAL: Benefits and (divers) drinks have they from them. Will they not then give thanks?
SHAKIR: And therein they have advantages and drinks; will they not then be grateful?

036.074
YUSUFALI: Yet they take (for worship) gods other than Allah, (hoping) that they might be helped!
PICKTHAL: And they have taken (other) gods beside Allah, in order that they may be helped.
SHAKIR: And they have taken gods besides Allah that they may be helped.

036.075
YUSUFALI: They have not the power to help them: but they will be brought up (before Our Judgment-seat) as a troop (to be condemned).
PICKTHAL: It is not in their power to help them; but they (the worshippers) are unto them a host in arms.
SHAKIR: (But) they shall not be able to assist them, and they shall be a host brought up before them.

036.076
YUSUFALI: Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.
PICKTHAL: So let not their speech grieve thee (O Muhammad). Lo! We know what they conceal and what proclaim.
SHAKIR: Therefore let not their speech grieve you; surely We know what they do in secret and what they do openly.

036.077
YUSUFALI: Doth not man see that it is We Who created him from sperm? yet behold! he (stands forth) as an open adversary!
PICKTHAL: Hath not man seen that We have created him from a drop of seed? Yet lo! he is

an open opponent.
SHAKIR: Does not man see that We have created him from the small seed? Then lo! he is an open disputant.

036.078
YUSUFALI: And he makes comparisons for Us, and forgets his own (origin and) Creation: He says, "Who can give life to (dry) bones and decomposed ones (at that)?"
PICKTHAL: And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away?
SHAKIR: And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?

036.079
YUSUFALI: Say, "He will give them life Who created them for the first time! for He is Well-versed in every kind of creation!-
PICKTHAL: Say: He will revive them Who produced them at the first, for He is Knower of every creation,
SHAKIR: Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation

036.080
YUSUFALI: "The same Who produces for you fire out of the green tree, when behold! ye kindle therewith (your own fires)!
PICKTHAL: Who hath appointed for you fire from the green tree, and behold! ye kindle from it.
SHAKIR: He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).

036.081
YUSUFALI: "Is not He Who created the heavens and the earth able to create the like thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)!
PICKTHAL: Is not He Who created the heavens and the earth Able to create the like of them? Aye, that He is! for He is the All-Wise Creator,
SHAKIR: Is not He Who created the heavens and the earth able to create the like of them? Yea! and He is the Creator (of all), the Knower.

036.082
YUSUFALI: Verily, when He intends a thing, His Command is, "be", and it is!
PICKTHAL: But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.
SHAKIR: His command, when He intends anything, is only to say to it: Be, so it is.

036.083
YUSUFALI: So glory to Him in Whose hands is the dominion of all things: and to Him will ye be all brought back.
PICKTHAL: Therefor Glory be to Him in Whose hand is the dominion over all things! Unto Him ye will be brought back.
SHAKIR: Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back.

AL-IKHLAS (SINCERITY)

In the name of Allah, the Compassionate, the Merciful.

112.001
YUSUFALI: Say: He is Allah, the One and Only;
PICKTHAL: Say: He is Allah, the One!
SHAKIR: Say: He, Allah, is One.

112.002
YUSUFALI: Allah, the Eternal, Absolute;
PICKTHAL: Allah, the eternally Besought of all!
SHAKIR: Allah is He on Whom all depend.

112.003
YUSUFALI: He begetteth not, nor is He begotten;
PICKTHAL: He begetteth not nor was begotten.
SHAKIR: He begets not, nor is He begotten.

112.004
YUSUFALI: And there is none like unto Him.
PICKTHAL: And there is none comparable unto Him.
SHAKIR: And none is like Him.

MARYAM (MARY)

In the name of Allah, the Compassionate, the Merciful.

019.001
YUSUFALI: Kaf. Ha. Ya. 'Ain. Sad.
PICKTHAL: Kaf. Ha. Ya. A'in. Sad.
SHAKIR: Kaf Ha Ya Ain Suad.

019.002
YUSUFALI: (This is) a recital of the Mercy of thy Lord to His servant Zakariya.
PICKTHAL: A mention of the mercy of thy Lord unto His servant Zachariah.
SHAKIR: A mention of the mercy of your Lord to His servant Zakariya.

019.003
YUSUFALI: Behold! he cried to his Lord in secret,
PICKTHAL: When he cried unto his Lord a cry in secret,
SHAKIR: When he called upon his Lord in a low voice,

019.004
YUSUFALI: Praying: "O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!
PICKTHAL: Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.
SHAKIR: He said: My Lord! surely my bones are weakened and my head flares with hoariness, and, my Lord! I have never been unsuccessful in my prayer to Thee:

019.005
YUSUFALI: "Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-
PICKTHAL: Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor
SHAKIR: And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir,

019.006
YUSUFALI: "(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!"
PICKTHAL: Who shall inherit of me and inherit (also) of the house of Jacob. And make

him, my Lord, acceptable (unto Thee).
SHAKIR: Who should inherit me and inherit from the children of Yaqoub, and make him, my Lord, one in whom Thou art well pleased.

019.007
YUSUFALI: (His prayer was answered): "O Zakariya! We give thee good news of a son: His name shall be Yahya: on none by that name have We conferred distinction before."
PICKTHAL: (It was said unto him): O Zachariah! Lo! We bring thee tidings of a son whose name is John; we have given the same name to none before (him).
SHAKIR: O Zakariya! surely We give you good news of a boy whose name shall be Yahya: We have not made before anyone his equal.

019.008
YUSUFALI: He said: "O my Lord! How shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"
PICKTHAL: He said: My Lord! How can I have a son when my wife is barren and I have reached infirm old age?
SHAKIR: He said: O my Lord! when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?

019.009
YUSUFALI: He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"
PICKTHAL: He said: So (it will be). Thy Lord saith: It is easy for Me, even as I created thee before, when thou wast naught.
SHAKIR: He said: So shall it be, your Lord says: It is easy to Me, and indeed I created you before, when you were nothing.

019.010
YUSUFALI: (Zakariya) said: "O my Lord! give me a Sign." "Thy Sign," was the answer, "Shall be that thou shalt speak to no man for three nights, although thou art not dumb."
PICKTHAL: He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.
SHAKIR: He said: My Lord! give me a sign. He said: Your sign is that you will not be able to speak to the people three nights while in sound health.

019.011
YUSUFALI: So Zakariya came out to his people from him chamber: He told them by signs to celebrate Allah's praises in the morning and in the evening.
PICKTHAL: Then he came forth unto his people from the sanctuary, and signified to them: Glorify your Lord at break of day and fall of night.
SHAKIR: So he went forth to his people from his place of worship, then he made known to them that they should glorify (Allah) morning and evening.

019.012
YUSUFALI: (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him Wisdom even as a youth,
PICKTHAL: (And it was said unto his son): O John! Hold fast the Scripture. And we gave him wisdom when a child,
SHAKIR: O Yahya! take hold of the Book with strength, and We granted him wisdom while yet a child

019.013
YUSUFALI: And piety (for all creatures) as from Us, and purity: He was devout,
PICKTHAL: And compassion from Our presence, and purity; and he was devout,
SHAKIR: And tenderness from Us and purity, and he was one who guarded (against evil),

019.014
YUSUFALI: And kind to his parents, and he was not overbearing or rebellious.
PICKTHAL: And dutiful toward his parents. And he was not arrogant, rebellious.
SHAKIR: And dutiful to his parents, and he was not insolent, disobedient.

019.015
YUSUFALI: So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!
PICKTHAL: Peace on him the day he was born, and the day he dieth and the day he shall be raised alive!
SHAKIR: And peace on him on the day he was born, and on the day he dies, and on the day he is raised to life

019.016
YUSUFALI: Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.
PICKTHAL: And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East,
SHAKIR: And mention Marium in the Book when she drew aside from her family to an eastern place;

019.017
YUSUFALI: She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.
PICKTHAL: And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.
SHAKIR: So she took a veil (to screen herself) from them; then We sent to her Our spirit, and there appeared to her a well-made man.

019.018
YUSUFALI: She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah."
PICKTHAL: She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing.
SHAKIR: She said: Surely I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil).

019.019
YUSUFALI: He said: "Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.
PICKTHAL: He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.
SHAKIR: He said: I am only a messenger of your Lord: That I will give you a pure boy.

019.020
YUSUFALI: She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"
PICKTHAL: She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?
SHAKIR: She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?

019.021
YUSUFALI: He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us':It is a matter (so) decreed."
PICKTHAL: He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.
SHAKIR: He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed.

019.022
YUSUFALI: So she conceived him, and she retired with him to a remote place.
PICKTHAL: And she conceived him, and she withdrew with him to a far place.
SHAKIR: So she conceived him; then withdrew herself with him to a remote place.

019.023
YUSUFALI: And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"
PICKTHAL: And the pangs of childbirth drove her unto the trunk of the palm-tree. She said:

Oh, would that I had died ere this and had become a thing of naught, forgotten!
SHAKIR: And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!

019.024
YUSUFALI: But (a voice) cried to her from beneath the (palm-tree): "Grieve not! for thy Lord hath provided a rivulet beneath thee;
PICKTHAL: Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,
SHAKIR: Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you;

019.025
YUSUFALI: "And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.
PICKTHAL: And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.
SHAKIR: And shake towards you the trunk of the palmtree, it will drop on you fresh ripe dates:

019.026
YUSUFALI: "So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into not talk with any human being'"
PICKTHAL: So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.
SHAKIR: So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today.

019.027
YUSUFALI: At length she brought the (babe) to her people, carrying him (in her arms). They said: "O Mary! truly an amazing thing hast thou brought!
PICKTHAL: Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.
SHAKIR: And she came to her people with him, carrying him (with her). They said: O Marium! surely you have done a strange thing.

019.028
YUSUFALI: "O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!"
PICKTHAL: O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.

SHAKIR: O sister of Haroun! your father was not a bad man, nor, was your mother an unchaste woman.

019.029
YUSUFALI: But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"
PICKTHAL: Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?
SHAKIR: But she pointed to him. They said: How should we speak to one who was a child in the cradle?

019.030
YUSUFALI: He said: "I am indeed a servant of Allah: He hath given me revelation and made me a prophet;
PICKTHAL: He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,
SHAKIR: He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet;

019.031
YUSUFALI: "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live;
PICKTHAL: And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and almsgiving so long as I remain alive,
SHAKIR: And He has made me blessed wherever I may be, and He has enjoined on me prayer and poor-rate so long as I live;

019.032
YUSUFALI: "(He) hath made me kind to my mother, and not overbearing or miserable;
PICKTHAL: And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.
SHAKIR: And dutiful to my mother, and He has not made me insolent, unblessed;

019.033
YUSUFALI: "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"!
PICKTHAL: Peace on me the day I was born, and the day I die, and the day I shall be raised alive!
SHAKIR: And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.

019.034

YUSUFALI: Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute.
PICKTHAL: Such was Jesus, son of Mary: (this is) a statement of the truth concerning which they doubt.
SHAKIR: Such is Isa, son of Marium; (this is) the saying of truth about which they dispute.

019.035
YUSUFALI: It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is.
PICKTHAL: It befitteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is.
SHAKIR: It beseems not Allah that He should take to Himself a ! son, glory to be Him; when He has decreed a matter He only says to it "Be," and it is.

019.036
YUSUFALI: Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight.
PICKTHAL: And lo! Allah is my Lord and your Lord. So serve Him. That is the right path.
SHAKIR: And surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.

019.037
YUSUFALI: But the sects differ among themselves: and woe to the unbelievers because of the (coming) Judgment of a Momentous Day!
PICKTHAL: The sects among them differ: but woe unto the disbelievers from the meeting of an awful Day.
SHAKIR: But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great

019.038
YUSUFALI: How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in error manifest!
PICKTHAL: See and hear them on the Day they come unto Us! yet the evil-doers are to-day in error manifest.
SHAKIR: How clearly shall they hear and how clearly shall they see on the day when they come to Us; but the unjust this day are in manifest error.

019.039
YUSUFALI: But warn them of the Day of Distress, when the matter will be determined: for (behold,) they are negligent and they do not believe!
PICKTHAL: And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.
SHAKIR: And warn them of the day of intense regret, when the matter shall have been

decided; and they are (now) in negligence and they do not believe.

019.040
YUSUFALI: It is We Who will inherit the earth, and all beings thereon: to Us will they all be returned.
PICKTHAL: Lo! We, only We, inherit the earth and all who are thereon, and unto Us they are returned.
SHAKIR: Surely We inherit the earth and all those who are on it, and to Us they shall be returned.

019.041
YUSUFALI: (Also mention in the Book (the story of) Abraham: He was a man of Truth, a prophet.
PICKTHAL: And make mention (O Muhammad) in the Scripture of Abraham. Lo! he was a saint, a prophet.
SHAKIR: And mention Ibrahim in the Book; surely he was a truthful man, a prophet.

019.042
YUSUFALI: Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?
PICKTHAL: When he said unto his father: O my father! Why worshippest thou that which heareth not nor seeth, nor can in aught avail thee?
SHAKIR: When he said to his father; O my father! why do you worship what neither hears nor sees, nor does it avail you in the least:

019.043
YUSUFALI: "O my father! to me hath come knowledge which hath not reached thee: so follow me: I will guide thee to a way that is even and straight.
PICKTHAL: O my father! Lo! there hath come unto me of knowledge that which came not unto thee. So follow me, and I will lead thee on a right path.
SHAKIR: O my father! truly the knowledge has come to me which has not come to you, therefore follow me, I will guide you on a right path:

019.044
YUSUFALI: "O my father! serve not Satan: for Satan is a rebel against (Allah) Most Gracious.
PICKTHAL: O my father! Serve not the devil. Lo! the devil is a rebel unto the Beneficent.
SHAKIR: O my father! serve not the Shaitan, surely the Shaitan is disobedient to the Beneficent Allah:

019.045
YUSUFALI: "O my father! I fear lest a Penalty afflict thee from (Allah) Most Gracious, so

that thou become to Satan a friend."
PICKTHAL: O my father! Lo! I fear lest a punishment from the Beneficent overtake thee so that thou become a comrade of the devil.
SHAKIR: O my father! surely I fear that a punishment from the Beneficent Allah should afflict you so that you should be a friend of the Shaitan.

019.046
YUSUFALI: (The father) replied: "Dost thou hate my gods, O Abraham? If thou forbear not, I will indeed stone thee: Now get away from me for a good long while!"
PICKTHAL: He said: Rejectest thou my gods, O Abraham? If thou cease not, I shall surely stone thee. Depart from me a long while!
SHAKIR: He said: Do you dislike my gods, O Ibrahim? If you do not desist I will certainly revile you, and leave me for a time.

019.047
YUSUFALI: Abraham said: "Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.
PICKTHAL: He said: Peace be unto thee! I shall ask forgiveness of my Lord for thee. Lo! He was ever gracious unto me.
SHAKIR: He said: Peace be on you, I will pray to my Lord to forgive you; surely He is ever Affectionate to me:

019.048
YUSUFALI: "And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I shall be not unblest."
PICKTHAL: I shall withdraw from you and that unto which ye pray beside Allah, and I shall pray unto my Lord. It may be that, in prayer unto my Lord, I shall not be unblest.
SHAKIR: And I will withdraw from you and what you call on besides Allah, and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord.

019.049
YUSUFALI: When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.
PICKTHAL: So, when he had withdrawn from them and that which they were worshipping beside Allah, We gave him Isaac and Jacob. Each of them We made a prophet.
SHAKIR: So when he withdrew from them and what they worshipped besides Allah, We gave to him Ishaq and Yaqoub, and each one of them We made a prophet.

019.050
YUSUFALI: And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth.
PICKTHAL: And we gave them of Our mercy, and assigned to them a high and true renown.

SHAKIR: And We granted to them of Our mercy, and We left (behind them) a truthful mention of eminence for them.

019.051
YUSUFALI: Also mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet.
PICKTHAL: And make mention in the Scripture of Moses. Lo! he was chosen, and he was a messenger (of Allah), a prophet.
SHAKIR: And mention Musa in the Book; surely he was one purified, and he was a messenger, a prophet.

019.052
YUSUFALI: And we called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse).
PICKTHAL: We called him from the right slope of the Mount, and brought him nigh in communion.
SHAKIR: And We called to him from the blessed side of the mountain, and We made him draw nigh, holding communion (with Us).

019.053
YUSUFALI: And, out of Our Mercy, We gave him his brother Aaron, (also) a prophet.
PICKTHAL: And We bestowed upon him of Our mercy his brother Aaron, a prophet (likewise).
SHAKIR: And We gave to him out of Our mercy his brother Haroun a prophet.

019.054
YUSUFALI: Also mention in the Book (the story of) Isma'il: He was (strictly) true to what he promised, and he was a messenger (and) a prophet.
PICKTHAL: And make mention in the Scripture of Ishmael. Lo! he was a keeper of his promise, and he was a messenger (of Allah), a prophet.
SHAKIR: And mention Ismail in the Book; surely he was truthful in (his) promise, and he was a messenger, a prophet.

019.055
YUSUFALI: He used to enjoin on his people Prayer and Charity, and he was most acceptable in the sight of his Lord.
PICKTHAL: He enjoined upon his people worship and almsgiving, and was acceptable in the sight of his Lord.
SHAKIR: And he enjoined on his family prayer and almsgiving, and was one in whom his Lord was well pleased.

019.056

YUSUFALI: Also mention in the Book the case of Idris: He was a man of truth (and sincerity), (and) a prophet:
PICKTHAL: And make mention in the Scripture of Idris. Lo! he was a saint, a prophet;
SHAKIR: And mention Idris in the Book; surely he was a truthful man, a prophet,

019.057
YUSUFALI: And We raised him to a lofty station.
PICKTHAL: And We raised him to high station.
SHAKIR: And We raised him high in Heaven.

019.058
YUSUFALI: Those were some of the prophets on whom Allah did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (Allah) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.
PICKTHAL: These are they unto whom Allah showed favour from among the prophets, of the seed of Adam and of those whom We carried (in the ship) with Noah, and of the seed of Abraham and Israel, and from among those whom We guided and chose. When the revelations of the Beneficent were recited unto them, they fell down, adoring and weeping.
SHAKIR: These are they on whom Allah bestowed favors, from among the prophets of the seed of Adam, and of those whom We carried with Nuh, and of the seed of Ibrahim and Israel, and of those whom We guided and chose; when the communications of the Beneficent Allah were recited to them, they fell down making obeisance and weeping.

019.059
YUSUFALI: But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,-
PICKTHAL: Now there hath succeeded them a later generation whom have ruined worship and have followed lusts. But they will meet deception.
SHAKIR: But there came after them an evil generation, who neglected prayers and followed and sensual desires, so they win meet perdition,

019.060
YUSUFALI: Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,-
PICKTHAL: Save him who shall repent and believe and do right. Such will enter the Garden, and they will not be wronged in aught -
SHAKIR: Except such as repent and believe and do good, these shall enter the garden, and they shall not be dealt with unjustly in any way:

019.061
YUSUFALI: Gardens of Eternity, those which (Allah) Most Gracious has promised to His

servants in the Unseen: for His promise must (necessarily) come to pass.
PICKTHAL: Gardens of Eden, which the Beneficent hath promised to His slaves in the unseen. Lo! His promise is ever sure of fulfilment -
SHAKIR: The gardens of perpetuity which the Beneficent Allah has promised to His servants while unseen; surely His promise shall come to pass.

019.062
YUSUFALI: They will not there hear any vain discourse, but only salutations of Peace: And they will have therein their sustenance, morning and evening.
PICKTHAL: They hear therein no idle talk, but only Peace; and therein they have food for morn and evening.
SHAKIR: They shall not hear therein any vain discourse, but only: Peace, and they shall have their sustenance therein morning and evening.

019.063
YUSUFALI: Such is the Garden which We give as an inheritance to those of Our servants who guard against Evil.
PICKTHAL: Such is the Garden which We cause the devout among Our bondmen to inherit.
SHAKIR: This is the garden which We cause those of Our servants to inherit who guard (against evil).

019.064
YUSUFALI: (The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us, and what is between: and thy Lord never doth forget,-
PICKTHAL: We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful -
SHAKIR: And we do not descend but by the command of your Lord; to Him belongs whatever is before us and whatever is behind us and whatever is between these, and your Lord is not forgetful.

019.065
YUSUFALI: "Lord of the heavens and of the earth, and of all that is between them; so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?"
PICKTHAL: Lord of the heavens and the earth and all that is between them! Therefor, worship thou Him and be thou steadfast in His service. Knowest thou one that can be named along with Him?
SHAKIR: The Lord of the heavens and the earth and what is between them, so serve Him and be patient in His service. Do you know any one equal to Him?

019.066
YUSUFALI: Man says: "What! When I am dead, shall I then be raised up alive?"
PICKTHAL: And man saith: When I am dead, shall I forsooth be brought forth alive?
SHAKIR: And says man: What! when I am dead shall I truly be brought forth alive?

019.067
YUSUFALI: But does not man call to mind that We created him before out of nothing?
PICKTHAL: Doth not man remember that We created him before, when he was naught?
SHAKIR: Does not man remember that We created him before, when he was nothing?

019.068
YUSUFALI: So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell;
PICKTHAL: And, by thy Lord, verily We shall assemble them and the devils, then We shall bring them, crouching, around hell.
SHAKIR: So by your Lord! We will most certainly gather them together and the Shaitans, then shall We certainly cause them to be present round hell on their knees.

019.069
YUSUFALI: Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious.
PICKTHAL: Then We shall pluck out from every sect whichever of them was most stubborn in rebellion to the Beneficent.
SHAKIR: Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent Allah.

019.070
YUSUFALI: And certainly We know best those who are most worthy of being burned therein.
PICKTHAL: And surely We are Best Aware of those most worthy to be burned therein.
SHAKIR: Again We do certainly know best those who deserve most to be burned therein.

019.071
YUSUFALI: Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.
PICKTHAL: There is not one of you but shall approach it. That is a fixed ordinance of thy Lord.
SHAKIR: And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.

019.072
YUSUFALI: But We shall save those who guarded against evil, and We shall leave the wrong-doers therein, (humbled) to their knees.

PICKTHAL: Then We shall rescue those who kept from evil, and leave the evil-doers crouching there.
SHAKIR: And We will deliver those who guarded (against evil), and We will leave the unjust therein on their knees.

019.073
YUSUFALI: When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"
PICKTHAL: And when Our clear revelations are recited unto them, those who disbelieve say unto those who believe: Which of the two parties (yours or ours) is better in position, and more imposing as an army?
SHAKIR: And when Our clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is best in abiding and best in assembly?

019.074
YUSUFALI: But how many (countless) generations before them have we destroyed, who were even better in equipment and in glitter to the eye?
PICKTHAL: How many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!
SHAKIR: And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

019.075
YUSUFALI: Say: "If any men go astray, (Allah) Most Gracious extends (the rope) to them, until, when they see the warning of Allah (being fulfilled) - either in punishment or in (the approach of) the Hour,- they will at length realise who is worst in position, and (who) weakest in forces!
PICKTHAL: Say: As for him who is in error, the Beneficent will verily prolong his span of life until, when they behold that which they were promised, whether it be punishment (in the world), or the Hour (of doom), they will know who is worse in position and who is weaker as an army.
SHAKIR: Say: As for him who remains in error, the Beneficent Allah will surely prolong his length of days, until they see what they were threatened with, either the punishment or the hour; then they shall know who is in more evil plight and weaker in forces

019.076
YUSUFALI: "And Allah doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return."
PICKTHAL: Allah increaseth in right guidance those who walk aright, and the good deeds which endure are better in thy Lord's sight for reward, and better for resort.
SHAKIR: And Allah increases in guidance those who go aright; and ever-abiding good

works are with your Lord best in recompense and best in yielding fruit.

019.077
YUSUFALI: Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?"
PICKTHAL: Hast thou seen him who disbelieveth in Our revelations and saith: Assuredly I shall be given wealth and children?
SHAKIR: Have you, then, seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?

019.078
YUSUFALI: Has he penetrated to the Unseen, or has he taken a contract with (Allah) Most Gracious?
PICKTHAL: Hath he perused the Unseen, or hath he made a pact with the Beneficent?
SHAKIR: Has he gained knowledge of the unseen, or made a covenant with the Beneficent Allah?

019.079
YUSUFALI: Nay! We shall record what he says, and We shall add and add to his punishment.
PICKTHAL: Nay, but We shall record that which he saith and prolong for him a span of torment.
SHAKIR: By no means! We write down what he says, and We will lengthen to him the length of the chastisement

019.080
YUSUFALI: To Us shall return all that he talks of and he shall appear before Us bare and alone.
PICKTHAL: And We shall inherit from him that whereof he spake, and he will come unto Us, alone (without his wealth and children).
SHAKIR: And We will inherit of him what he says, and he shall come to Us alone.

019.081
YUSUFALI: And they have taken (for worship) gods other than Allah, to give them power and glory!
PICKTHAL: And they have chosen (other) gods beside Allah that they may be a power for them.
SHAKIR: And they have taken gods besides Allah, that they should be to them a source of strength;

019.082
YUSUFALI: Instead, they shall reject their worship, and become adversaries against them.

PICKTHAL: Nay, but they will deny their worship of them, and become opponents unto them.
SHAKIR: By no means! They shall soon deny their worshipping them, and they shall be adversaries to them.

019.083
YUSUFALI: Seest thou not that We have set the Evil Ones on against the unbelievers, to incite them with fury?
PICKTHAL: Seest thou not that We have set the devils on the disbelievers to confound them with confusion?
SHAKIR: Do you not see that We have sent the Shaitans against the unbelievers, inciting them by incitement?

019.084
YUSUFALI: So make no haste against them, for We but count out to them a (limited) number (of days).
PICKTHAL: So make no haste against them (O Muhammad). We do but number unto them a sum (of days).
SHAKIR: Therefore be not in haste against them, We only number out to them a number (of days).

019.085
YUSUFALI: The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours,
PICKTHAL: On the day when We shall gather the righteous unto the Beneficent, a goodly company.
SHAKIR: The day on which We will gather those who guard (against evil) to the Beneficent Allah to receive honors

019.086
YUSUFALI: And We shall drive the sinners to Hell, like thirsty cattle driven down to water,-
PICKTHAL: And drive the guilty unto hell, a weary herd,
SHAKIR: And We will drive the guilty to hell thirsty

019.087
YUSUFALI: None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.
PICKTHAL: They will have no power of intercession, save him who hath made a covenant with his Lord.
SHAKIR: They shall not control intercession, save he who has made a covenant with the Beneficent Allah.

019.088
YUSUFALI: They say: "(Allah) Most Gracious has begotten a son!"
PICKTHAL: And they say: The Beneficent hath taken unto Himself a son.
SHAKIR: And they say: The Beneficent Allah has taken (to Himself) a son.

019.089
YUSUFALI: Indeed ye have put forth a thing most monstrous!
PICKTHAL: Assuredly ye utter a disastrous thing
SHAKIR: Certainly you have made an abominable assertion

019.090
YUSUFALI: At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,
PICKTHAL: Whereby almost the heavens are torn, and the earth is split asunder and the mountains fall in ruins,
SHAKIR: The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,

019.091
YUSUFALI: That they should invoke a son for (Allah) Most Gracious.
PICKTHAL: That ye ascribe unto the Beneficent a son,
SHAKIR: That they ascribe a son to the Beneficent Allah.

019.092
YUSUFALI: For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son.
PICKTHAL: When it is not meet for (the Majesty of) the Beneficent that He should choose a son.
SHAKIR: And it is not worthy of the Beneficent Allah that He should take (to Himself) a son.

019.093
YUSUFALI: Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant.
PICKTHAL: There is none in the heavens and the earth but cometh unto the Beneficent as a slave.
SHAKIR: There is no one in the heavens and the earth but will come to the Beneficent Allah as a servant.

019.094
YUSUFALI: He does take an account of them (all), and hath numbered them (all) exactly.
PICKTHAL: Verily He knoweth them and numbereth them with (right) numbering.
SHAKIR: Certainly He has a comprehensive knowledge of them and He has numbered them

a (comprehensive) numbering.

019.095
YUSUFALI: And everyone of them will come to Him singly on the Day of Judgment.
PICKTHAL: And each one of them will come unto Him on the Day of Resurrection, alone.
SHAKIR: And every one of them will come to Him on the day of resurrection alone.

019.096
YUSUFALI: On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love.
PICKTHAL: Lo! those who believe and do good works, the Beneficent will appoint for them love.
SHAKIR: Surely (as for) those who believe and do good deeds for t them will Allah bring about love.

019.097
YUSUFALI: So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention.
PICKTHAL: And We make (this Scripture) easy in thy tongue, (O Muhammad) only that thou mayst bear good tidings therewith unto those who ward off (evil), and warn therewith the froward folk.
SHAKIR: So We have only made it easy in your tongue that you may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people.

019.098
YUSUFALI: But how many (countless) generations before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them?
PICKTHAL: And how many a generation before them have We destroyed! Canst thou (Muhammad) see a single man of them, or hear from them the slightest sound?
SHAKIR: And how many a generation have We destroyed before them! Do you see any one of them or hear a sound of them?

AN-NISA (WOMEN)

In the name of Allah, the Compassionate, the Merciful.

004.001
YUSUFALI: O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.
PICKTHAL: O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). Lo! Allah hath been a watcher over you.
SHAKIR: O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.

004.002
YUSUFALI: To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your won. For this is indeed a great sin.
PICKTHAL: Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.
SHAKIR: And give to the orphans their property, and do not substitute worthless (things) for (their) good (ones), and do not devour their property (as an addition) to your own property; this is surely a great crime.

004.003
YUSUFALI: If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.
PICKTHAL: And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.
SHAKIR: And if you fear that you cannot act equitably towards orphans, then marry such

women as seem good to you, two and three and four; but if you fear that you will not do justice (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.

004.004
YUSUFALI: And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer.
PICKTHAL: And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).
SHAKIR: And give women their dowries as a free gift, but if they of themselves be pleased to give up to you a portion of it, then eat it with enjoyment and with wholesome result.

004.005
YUSUFALI: To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.
PICKTHAL: Give not unto the foolish (what is in) your (keeping of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them.
SHAKIR: And do not give away your property which Allah has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and clothe them and speak to them words of honest advice.

004.006
YUSUFALI: Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account.
PICKTHAL: Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.
SHAKIR: And test the orphans until they attain puberty; then if you find in them maturity of intellect, make over to them their property, and do not consume it extravagantly and hastily, lest they attain to full age; and whoever is rich, let him abstain altogether, and whoever is poor, let him eat reasonably; then when you make over to them their property, call witnesses in their presence; and Allah is enough as a Reckoner.

004.007
YUSUFALI: From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,-a determinate share.
PICKTHAL: Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much - a legal share.
SHAKIR: Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave, whether there is little or much of it; a stated portion.

004.008
YUSUFALI: But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice.
PICKTHAL: And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.
SHAKIR: And when there are present at the division the relatives and the orphans and the needy, give them (something) out of it and speak to them kind words.

004.009
YUSUFALI: Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort).
PICKTHAL: And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.
SHAKIR: And let those fear who, should they leave behind them weakly offspring, would fear on their account, so let them be careful of (their duty to) Allah, and let them speak right words.

004.010
YUSUFALI: Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be enduring a Blazing Fire!
PICKTHAL: Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.
SHAKIR: (As for) those who swallow the property of the orphans unjustly, surely they only swallow fire into their bellies and they shall enter burning fire.

004.011
YUSUFALI: Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The

distribution in all cases ('s) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise.
PICKTHAL: Allah chargeth you concerning (the provision for) your children: to the male the equivalent of the portion of two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to each of his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if he have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents and your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise.
SHAKIR: Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; then if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after (the payment of) a bequest he may have bequeathed or a debt; your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: Surely Allah is Knowing, Wise.

004.012
YUSUFALI: In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-knowing, Most Forbearing.
PICKTHAL: And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and he (or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.
SHAKIR: And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after (payment of) any bequest they may have bequeathed or a debt; and they shall have the fourth of what you leave if you

have no child, but if you have a child then they shall have the eighth of what you leave after (payment of) a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after (payment of) any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah: and Allah is Knowing, Forbearing.

004.013
YUSUFALI: Those are limits set by Allah: those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement.
PICKTHAL: These are the limits (imposed by) Allah. Whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell for ever. That will be the great success.
SHAKIR: These are Allah's limits, and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement.

004.014
YUSUFALI: But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein: And they shall have a humiliating punishment.
PICKTHAL: And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where he will dwell for ever; his will be a shameful doom.
SHAKIR: And whoever disobeys Allah and His Messenger and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.

004.015
YUSUFALI: If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.
PICKTHAL: As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).
SHAKIR: And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.

004.016
YUSUFALI: If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful.
PICKTHAL: And as for the two of you who are guilty thereof, punish them both. And if

they repent and improve, then let them be. Lo! Allah is ever relenting, Merciful.
SHAKIR: And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), the Merciful.

004.017
YUSUFALI: Allah accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.
PICKTHAL: Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knower, Wise.
SHAKIR: Repentance with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these it is to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.

004.018
YUSUFALI: Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous.
PICKTHAL: The forgiveness is not for those who do ill-deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.
SHAKIR: And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.

004.019
YUSUFALI: O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.
PICKTHAL: O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.
SHAKIR: O you who believe! it is not lawful for you that you should take women as heritage against (their) will, and do not straiten them m order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

004.020

YUSUFALI: But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong?
PICKTHAL: And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?
SHAKIR: And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?

004.021
YUSUFALI: And how could ye take it when ye have gone in unto each other, and they have Taken from you a solemn covenant?
PICKTHAL: How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you?
SHAKIR: And how can you take it when one of you has already gone in to the other and they have made with you a firm covenant?

004.022
YUSUFALI: And marry not women whom your fathers married,- except what is past: It was shameful and odious,- an abominable custom indeed.
PICKTHAL: And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.
SHAKIR: And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.

004.023
YUSUFALI: Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- (Those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful;-
PICKTHAL: Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.
SHAKIR: Forbidden to you are your mothers and your daughters and your sisters and your

paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone in to them, there is no blame on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together, except what has already passed; surely Allah is Forgiving, Merciful.

004.024

YUSUFALI: Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.

PICKTHAL: And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.

SHAKIR: And all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you about what you mutually agree after what is appointed; surely Allah is Knowing, Wise.

004.025

YUSUFALI: If any of you have not the means wherewith to wed free believing women, they may wed believing girls from among those whom your right hands possess: And Allah hath full knowledge about your faith. Ye are one from another: Wed them with the leave of their owners, and give them their dowers, according to what is reasonable: They should be chaste, not lustful, nor taking paramours: when they are taken in wedlock, if they fall into shame, their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Oft-forgiving, Most Merciful.

PICKTHAL: And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is

Forgiving, Merciful.
SHAKIR: And whoever among you has not within his power ampleness of means to marry free believing women, then (he may marry) of those whom your right hands possess from among your believing maidens; and Allah knows best your faith: you are (sprung) the one from the other; so marry them with the permission of their masters, and give them their dowries justly, they being chaste, not fornicating, nor receiving paramours; and when they are taken in marriage, then if they are guilty of indecency, they shall suffer half the punishment which is (inflicted) upon free women. This is for him among you who fears falling into evil; and that you abstain is better for you, and Allah is Forgiving, Merciful.

004.026
YUSUFALI: Allah doth wish to make clear to you and to show you the ordinances of those before you; and (He doth wish to) turn to you (In Mercy): And Allah is All-knowing, All-wise.
PICKTHAL: Allah would explain to you and guide you by the examples of those who were before you, and would turn to you in mercy. Allah is Knower, Wise.
SHAKIR: Allah desires to explain to you, and to guide you into the ways of those before you, and to turn to you (mercifully), and Allah is Knowing, Wise.

004.027
YUSUFALI: Allah doth wish to Turn to you, but the wish of those who follow their lusts is that ye should turn away (from Him),- far, far away.
PICKTHAL: And Allah would turn to you in mercy; but those who follow vain desires would have you go tremendously astray.
SHAKIR: And Allah desires that He should turn to you (mercifully), and those who follow (their) lusts desire that you should deviate (with) a great deviation.

004.028
YUSUFALI: Allah doth wish to lighten your (difficulties): For man was created Weak (in flesh).
PICKTHAL: Allah would make the burden light for you, for man was created weak.
SHAKIR: Allah desires that He should make light your burdens, and man is created weak.

004.029
YUSUFALI: O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!
PICKTHAL: O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.
SHAKIR: O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.

004.030
YUSUFALI: If any do that in rancour and injustice,- soon shall We cast them into the Fire: And easy it is for Allah.
PICKTHAL: Whoso doeth that through aggression and injustice, we shall cast him into Fire, and that is ever easy for Allah.
SHAKIR: And whoever does this aggressively and unjustly, We will soon cast him into fire; and this is easy to Allah.

004.031
YUSUFALI: If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour.
PICKTHAL: If ye avoid the great (things) which ye are forbidden, We will remit from you your evil deeds and make you enter at a noble gate.
SHAKIR: If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering.

004.032
YUSUFALI: And in no wise covet those things in which Allah Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things.
PICKTHAL: And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned. (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things.
SHAKIR: And do not covet that by which Allah has made some of you excel others; men shall have the benefit of what they earn and women shall have the benefit of what they earn; and ask Allah of His grace; surely Allah knows all things.

004.033
YUSUFALI: To (benefit) every one, We have appointed shares and heirs to property left by parents and relatives. To those, also, to whom your right hand was pledged, give their due portion. For truly Allah is witness to all things.
PICKTHAL: And unto each We have appointed heirs of that which parents and near kindred leave; and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things.
SHAKIR: And to every one We have appointed heirs of what parents and near relatives leave; and as to those with whom your rights hands have ratified agreements, give them their portion; surely Allah is a witness over all things.

004.034
YUSUFALI: Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means.

Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, great (above you all).
PICKTHAL: Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great.
SHAKIR: Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

004.035
YUSUFALI: If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.
PICKTHAL: And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.
SHAKIR: And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware.

004.036
YUSUFALI: Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious;-
PICKTHAL: And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful,
SHAKIR: And serve Allah and do not associate any thing with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful;

004.037

YUSUFALI: (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt;-
PICKTHAL: Who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty. For disbelievers We prepare a shameful doom;
SHAKIR: Those who are niggardly and bid people to be niggardly and hide what Allah has given them out of His grace; and We have prepared for the unbelievers a disgraceful chastisement.

004.038
YUSUFALI: Not those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is!
PICKTHAL: And (also) those who spend their wealth in order to be seen of men, and believe not in Allah nor the Last Day. Whoso taketh Satan for a comrade, a bad comrade hath he.
SHAKIR: And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the Shaitan, an evil associate is he!

004.039
YUSUFALI: And what burden Were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of them.
PICKTHAL: What have they (to fear) if they believe in Allah and the Last Day and spend (aright) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do)?
SHAKIR: And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? And Allah knows them.

004.040
YUSUFALI: Allah is never unjust in the least degree: If there is any good (done), He doubleth it, and giveth from His own presence a great reward.
PICKTHAL: Lo! Allah wrongeth not even of the weight of an ant; and if there is a good deed, He will double it and will give (the doer) from His presence an immense reward.
SHAKIR: Surely Allah does not do injustice to the weight of an atom, and if it is a good deed He multiplies it and gives from Himself a great reward.

004.041
YUSUFALI: How then if We brought from each people a witness, and We brought thee as a witness against these people!
PICKTHAL: But how (will it be with them) when We bring of every people a witness, and We bring thee (O Muhammad) a witness against these?

SHAKIR: How will it be, then, when We bring from every people a witness and bring you as a witness against these?

004.042
YUSUFALI: On that day those who reject Faith and disobey the messenger will wish that the earth Were made one with them: But never will they hide a single fact from Allah!
PICKTHAL: On that day those who disbelieved and disobeyed the messenger will wish that they were level with the ground, and they can hide no fact from Allah.
SHAKIR: On that day will those who disbelieve and disobey the Messenger desire that the earth were levelled with them, and they shall not hide any word from Allah.

004.043
YUSUFALI: O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.
PICKTHAL: O ye who believe! Draw not near unto prayer when ye are drunken, till ye know that which ye utter, nor when ye are polluted, save when journeying upon the road, till ye have bathed. And if ye be ill, or on a journey, or one of you cometh from the closet, or ye have touched women, and ye find not water, then go to high clean soil and rub your faces and your hands (therewith). Lo! Allah is Benign, Forgiving.
SHAKIR: O you who believe! do not go near prayer when you are Intoxicated until you know (well) what you say, nor when you are under an obligation to perform a bath-- unless (you are) travelling on the road-- until you have washed yourselves; and if you are sick, or on a journey, or one of you come from the privy or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands; surely Allah is Pardoning, Forgiving.

004.044
YUSUFALI: Hast thou not turned Thy vision to those who were given a portion of the Book? they traffic in error, and wish that ye should lose the right path.
PICKTHAL: Seest thou not those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) err from the right way?
SHAKIR: Have you not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way.

004.045
YUSUFALI: But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper.
PICKTHAL: Allah knoweth best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.

SHAKIR: And Allah best knows your enemies; and Allah suffices as a Guardian, and Allah suffices as a Helper.

004.046
YUSUFALI: Of the Jews there are those who displace words from their (right) places, and say: "We hear and we disobey"; and "Hear what is not Heard"; and "Ra'ina"; with a twist of their tongues and a slander to Faith. If only they had said: "What hear and we obey"; and "Do hear"; and "Do look at us"; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe.
PICKTHAL: Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.
SHAKIR: Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unzurna it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little.

004.047
YUSUFALI: O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some (of you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried out.
PICKTHAL: O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.
SHAKIR: O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violaters of the Sabbath, and the command of Allah shall be executed.

004.048
YUSUFALI: Allah forgiveth not that partners should be set up with Him; but He forgiveth anything else, to whom He pleaseth; to set up partners with Allah is to devise a sin Most heinous indeed.
PICKTHAL: Lo! Allah forgiveth not that a partner should be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribeth partners to Allah, he hath indeed invented a tremendous sin.
SHAKIR: Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever associates anything

with Allah, he devises indeed a great sin.

004.049
YUSUFALI: Hast thou not turned Thy vision to those who claim sanctity for themselves? Nay-but Allah Doth sanctify whom He pleaseth. But never will they fail to receive justice in the least little thing.
PICKTHAL: Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date-stone.
SHAKIR: Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone.

004.050
YUSUFALI: Behold! how they invent a lie against Allah! but that by itself is a manifest sin!
PICKTHAL: See, how they invent lies about Allah! That of itself is flagrant sin.
SHAKIR: See how they forge the lie against Allah, and this is sufficient as a manifest sin.

004.051
YUSUFALI: Hast thou not turned Thy vision to those who were given a portion of the Book? they believe in sorcery and Evil, and say to the Unbelievers that they are better guided in the (right) way Than the believers!
PICKTHAL: Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe"?
SHAKIR: Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe.

004.052
YUSUFALI: They are (men) whom Allah hath cursed: And those whom Allah Hath cursed, thou wilt find, have no one to help.
PICKTHAL: Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper.
SHAKIR: Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.

004.053
YUSUFALI: Have they a share in dominion or power? Behold, they give not a farthing to their fellow-men?
PICKTHAL: Or have they even a share in the Sovereignty? Then in that case, they would not give mankind even the speck on a date-stone.
SHAKIR: Or have they a share in the kingdom? But then they would not give to people even the speck in the date stone.

004.054
YUSUFALI: Or do they envy mankind for what Allah hath given them of his bounty? but We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.
PICKTHAL: Or are they jealous of mankind because of that which Allah of His bounty hath bestowed upon them? For We bestowed upon the house of Abraham (of old) the Scripture and wisdom, and We bestowed on them a mighty kingdom.
SHAKIR: Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Ibrahim's children the Book and the wisdom, and We have given them a grand kingdom.

004.055
YUSUFALI: Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.
PICKTHAL: And of them were (some) who believed therein and of them were (some) who turned away from it. Hell is sufficient for (their) burning.
SHAKIR: So of them is he who believes in him, and of them is he who turns away from him, and hell is sufficient to burn.

004.056
YUSUFALI: Those who reject our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty: for Allah is Exalted in Power, Wise.
PICKTHAL: Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that they may taste the torment. Lo! Allah is ever Mighty, Wise.
SHAKIR: (As for) those who disbelieve in Our communications, We shall make them enter fire; so oft as their skins are thoroughly burned, We will change them for other skins, that they may taste the chastisement; surely Allah is Mighty, Wise.

004.057
YUSUFALI: But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath,- their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.
PICKTHAL: And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow - to dwell therein for ever; there for them are pure companions - and We shall make them enter plenteous shade.
SHAKIR: And (as for) those who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure mates, and We shall make them enter a dense shade.

004.058
YUSUFALI: Allah doth command you to render back your Trusts to those to whom they are

due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.
PICKTHAL: Lo! Allah commandeth you that ye restore deposits to their owners, and, if ye judge between mankind, that ye judge justly. Lo! comely is this which Allah admonisheth you. Lo! Allah is ever Hearer, Seer.
SHAKIR: Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.

004.059
YUSUFALI: O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.
PICKTHAL: O ye who believe! Obey Allah, and obey the messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the messenger if ye are (in truth) believers in Allah and the Last Day. That is better and more seemly in the end.
SHAKIR: O you who believe! obey Allah and obey the Messenger and those in authority from among you; then if you quarrel about anything, refer it to Allah and the Messenger, if you believe in Allah and the last day; this is better and very good in the end.

004.060
YUSUFALI: Hast thou not turned Thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One, though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the right).
PICKTHAL: Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.
SHAKIR: Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to summon one another to the judgment of the Shaitan, though they were commanded to deny him, and the Shaitan desires to lead them astray into a remote error.

004.061
YUSUFALI: When it is said to them: "Come to what Allah hath revealed, and to the Messenger": Thou seest the Hypocrites avert their faces from thee in disgust.
PICKTHAL: And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, thou seest the hypocrites turn from thee with aversion.
SHAKIR: And when it is said to them: Come to what Allah has revealed and to the

Messenger, you will see the hypocrites turning away from you with (utter) aversion.

004.062
YUSUFALI: How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, swearing by Allah: "We meant no more than good-will and conciliation!"
PICKTHAL: How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.
SHAKIR: But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: We did not desire (anything) but good and concord.

004.063
YUSUFALI: Those men,-Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.
PICKTHAL: Those are they, the secrets of whose hearts Allah knoweth. So oppose them and admonish them, and address them in plain terms about their souls.
SHAKIR: These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves.

004.064
YUSUFALI: We sent not a messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.
PICKTHAL: We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and asked forgiveness of the messenger, they would have found Allah Forgiving, Merciful.
SHAKIR: And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.

004.065
YUSUFALI: But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.
PICKTHAL: But nay, by thy Lord, they will not believe (in truth) until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest, and submit with full submission.
SHAKIR: But no! by your Lord! they do not believe (in reality) until they make you a judge

of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.

004.066
YUSUFALI: If We had ordered them to sacrifice their lives or to leave their homes, very few of them would have done it: But if they had done what they were (actually) told, it would have been best for them, and would have gone farthest to strengthen their (faith);
PICKTHAL: And if We had decreed for them: Lay down your lives or go forth from your dwellings, but few of them would have done it; though if they did what they are exhorted to do it would be better for them, and more strengthening;
SHAKIR: And if We had prescribed for them: Lay down your lives or go forth from your homes, they would not have done it except a few of them; and if they had done what they were admonished, it would have certainly been better for them and best in strengthening (them);

004.067
YUSUFALI: And We should then have given them from our presence a great reward;
PICKTHAL: And then We should bestow upon them from Our presence an immense reward,
SHAKIR: And then We would certainly have given them from Ourselves a great reward.

004.068
YUSUFALI: And We should have shown them the Straight Way.
PICKTHAL: And should guide them unto a straight path.
SHAKIR: And We would certainly have guided them in the right path.

004.069
YUSUFALI: All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah,- of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship!
PICKTHAL: Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they!
SHAKIR: And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!

004.070
YUSUFALI: Such is the bounty from Allah: And sufficient is it that Allah knoweth all.
PICKTHAL: That is bounty from Allah, and Allah sufficeth as Knower.
SHAKIR: This is grace from Allah, and sufficient is Allah as the Knower.

004.071
YUSUFALI: O ye who believe! Take your precautions, and either go forth in parties or go forth all together.
PICKTHAL: O ye who believe! Take your precautions, then advance the proven ones, or advance all together.
SHAKIR: O you who believe! take your precaution, then go forth in detachments or go forth in a body.

004.072
YUSUFALI: There are certainly among you men who would tarry behind: If a misfortune befalls you, they say: "Allah did favour us in that we were not present among them."
PICKTHAL: Lo! among you there is he who loitereth; and if disaster overtook you, he would say: Allah hath been gracious unto me since I was not present with them.
SHAKIR: And surely among you is he who would certainly hang back! If then a misfortune befalls you he says: Surely Allah conferred a benefit on me that I was not present with them.

004.073
YUSUFALI: But if good fortune comes to you from Allah, they would be sure to say - as if there had never been Ties of affection between you and them - "Oh! I wish I had been with them; a fine thing should I then have made of it!"
PICKTHAL: And if a bounty from Allah befell you, he would surely cry, as if there had been no love between you and him: Oh, would that I had been with them, then should I have achieved a great success!
SHAKIR: And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and him: Would that I had been with them, then I should have attained a mighty good fortune.

004.074
YUSUFALI: Let those fight in the cause of Allah Who sell the life of this world for the hereafter. To him who fighteth in the cause of Allah,- whether he is slain or gets victory - Soon shall We give him a reward of great (value).
PICKTHAL: Let those fight in the way of Allah who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be he victorious, on him We shall bestow a vast reward.
SHAKIR: Therefore let those fight in the way of Allah, who sell this world's life for the hereafter; and whoever fights in the way of Allah, then be he slain or be he victorious, We shall grant him a mighty reward.

004.075
YUSUFALI: And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!"

PICKTHAL: How should ye not fight for the cause of Allah and of the feeble among men and of the women and the children who are crying: Our Lord! Bring us forth from out this town of which the people are oppressors! Oh, give us from thy presence some protecting friend! Oh, give us from Thy presence some defender!
SHAKIR: And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, (of) those who say: Our Lord! cause us to go forth from this town, whose people are oppressors, and give us from Thee a guardian and give us from Thee a helper.

004.076
YUSUFALI: Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.
PICKTHAL: Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil. Lo! the devil's strategy is ever weak.
SHAKIR: Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Shaitan. Fight therefore against the friends of the Shaitan; surely the strategy of the Shaitan is weak.

004.077
YUSUFALI: Hast thou not turned Thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them, behold! a section of them feared men as - or even more than - they should have feared Allah: They said: "Our Lord! Why hast Thou ordered us to fight? Wouldst Thou not Grant us respite to our (natural) term, near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly in the very least!
PICKTHAL: Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the poordue, but when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who wardeth off (evil); and ye will not be wronged the down upon a date-stone.
SHAKIR: Have you not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate; but when fighting is prescribed for them, lo! a party of them fear men as they ought to have feared Allah, or (even) with a greater fear, and say: Our Lord! why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end? Say: The provision of this world is short, and the hereafter is better for him who guards (against evil); and you shall not be wronged the husk of a date stone.

004.078
YUSUFALI: "Wherever ye are, death will find you out, even if ye are in towers built up

strong and high!" If some good befalls them, they say, "This is from Allah"; but if evil, they say, "This is from thee" (O Prophet). Say: "All things are from Allah." But what hath come to these people, that they fail to understand a single fact?
PICKTHAL: Wheresoever ye may be, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not nigh to understand a happening?
SHAKIR: Wherever you are, death will overtake you, though you are in lofty towers, and if a benefit comes to them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah, but what is the matter with these people that they do not make approach to understanding what is told (them)?

004.079
YUSUFALI: Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. and We have sent thee as a messenger to (instruct) mankind. And enough is Allah for a witness.
PICKTHAL: Whatever of good befalleth thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.
SHAKIR: Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself, and We have sent you (O Prophet!), to mankind as a messenger; and Allah is sufficient as a witness.

004.080
YUSUFALI: He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their (evil deeds).
PICKTHAL: Whoso obeyeth the messenger hath obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them.
SHAKIR: Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.

004.081
YUSUFALI: They have "Obedience" on their lips; but when they leave thee, a section of them Meditate all night on things very different from what thou tellest them. But Allah records their nightly (plots): So keep clear of them, and put thy trust in Allah, and enough is Allah as a disposer of affairs.
PICKTHAL: And they say: (It is) obedience; but when they have gone forth from thee a party of them spend the night in planning other than what thou sayest. Allah recordeth what they plan by night. So oppose them and put thy trust in Allah. Allah is sufficient as Trustee.
SHAKIR: And they say: Obedience. But when they go out from your presence, a party of them decide by night upon doing otherwise than what you say; and Allah writes down what they decide by night, therefore turn aside from them and trust in Allah, and Allah is sufficient as a protector.

004.082
YUSUFALI: Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein Much discrepancy.
PICKTHAL: Will they not then ponder on the Qur'an? If it had been from other than Allah they would have found therein much incongruity.
SHAKIR: Do they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy.

004.083
YUSUFALI: When there comes to them some matter touching (Public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have Tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you, all but a few of you would have fallen into the clutches of Satan.
PICKTHAL: And if any tidings, whether of safety or fear, come unto them, they noise it abroad, whereas if they had referred it to the messenger and to such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah upon you and His mercy ye would have followed Satan, save a few (of you).
SHAKIR: And when there comes to them news of security or fear they spread it abroad; and if they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan save a few

004.084
YUSUFALI: Then fight in Allah's cause - Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment.
PICKTHAL: So fight (O Muhammad) in the way of Allah Thou art not taxed (with the responsibility for anyone) except thyself - and urge on the believers. Peradventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment.
SHAKIR: Fight then in Allah's way; this is not imposed on you except In relation to yourself, and rouse the believers to ardor maybe Allah will restrain the fighting of those who disbelieve and Allah is strongest in prowess and strongest to give an exemplary punishment.

004.085
YUSUFALI: Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things.
PICKTHAL: Whoso interveneth in a good cause will have the reward thereof, and whoso

interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things.
SHAKIR: Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things.

004.086
YUSUFALI: When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things.
PICKTHAL: When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things.
SHAKIR: And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.

004.087
YUSUFALI: Allah! There is no god but He: of a surety He will gather you together against the Day of Judgment, about which there is no doubt. And whose word can be truer than Allah's?
PICKTHAL: Allah! There is no Allah save Him. He gathereth you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?
SHAKIR: Allah, there is no god but He-- He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah?

004.088
YUSUFALI: Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the Way? For those whom Allah hath thrown out of the Way, never shalt thou find the Way.
PICKTHAL: What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O MUhammad) canst not find a road.
SHAKIR: What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) for what they have earned? Do you wish to guide him whom Allah has caused to err? And whomsoever Allah causes to err, you shall by no means find a way for him.

004.089
YUSUFALI: They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks;-
PICKTHAL: They long that ye should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find

them, and choose no friend nor helper from among them,
SHAKIR: They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah's way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.

004.090
YUSUFALI: Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you (to war against them).
PICKTHAL: Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.
SHAKIR: Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.

004.091
YUSUFALI: Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto: if they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them.
PICKTHAL: Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever ye find them. Against such We have given you clear warrant.
SHAKIR: You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

004.092
YUSUFALI: Never should a believer kill a believer; but (If it so happens) by mistake, (Compensation is due): If one (so) kills a believer, it is ordained that he should free a

believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom.
PICKTHAL: It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.
SHAKIR: And it does not behoove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a convenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowing, Wise.

004.093
YUSUFALI: If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.
PICKTHAL: Whoso slayeth a believer of set purpose, his reward is hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom.
SHAKIR: And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.

004.094
YUSUFALI: O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: Therefore carefully investigate. For Allah is well aware of all that ye do.
PICKTHAL: O ye who believe! When ye go forth (to fight) in the way of Allah, be careful to discriminate, and say not unto one who offereth you peace: "Thou art not a believer," seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils. Even thus (as he now is) were ye before; but Allah hath since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what ye do.

SHAKIR: O you who believe! when you go to war in Allah's way, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods of this world's life! But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.

004.095
YUSUFALI: Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath Allah promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,-
PICKTHAL: Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;
SHAKIR: The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back a (high) degree, and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:

004.096
YUSUFALI: Ranks specially bestowed by Him, and Forgiveness and Mercy. For Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful.
SHAKIR: (High) degrees from Him and protection and mercy, and Allah is Forgiving, Merciful.

004.097
YUSUFALI: When angels take the souls of those who die in sin against their souls, they say: "In what (plight) Were ye?" They reply: "Weak and oppressed Were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (From evil)?" Such men will find their abode in Hell,- What an evil refuge! -
PICKTHAL: Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end;
SHAKIR: Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein? So

these it is whose abode is hell, and it is an evil resort

004.098
YUSUFALI: Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way.
PICKTHAL: Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.
SHAKIR: Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape);

004.099
YUSUFALI: For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again.
PICKTHAL: As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.
SHAKIR: So these, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving.

004.100
YUSUFALI: He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah: And Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.
SHAKIR: And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Messenger, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful.

004.101
YUSUFALI: When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies.
PICKTHAL: And when ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.
SHAKIR: And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will cause you distress, surely the unbelievers are your open enemy.

004.102

YUSUFALI: When thou (O Messenger) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.
PICKTHAL: And when thou (O Muhammad) art among them and arrangest (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment.
SHAKIR: And when you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your luggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers.

004.103
YUSUFALI: When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.
PICKTHAL: When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers.
SHAKIR: Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers.

004.104
YUSUFALI: And slacken not in following up the enemy: If ye are suffering hardships, they are suffering similar hardships; but ye have Hope from Allah, while they have none. And Allah is full of knowledge and wisdom.
PICKTHAL: Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.

SHAKIR: And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.

004.105
YUSUFALI: We have sent down to thee the Book in truth, that thou mightest judge between men, as guided by Allah: so be not (used) as an advocate by those who betray their trust;
PICKTHAL: Lo! We reveal unto thee the Scripture with the truth, that thou mayst judge between mankind by that which Allah showeth thee. And be not thou a pleader for the treacherous;
SHAKIR: Surely We have revealed the Book to you with the truth that you may judge between people by means of that which Allah has taught you; and be not an advocate on behalf of the treacherous.

004.106
YUSUFALI: But seek the forgiveness of Allah; for Allah is Oft-forgiving, Most Merciful.
PICKTHAL: And seek forgiveness of Allah. Lo! Allah is ever Forgiving, Merciful.
SHAKIR: And ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

004.107
YUSUFALI: Contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime:
PICKTHAL: And plead not on behalf of (people) who deceive themselves. Lo! Allah loveth not one who is treacherous and sinful.
SHAKIR: And do not plead on behalf of those who act unfaithfully to their souls; surely Allah does not love him who is treacherous, sinful;

004.108
YUSUFALI: They may hide (Their crimes) from men, but they cannot hide (Them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: And Allah Doth compass round all that they do.
PICKTHAL: They seek to hide from men and seek not to hide from Allah. He is with them when by night they hold discourse displeasing unto Him. Allah ever surroundeth what they do.
SHAKIR: They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.

004.109
YUSUFALI: Ah! These are the sort of men on whose behalf ye may contend in this world; but who will contend with Allah on their behalf on the Day of Judgment, or who will carry their affairs through?
PICKTHAL: Ho! ye are they who pleaded for them in the life of the world. But who will

plead with Allah for them on the Day of Resurrection, or who will then be their defender?
SHAKIR: Behold! you are they who (may) plead for them in this world's life, but who will plead for them with Allah on the resurrection day, or who shall be their protector?

004.110
YUSUFALI: If any one does evil or wrongs his own soul but afterwards seeks Allah's forgiveness, he will find Allah Oft-forgiving, Most Merciful.
PICKTHAL: Yet whoso doeth evil or wrongeth his own soul, then seeketh pardon of Allah, will find Allah Forgiving, Merciful.
SHAKIR: And whoever does evil or acts unjustly to his soul, then asks forgiveness of Allah, he shall find Allah Forgiving, Merciful.

004.111
YUSUFALI: And if any one earns sin. he earns it against His own soul: for Allah is full of knowledge and wisdom.
PICKTHAL: Whoso committeth sin committeth it only against himself. Allah is ever Knower, Wise.
SHAKIR: And whoever commits a sin, he only commits it against his own soul; and Allah is Knowing, Wise.

004.112
YUSUFALI: But if any one earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (Both) a falsehood and a flagrant sin.
PICKTHAL: And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with falsehood and a flagrant crime.
SHAKIR: And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.

004.113
YUSUFALI: But for the Grace of Allah to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only Lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou Knewest not (before): And great is the Grace of Allah unto thee.
PICKTHAL: But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Scripture and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.
SHAKIR: And were it not for Allah's grace upon you and His mercy a party of them had certainly designed to bring you to perdition and they do not bring (aught) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know, and Allah's grace on you is very great.

004.114
YUSUFALI: In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible): To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).
PICKTHAL: There is no good in much of their secret conferences save (in) him who enjoineth almsgiving and kindness and peace-making among the people. Whoso doeth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.
SHAKIR: There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward.

004.115
YUSUFALI: If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!
PICKTHAL: And whoso opposeth the messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a hapless journey's end!
SHAKIR: And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.

004.116
YUSUFALI: Allah forgiveth not (The sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right).
PICKTHAL: Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.
SHAKIR: Surely Allah does not forgive that anything should be associated with Him, and He forgives what is besides this to whom He pleases; and whoever associates anything with Allah, he indeed strays off into a remote error.

004.117
YUSUFALI: (The Pagans), leaving Him, call but upon female deities: They call but upon satan the persistent rebel!
PICKTHAL: They invoke in His stead only females; they pray to none else than Satan, a rebel
SHAKIR: They do not call besides Him on anything but idols, and they do not call on anything but a rebellious Shaitan.

004.118
YUSUFALI: Allah did curse him, but he said: "I will take of Thy servants a portion Marked off;
PICKTHAL: Whom Allah cursed, and he said: Surely I will take of Thy bondmen an appointed portion,
SHAKIR: Allah has cursed him; and he said: Most certainly I will take of Thy servants an appointed portion:

004.119
YUSUFALI: "I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah." Whoever, forsaking Allah, takes satan for a friend, hath of a surety suffered a loss that is manifest.
PICKTHAL: And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle' ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.
SHAKIR: And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah's creation; and whoever takes the Shaitan for a guardian rather than Allah he indeed shall suffer a manifest loss.

004.120
YUSUFALI: Satan makes them promises, and creates in them false desires; but satan's promises are nothing but deception.
PICKTHAL: He promiseth them and stirreth up desires in them, and Satan promiseth them only to beguile.
SHAKIR: He gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive.

004.121
YUSUFALI: They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.
PICKTHAL: For such, their habitation will be hell, and they will find no refuge therefrom.
SHAKIR: These are they whose abode is hell, and they shall not find any refuge from it.

004.122
YUSUFALI: But those who believe and do deeds of righteousness,- we shall soon admit them to gardens, with rivers flowing beneath,-to dwell therein for ever. Allah's promise is the truth, and whose word can be truer than Allah's?
PICKTHAL: But as for those who believe and do good works We shall bring them into Gardens underneath which rivers flow, wherein they will abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance?
SHAKIR: And (as for) those who believe and do good, We will make them enter into

gardens beneath which rivers flow, to abide therein for ever; (it is) a promise of Allah, true (indeed), and who is truer of word than Allah?

004.123
YUSUFALI: Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.
PICKTHAL: It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.
SHAKIR: (This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.

004.124
YUSUFALI: If any do deeds of righteousness,- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.
PICKTHAL: And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.
SHAKIR: And whoever does good deeds whether male or female and he (or she) is a believer-- these shall enter the garden, and they shall not be dealt with a jot unjustly.

004.125
YUSUFALI: Who can be better in religion than one who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend.
PICKTHAL: Who is better in religion than he who surrendereth his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the upright? Allah (Himself) chose Abraham for friend.
SHAKIR: And who has a better religion than he who submits himself entirely to Allah? And he is the doer of good (to others) and follows the faith of Ibrahim, the upright one, and Allah took Ibrahim as a friend.

004.126
YUSUFALI: But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things.
PICKTHAL: Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. Allah ever surroundeth all things.
SHAKIR: And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things.

004.127
YUSUFALI: They ask thy instruction concerning the women say: Allah doth instruct you

about them: And (remember) what hath been rehearsed unto you in the Book, concerning the orphans of women to whom ye give not the portions prescribed, and yet whom ye desire to marry, as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do, but Allah is well-acquainted therewith.
PICKTHAL: They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited unto you (giveth decree), concerning female orphans and those unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.
SHAKIR: And they ask you a decision about women. Say: Allah makes known to you His decision concerning them, and that which is recited to you in the Book concerning female orphans whom you do not give what is appointed for them while you desire to marry them, and concerning the weak among children, and that you should deal towards orphans with equity; and whatever good you do, Allah surely knows it.

004.128
YUSUFALI: If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practise self-restraint, Allah is well-acquainted with all that ye do.
PICKTHAL: If a woman feareth ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.
SHAKIR: And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people's) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do.

004.129
YUSUFALI: Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.
SHAKIR: And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful.

004.130
YUSUFALI: But if they disagree (and must part), Allah will provide abundance for all from His all-reaching bounty: for Allah is He that careth for all and is Wise.
PICKTHAL: But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing, All-Knowing.
SHAKIR: And if they separate, Allah will render them both free from want out of His ampleness, and Allah is Ample-giving, Wise.

004.131
YUSUFALI: To Allah belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you (o Muslims) to fear Allah. But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.
PICKTHAL: Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.
SHAKIR: And whatever is in the heavens and whatever is in the earth is Allah's and certainly We enjoined those who were given the Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy.

004.132
YUSUFALI: Yea, unto Allah belong all things in the heavens and on earth, and enough is Allah to carry through all affairs.
PICKTHAL: Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.
SHAKIR: And whatever is in the heavens and whatever is in the earth is Allah's, and Allah is sufficient as a Protector.

004.133
YUSUFALI: If it were His will, He could destroy you, o mankind, and create another race; for He hath power this to do.
PICKTHAL: If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.
SHAKIR: If He please, He can make you pass away, O people! and bring others; and Allah has the power to do this.

004.134
YUSUFALI: If any one desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the hereafter: for Allah is He that heareth and seeth (all things).
PICKTHAL: Whoso desireth the reward of the world, (let him know that) with Allah is the

reward of the world and the Hereafter. Allah is ever Hearer, Seer.
SHAKIR: Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter; and Allah is Hearing, Seeing.

004.135
YUSUFALI: O ye who believe! stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.
PICKTHAL: O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.
SHAKIR: O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.

004.136
YUSUFALI: O ye who believe! Believe in Allah and His Messenger, and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him). Any who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.
PICKTHAL: O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.
SHAKIR: O you who believe! believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Book which He revealed before; and whoever disbelieves in Allah and His angels and His messengers and the last day, he indeed strays off into a remote error.

004.137
YUSUFALI: Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief,- Allah will not forgive them nor guide them nor guide them on the way.
PICKTHAL: Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.
SHAKIR: Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path.

004.138
YUSUFALI: To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty;-
PICKTHAL: Bear unto the hypocrites the tidings that for them there is a painful doom;
SHAKIR: Announce to the hypocrites that they shall have a painful chastisement:

004.139
YUSUFALI: Yea, to those who take for friends unbelievers rather than believers: is it honour they seek among them? Nay,- all honour is with Allah.
PICKTHAL: Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.
SHAKIR: Those who take the unbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah.

004.140
YUSUFALI: Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell:-
PICKTHAL: He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;
SHAKIR: And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.

004.141
YUSUFALI: (These are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: "Were we not with you?"- but if the unbelievers gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" but Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the unbelievers a way (to triumphs) over the believers.
PICKTHAL: Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you? and if the disbelievers meet with a success say: Had we not the mastery of you, and did we not protect you from the believers? - Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.
SHAKIR: Those who wait for (some misfortune to befall) you then If you have a victory from Allah they say: Were we not with you? And i. there IS a chance for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the believers? So Allah shall Judge between you on the day of resurrection, and Allah will by no means give the

unbelievers a way against the believers.

004.142
YUSUFALI: The Hypocrites - they think they are over-reaching Allah, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance;
PICKTHAL: Lo! the hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;
SHAKIR: Surely the hypocrites strive to deceive Allah, and He shall requite their deceit to them, and when they stand up to prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.

004.143
YUSUFALI: (They are) distracted in mind even in the midst of it,- being (sincerely) for neither one group nor for another whom Allah leaves straying,- never wilt thou find for him the way.
PICKTHAL: Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him:
SHAKIR: Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah causes to err, you shall not find a way for him.

004.144
YUSUFALI: O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?
PICKTHAL: O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you?
SHAKIR: O you who believe! do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves?

004.145
YUSUFALI: The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them;-
PICKTHAL: Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them;
SHAKIR: Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.

004.146
YUSUFALI: Except for those who repent, mend (their lives) hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value.
PICKTHAL: Save those who repent and amend and hold fast to Allah and make their

religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.
SHAKIR: Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward.

004.147
YUSUFALI: What can Allah gain by your punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth (all good), and knoweth all things.
PICKTHAL: What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.
SHAKIR: Why should Allah chastise you if you are grateful and believe? And Allah is the Multiplier of rewards, Knowing

004.148
YUSUFALI: Allah loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.
PICKTHAL: Allah loveth not the utterance of harsh speech save by one who hath been wronged. Allah is ever Hearer, Knower.
SHAKIR: Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

004.149
YUSUFALI: Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).
PICKTHAL: If ye do good openly or keep it secret, or forgive evil, lo! Allah is ever Forgiving, Powerful.
SHAKIR: If you do good openly or do it in secret or pardon an evil then surely Allah is Pardoning, Powerful.

004.150
YUSUFALI: Those who deny Allah and His messengers, and (those who) wish to separate Allah from His messengers, saying: "We believe in some but reject others": And (those who) wish to take a course midway,-
PICKTHAL: Lo! those who disbelieve in Allah and His messengers, and seek to make distinction between Allah and His messengers, and say: We believe in some and disbelieve in others, and seek to choose a way in between;
SHAKIR: Surely those who disbelieve in Allah and His messengers and (those who) desire to make a distinction between Allah and His messengers and say: We believe in some and disbelieve in others, and desire to take a course between (this and) that.

004.151

YUSUFALI: They are in truth (equally) unbelievers; and we have prepared for unbelievers a humiliating punishment.
PICKTHAL: Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.
SHAKIR: These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.

004.152
YUSUFALI: To those who believe in Allah and His messengers and make no distinction between any of the messengers, we shall soon give their (due) rewards: for Allah is Oft-forgiving, Most Merciful.
PICKTHAL: But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.
SHAKIR: And those who believe in Allah and His messengers and do not make a distinction between any of them-- Allah will grant them their rewards; and Allah is Forgiving, Merciful.

004.153
YUSUFALI: The people of the Book ask thee to cause a book to descend to them from heaven: Indeed they asked Moses for an even greater (miracle), for they said: "Show us Allah in public," but they were dazed for their presumption, with thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so we forgave them; and gave Moses manifest proofs of authority.
PICKTHAL: The people of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforetime, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even) after that) they chose the calf (for worship) after clear proofs (of Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.
SHAKIR: The followers of the Book ask you to bring down to them a book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave to Musa clear authority.

004.154
YUSUFALI: And for their covenant we raised over them (the towering height) of Mount (Sinai); and (on another occasion) we said: "Enter the gate with humility"; and (once again) we commanded them: "Transgress not in the matter of the sabbath." And we took from them a solemn covenant.
PICKTHAL: And We caused the Mount to tower above them at (the taking of) their covenant: and We bade them: Enter the gate, prostrate! and We bode them: Transgress not the Sabbath! and We took from them a firm covenant.

SHAKIR: And We lifted the mountain (Sainai) over them at (the li taking of the covenant) and We said to them: Enter the door making obeisance; and We said to them: Do not exceed the limits of the Sabbath, and We made with them a firm covenant.

004.155
YUSUFALI: (They have incurred divine displeasure): In that they broke their covenant; that they rejected the signs of Allah; that they slew the Messengers in defiance of right; that they said, "Our hearts are the wrappings (which preserve Allah's Word; We need no more)";- Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe;-
PICKTHAL: Then because of their breaking of their covenant, and their disbelieving in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them for their disbelief, so that they believe not save a few -
SHAKIR: Therefore, for their breaking their covenant and their disbelief in the communications of Allah and their killing the prophets wrongfully and their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief, so they shall not believe except a few.

004.156
YUSUFALI: That they rejected Faith; that they uttered against Mary a grave false charge;
PICKTHAL: And because of their disbelief and of their speaking against Mary a tremendous calumny;
SHAKIR: And for their unbelief and for their having uttered against Marium a grievous calumny.

004.157
YUSUFALI: That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah";- but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not:-
PICKTHAL: And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.
SHAKIR: And their saying: Surely we have killed the Messiah, Isa son of Marium, the messenger of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

004.158
YUSUFALI: Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise;-
PICKTHAL: But Allah took him up unto Himself. Allah was ever Mighty, Wise.

SHAKIR: Nay! Allah took him up to Himself; and Allah is Mighty, Wise.

004.159
YUSUFALI: And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them;-
PICKTHAL: There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them -
SHAKIR: And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.

004.160
YUSUFALI: For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them;- in that they hindered many from Allah's Way;-
PICKTHAL: Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way,
SHAKIR: Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them and for their hindering many (people) from Allah's way.

004.161
YUSUFALI: That they took usury, though they were forbidden; and that they devoured men's substance wrongfully;- we have prepared for those among them who reject faith a grievous punishment.
PICKTHAL: And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful doom.
SHAKIR: And their taking usury though indeed they were forbidden it and their devouring the property of people falsely, and We have prepared for the unbelievers from among them a painful chastisement.

004.162
YUSUFALI: But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward.
PICKTHAL: But those of them who are firm in knowledge and the believers believe in that which is revealed unto thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-due, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.
SHAKIR: But the firm in knowledge among them and the believers believe in what has been revealed to. you and what was revealed before you, and those who keep up prayers and those who give the poor-rate and the believers in Allah and the last day, these it is whom We will

give a mighty reward.

004.163
YUSUFALI: We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and solomon, and to David We gave the Psalms.
PICKTHAL: Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms;
SHAKIR: Surely We have revealed to you as We revealed to Nuh, and the prophets after him, and We revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and Isa and Ayub and Yunus and Haroun and Sulaiman and We gave to Dawood

004.164
YUSUFALI: Of some messengers We have already told thee the story; of others We have not;- and to Moses Allah spoke direct;-
PICKTHAL: And messengers We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;
SHAKIR: And (We sent) messengers We have mentioned to you before and messengers we have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him):

004.165
YUSUFALI: Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise.
PICKTHAL: Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.
SHAKIR: (We sent) messengers as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) messengers; and Allah is Mighty, Wise.

004.166
YUSUFALI: But Allah beareth witness that what He hath sent unto thee He hath sent from His (own) knowledge, and the angels bear witness: But enough is Allah for a witness.
PICKTHAL: But Allah (Himself) testifieth concerning that which He hath revealeth unto thee; in His knowledge hath He revealed it; and the angels also testify. And Allah is sufficient Witness.
SHAKIR: But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness.

004.167
YUSUFALI: Those who reject Faith and keep off (men) from the way of Allah, have verily strayed far, far away from the Path.

PICKTHAL: Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.
SHAKIR: Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed have strayed off into a remote

004.168
YUSUFALI: Those who reject Faith and do wrong,- Allah will not forgive them nor guide them to any way-
PICKTHAL: Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,
SHAKIR: Surely (as for) those who disbelieve and act unjustly Allah will not forgive them nor guide them to a path

004.169
YUSUFALI: Except the way of Hell, to dwell therein for ever. And this to Allah is easy.
PICKTHAL: Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.
SHAKIR: Except the path of hell, to abide in it for ever, and this is easy to Allah.

004.170
YUSUFALI: O Mankind! The Messenger hath come to you in truth from Allah: believe in him: It is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: And Allah is All-knowing, All-wise.
PICKTHAL: O mankind! The messenger hath come unto you with the Truth from your Lord. Therefor believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.
SHAKIR: O people! surely the Messenger has come to you with the truth from your Lord, therefore believe, (it shall be) good for you and If you disbelieve, then surely whatever is in the heavens and the earth is Allah's; and Allah is Knowing, Wise.

004.171
YUSUFALI: O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity" : desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.
PICKTHAL: O People of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

SHAKIR: O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only a messenger of Allah and His Word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His messengers, and say not, Three. Desist, it is better for you; Allah is only one Allah; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.

004.172
YUSUFALI: Christ disdaineth nor to serve and worship Allah, nor do the angels, those nearest (to Allah): those who disdain His worship and are arrogant,-He will gather them all together unto Himself to (answer).
PICKTHAL: The Messiah will never scorn to be a slave unto Allah, nor will the favoured angels. Whoso scorneth His service and is proud, all such will He assemble unto Him;
SHAKIR: The Messiah does by no means disdain that he should be a servant of Allah, nor do the angels who are near to Him, and whoever disdains His service and is proud, He will gather them all together to Himself.

004.173
YUSUFALI: But to those who believe and do deeds of righteousness, He will give their (due) rewards,- and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides Allah, any to protect or help them.
PICKTHAL: Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.
SHAKIR: Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace; and as for those who disdain and are proud, He will chastise them with a painful chastisement. And they shall not find for themselves besides Allah a guardian or a helper

004.174
YUSUFALI: O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest.
PICKTHAL: O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light;
SHAKIR: O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light.

004.175
YUSUFALI: Then those who believe in Allah, and hold fast to Him,- soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way.
PICKTHAL: As for those who believe in Allah, and hold fast unto Him, them He will cause

to enter into His mercy and grace, and will guide them unto Him by a straight road.
SHAKIR: Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.

004.176
YUSUFALI: They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, Her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things.
PICKTHAL: They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expoundeth unto you, so that ye err not. Allah is Knower of all things.
SHAKIR: They ask you for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things.

AL-ZALZALA (THE EARTHQUAKE)

In the name of Allah, the Compassionate, the Merciful.

099.001
YUSUFALI: When the earth is shaken to her (utmost) convulsion,
PICKTHAL: When Earth is shaken with her (final) earthquake
SHAKIR: When the earth is shaken with her (violent) shaking,

099.002
YUSUFALI: And the earth throws up her burdens (from within),
PICKTHAL: And Earth yieldeth up her burdens,
SHAKIR: And the earth brings forth her burdens,

099.003
YUSUFALI: And man cries (distressed): 'What is the matter with her?'-
PICKTHAL: And man saith: What aileth her?
SHAKIR: And man says: What has befallen her?

099.004
YUSUFALI: On that Day will she declare her tidings:
PICKTHAL: That day she will relate her chronicles,
SHAKIR: On that day she shall tell her news,

099.005
YUSUFALI: For that thy Lord will have given her inspiration.
PICKTHAL: Because thy Lord inspireth her.
SHAKIR: Because your Lord had inspired her.

099.006
YUSUFALI: On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).
PICKTHAL: That day mankind will issue forth in scattered groups to be shown their deeds.
SHAKIR: On that day men shall come forth in sundry bodies that they may be shown their works.

099.007
YUSUFALI: Then shall anyone who has done an atom's weight of good, see it!
PICKTHAL: And whoso doeth good an atom's weight will see it then,

SHAKIR: So. he who has done an atom's weight of good shall see it

099.008
YUSUFALI: And anyone who has done an atom's weight of evil, shall see it.
PICKTHAL: And whoso doeth ill an atom's weight will see it then.
SHAKIR: And he who has done an atom's weight of evil shall see it.

AL-RAD (THE THUNDER)

In the name of Allah, the Compassionate, the Merciful.

013.001
YUSUFALI: A.L.M.R. These are the signs (or verses) of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not.
PICKTHAL: Alif. Lam. Mim. Ra. These are verses of the Scripture. That which is revealed unto thee from thy Lord is the Truth, but most of mankind believe not.
SHAKIR: Alif Lam Mim Ra. These are the verses of the Book; and that which is revealed to you from your Lord is the truth, but most people do not believe.

013.002
YUSUFALI: Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to his Law)! Each one runs (its course) for a term appointed. He doth regulate all affairs, explaining the signs in detail, that ye may believe with certainty in the meeting with your Lord.
PICKTHAL: Allah it is Who raised up the heavens without visible supports, then mounted the Throne, and compelled the sun and the moon to be of service, each runneth unto an appointed term; He ordereth the course; He detaileth the revelations, that haply ye may be certain of the meeting with your Lord.
SHAKIR: Allah is He Who raised the heavens without any pillars that you see, and He is firm in power and He made the sun and the moon subservient (to you); each one pursues its course to an appointed time; He regulates the affair, making clear the signs that you may be certain of meeting your Lord.

013.003
YUSUFALI: And it is He who spread out the earth, and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two: He draweth the night as a veil o'er the Day. Behold, verily in these things there are signs for those who consider!
PICKTHAL: And He it is Who spread out the earth and placed therein firm hills and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.
SHAKIR: And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.

013.004

YUSUFALI: And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!
PICKTHAL: And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And we have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.
SHAKIR: And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots-- they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand.

013.005
YUSUFALI: If thou dost marvel (at their want of faith), strange is their saying: "When we are (actually) dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord! They are those round whose necks will be yokes (of servitude): they will be Companions of the Fire, to dwell therein (for aye)!
PICKTHAL: And if thou wonderest, then wondrous is their saying: When we are dust, are we then forsooth (to be raised) in a new creation? Such are they who disbelieve in their Lord; such have carcans on their necks; such are rightful owners of the Fire, they will abide therein.
SHAKIR: And if you would wonder, then wondrous is their saying: What! when we are dust, shall we then certainly be in a new creation? These are they who disbelieve in their Lord, and these have chains on their necks, and they are the inmates of the fire; in it they shall abide.

013.006
YUSUFALI: They ask thee to hasten on the evil in preference to the good: Yet have come to pass, before them, (many) exemplary punishments! But verily thy Lord is full of forgiveness for mankind for their wrong-doing, and verily thy Lord is (also) strict in punishment.
PICKTHAL: And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. But lo! thy Lord is rich in pardon for mankind despite their wrong, and lo! thy Lord is strong in punishment.
SHAKIR: And they ask you to hasten on the evil before the good, and indeed there have been exemplary punishments before them; and most surely your Lord is the Lord of forgiveness to people, notwithstanding their injustice; and most surely your Lord is severe in requiting (evil).

013.007
YUSUFALI: And the Unbelievers say: "Why is not a sign sent down to him from his Lord?" But thou art truly a warner, and to every people a guide.
PICKTHAL: Those who disbelieve say: If only some portent were sent down upon him from his Lord! Thou art a warner only, and for every folk a guide.
SHAKIR: And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? You are only a warner and (there is) a guide for every people.

013.008
YUSUFALI: Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion.
PICKTHAL: Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with Him is measured.
SHAKIR: Allah knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything.

013.009
YUSUFALI: He knoweth the unseen and that which is open: He is the Great, the Most High.
PICKTHAL: He is the Knower of the Invisible and the Visible, the Great, the High Exalted.
SHAKIR: The knower of the unseen and the seen, the Great, the Most High.

013.010
YUSUFALI: It is the same (to Him) whether any of you conceal his speech or declare it openly; whether he lie hid by night or walk forth freely by day.
PICKTHAL: Alike of you is he who hideth the saying and he who noiseth it abroad, he who lurketh in the night and he who goeth freely in the daytime.
SHAKIR: Alike (to Him) among you is he who conceals (his) words and he who speaks them openly, and he who hides himself by night and (who) goes forth by day.

013.011
YUSUFALI: For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.
PICKTHAL: For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willeth misfortune for a folk there is none that can repel it, nor have they a defender beside Him.
SHAKIR: For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.

013.012
YUSUFALI: It is He Who doth show you the lightning, by way both of fear and of hope: It is He Who doth raise up the clouds, heavy with (fertilising) rain!
PICKTHAL: He it is Who showeth you the lightning, a fear and a hope, and raiseth the heavy clouds.
SHAKIR: He it is Who shows you the lightning causing fear and hope and (Who) brings up

the heavy cloud.

013.013
YUSUFALI: Nay, thunder repeateth His praises, and so do the angels, with awe: He flingeth the loud-voiced thunder-bolts, and therewith He striketh whomsoever He will..yet these (are the men) who (dare to) dispute about Allah, with the strength of His power (supreme)!
PICKTHAL: The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath.
SHAKIR: And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is mighty in prowess.

013.014
YUSUFALI: For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind).
PICKTHAL: Unto Him is the real prayer. Those unto whom they pray beside Allah respond to them not at all, save as (is the response to) one who stretcheth forth his hands toward water (asking) that it may come unto his mouth, and it will never reach it. The prayer of disbelievers goeth (far) astray.
SHAKIR: To Him is due the true prayer; and those whom they pray to besides Allah give them no answer, but (they are) like one who stretches forth his two hands towards water that it may reach his mouth, but it will not reach it; and the prayer of the unbelievers is only in error.

013.015
YUSUFALI: Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (Acknowledging subjection),- with good-will or in spite of themselves: so do their shadows in the morning and evenings.
PICKTHAL: And unto Allah falleth prostrate whosoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours.
SHAKIR: And whoever is in the heavens and the earth makes obeisance to Allah only, willingly and unwillingly, and their shadows too at morn and eve.

013.016
YUSUFALI: Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "(It is) Allah." Say: "Do ye then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with light?" Or do they assign to Allah partners who have created (anything) as He has created, so that the creation seemed to them similar? Say: "Allah is the Creator of all things: He is the One, the Supreme and Irresistible."

PICKTHAL: Say (O Muhammad): Who is Lord of the heavens and the earth? Say: Allah. Say: Take ye then (others) beside Him for protectors, which, even for themselves, have neither benefit nor hurt? Say: Is the blind man equal to the seer, or is darkness equal to light? Or assign they unto Allah partners who created the like of His creation so that the creation (which they made and His creation) seemed alike to them? Say: Allah is the Creator of all things, and He is the One, the Almighty.
SHAKIR: Say: Who is the Lord of the heavens and the earth?-- Say: Allah. Say: Do you take then besides Him guardians who do not control any profit or harm for themselves? Say: Are the blind and the seeing alike? Or can the darkness and the light be equal? Or have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme.

013.017
YUSUFALI: He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah (by parables) show forth Truth and Vanity. For the scum disappears like forth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables.
PICKTHAL: He sendeth down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam - from that which they smelt in the fire in order to make ornaments and tools riseth a foam like unto it - thus Allah coineth (the similitude of) the true and the false. Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes.
SHAKIR: He sends down water from the cloud, then watercourses flow (with water) according to their measure, and the torrent bears along the swelling foam, and from what they melt in the fire for the sake of making ornaments or apparatus arises a scum like it; thus does Allah compare truth and falsehood; then as for the scum, it passes away as a worthless thing; and as for that which profits the people, it tarries in the earth; thus does Allah set forth parables.

013.018
YUSUFALI: For those who respond to their Lord, are (all) good things. But those who respond not to Him,- Even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell,- what a bed of misery!
PICKTHAL: For those who answered Allah's call is bliss; and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be hell, a dire abode.
SHAKIR: For those who respond to their Lord is good; and (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode

is hell, and evil is the resting-place.

013.019
YUSUFALI: Is then one who doth know that that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition;-
PICKTHAL: Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed;
SHAKIR: Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind,

013.020
YUSUFALI: Those who fulfil the covenant of Allah and fail not in their plighted word;
PICKTHAL: Such as keep the pact of Allah, and break not the covenant;
SHAKIR: Those who fulfil the promise of Allah and do not break the covenant,

013.021
YUSUFALI: Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning;
PICKTHAL: Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning;
SHAKIR: And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.

013.022
YUSUFALI: Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (eternal) home,-
PICKTHAL: Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home,
SHAKIR: And those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good; as for those, they shall have the (happy) issue of the abode

013.023
YUSUFALI: Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation):
PICKTHAL: Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate,
SHAKIR: The gardens of perpetual abode which they will enter along with those who do

good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate:

013.024
YUSUFALI: "Peace unto you for that ye persevered in patience! Now how excellent is the final home!"
PICKTHAL: (Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home.
SHAKIR: Peace be on you because you were constant, how excellent, is then, the issue of the abode.

013.025
YUSUFALI: But those who break the Covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land;- on them is the curse; for them is the terrible home!
PICKTHAL: And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.
SHAKIR: And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.

013.026
YUSUFALI: Allah doth enlarge, or grant by (strict) measure, the sustenance (which He giveth) to whomso He pleaseth. (The wordly) rejoice in the life of this world: But the life of this world is but little comfort in the Hereafter.
PICKTHAL: Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.
SHAKIR: Allah amplifies and straitens the means of subsistence for whom He pleases; and they rejoice in this world's life, and this world's life is nothing compared with the hereafter but a temporary enjoyment.

013.027
YUSUFALI: The Unbelievers say: "Why is not a sign sent down to him from his Lord?" Say: "Truly Allah leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in penitence,-
PICKTHAL: Those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him),
SHAKIR: And those who disbelieve say: Why is not a sign sent down upon him by his Lord? Say: Surely Allah makes him who will go astray, and guides to Himself those who turn (to Him).

013.028
YUSUFALI: "Those who believe, and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction.
PICKTHAL: Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find rest!
SHAKIR: Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest.

013.029
YUSUFALI: "For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return."
PICKTHAL: Those who believe and do right: Joy is for them, and bliss (their) journey's end.
SHAKIR: (As for) those who believe and do good, a good final state shall be theirs and a goodly return.

013.030
YUSUFALI: Thus have we sent thee amongst a People before whom (long since) have (other) Peoples (gone and) passed away; in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject (Him), the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust, and to Him do I turn!"
PICKTHAL: Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which We have inspired in thee, while they are disbelievers in the Beneficent. Say: He is my Lord; there is no Allah save Him. In Him do I put my trust and unto Him is my recourse.
SHAKIR: And thus We have sent you among a nation before which other nations have passed away, that you might recite to them what We have revealed to you and (still) they deny the Beneficent Allah. Say: He is my Lord, there is no god but He; on Him do I rely and to Him is my return.

013.031
YUSUFALI: If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with Allah in all things! Do not the Believers know, that, had Allah (so) willed, He could have guided all mankind (to the right)? But the Unbelievers,- never will disaster cease to seize them for their (ill) deeds, or to settle close to their homes, until the promise of Allah come to pass, for, verily, Allah will not fail in His promise.
PICKTHAL: Had it been possible for a Lecture to cause the mountains to move, or the earth to be torn asunder, or the dead to speak, (this Qur'an would have done so). Nay, but Allah's is the whole command. Do not those who believe know that, had Allah willed, He could have guided all mankind? As for those who disbelieve, disaster ceaseth not to strike them because of what they do, or it dwelleth near their home until the threat of Allah come to pass. Lo! Allah faileth not to keep the tryst.

SHAKIR: And even if there were a Quran with which the mountains were made to pass away, or the earth were travelled over with it, or the dead were made to speak thereby; nay! the commandment is wholly Allah's, Have not yet those who believe known that if Allah please He would certainly guide all the people? And (as for) those who disbelieve, there will not cease to afflict them because of what they do a repelling calamity, or it will alight close by their abodes, until the promise of Allah comes about; surely Allah will not fail in (His) promise.

013.032
YUSUFALI: Mocked were (many) messengers before thee: but I granted respite to the unbelievers, and finally I punished them: Then how (terrible) was my requital!
PICKTHAL: And verily messengers (of Allah) were mocked before thee, but long I bore with those who disbelieved. At length I seized them, and how (awful) was My punishment!
SHAKIR: And messengers before you were certainly mocked at, but I gave respite to those who disbelieved, then I destroyed them; how then was My requital (of evil)?

013.033
YUSUFALI: Is then He who standeth over every soul (and knoweth) all that it doth, (like any others)? And yet they ascribe partners to Allah. Say: "But name them! is it that ye will inform Him of something he knoweth not on earth, or is it (just) a show of words?" Nay! to those who believe not, their pretence seems pleasing, but they are kept back (thereby) from the path. And those whom Allah leaves to stray, no one can guide.
PICKTHAL: Is He Who is aware of the deserts of every soul (as he who is aware of nothing)? Yet they ascribe unto Allah partners. Say: Name them. Is it that ye would inform Him of something which He knoweth not in the earth? Or is it but a way of speaking? Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no guide.
SHAKIR: Is He then Who watches every soul as to what it earns? And yet they give associates to Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not know in the earth, or (do you affirm this) by an outward saying? Rather, their plans are made to appear fair-seeming to those who disbelieve, and they are kept back from the path; and whom Allah makes err, he shall have no guide.

013.034
YUSUFALI: For them is a penalty in the life of this world, but harder, truly, is the penalty of the Hereafter: and defender have they none against Allah.
PICKTHAL: For them is torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah.
SHAKIR: They shall have chastisement in this world's life, and the chastisement of the hereafter is certainly more grievous, and they shall have no protector against Allah.

013.035
YUSUFALI: The parable of the Garden which the righteous are promised!- beneath it flow

rivers: perpetual is the enjoyment thereof and the shade therein: such is the end of the Righteous; and the end of Unbelievers in the Fire.
PICKTHAL: A similitude of the Garden which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire.
SHAKIR: A likeness of the garden which the righteous are promised; there now beneath it rivers, its food and shades are perpetual; this is the requital of those who guarded (against evil), and the requital of the unbelievers is the fire.

013.036
YUSUFALI: Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say: "I am commanded to worship Allah, and not to join partners with Him. Unto Him do I call, and unto Him is my return."
PICKTHAL: Those unto whom We gave the Scripture rejoice in that which is revealed unto thee. And of the clans there are who deny some of it. Say: I am commanded only that I serve Allah and ascribe unto Him no partner. Unto Him I cry, and unto Him is my return.
SHAKIR: And those to whom We have given the Book rejoice in that which has been revealed to you, and of the confederates are some who deny a part of it. Say: I am only commanded that I should serve Allah and not associate anything with Him, to Him do I invite (you) and to Him is my return.

013.037
YUSUFALI: Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against Allah.
PICKTHAL: Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, then truly wouldst thou have from Allah no protecting friend nor defender.
SHAKIR: And thus have We revealed it, a true judgment in Arabic, and if you follow their low desires after what has come to you of knowledge, you shall not have against Allah any guardian or a protector.

013.038
YUSUFALI: We did send messengers before thee, and appointed for them wives and children: and it was never the part of a messenger to bring a sign except as Allah permitted (or commanded). For each period is a Book (revealed).
PICKTHAL: And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offspring, and it was not (given) to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed.
SHAKIR: And certainly We sent messengers before you and gave them wives and children, and it is not in (the power of) an messenger to bring a sign except by Allah's permission; for every term there is an appointment.

013.039
YUSUFALI: Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.
PICKTHAL: Allah effaceth what He will, and establisheth (what He will), and with Him is the source of ordinance.
SHAKIR: Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.

013.040
YUSUFALI: Whether We shall show thee (within thy life-time) part of what we promised them or take to ourselves thy soul (before it is all accomplished),- thy duty is to make (the Message) reach them: it is our part to call them to account.
PICKTHAL: Whether We let thee see something of that which We have promised them, or make thee die (before its happening), thine is but conveyance (of the message). Ours the reckoning.
SHAKIR: And We will either let you see part of what We threaten them with or cause you to die, for only the delivery of the message is (incumbent) on you, while calling (them) to account is Our (business).

013.041
YUSUFALI: See they not that We gradually reduce the land (in their control) from its outlying borders? (Where) Allah commands, there is none to put back His Command: and He is swift in calling to account.
PICKTHAL: See they not how we aim to the land, reducing it of its outlying parts? (When) Allah doometh there is none that can postpone His doom, and He is swift at reckoning.
SHAKIR: Do they not see that We are bringing destruction upon the land by curtailing it of its sides? And Allah pronounces a doom-- there is no repeller of His decree, and He is swift to take account.

013.042
YUSUFALI: Those before them did (also) devise plots; but in all things the master-planning is Allah's He knoweth the doings of every soul: and soon will the Unbelievers know who gets home in the end.
PICKTHAL: Those who were before them plotted; but all plotting is Allah's. He knoweth that which each soul earneth. The disbelievers will come to know for whom will be the sequel of the (heavenly) Home.
SHAKIR: And those before them did indeed make plans, but all planning is Allah's; He knows what every soul earns, and the unbelievers shall come to know for whom is the (better) issue of the abode.

013.043
YUSUFALI: The Unbelievers say: "No messenger art thou." Say: "Enough for a witness

between me and you is Allah, and such as have knowledge of the Book."
PICKTHAL: They who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.
SHAKIR: And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.

AL-MAEDA (THE TABLE, THE TABLE SPREAD)

In the name of Allah, the Compassionate, the Merciful.

005.001
YUSUFALI: O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command according to His will and plan.
PICKTHAL: O ye who believe! Fulfil your indentures. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when ye are on the pilgrimage. Lo! Allah ordaineth that which pleaseth Him.
SHAKIR: O you who believe! fulfill the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires.

005.002
YUSUFALI: O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment.
PICKTHAL: O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.
SHAKIR: O you who believe! do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Masjid-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiting (evil).

005.003
YUSUFALI: Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than Allah; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.
PICKTHAL: Forbidden unto you (for food) are carrion and blood and swineflesh, and that which hath been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which hath been killed by (the goring of) horns, and the devoured of wild beasts, saving that which ye make lawful (by the death-stroke), and that which hath been immolated unto idols. And (forbidden is it) that ye swear by the divining arrows. This is an abomination. This day are those who disbelieve in despair of (ever harming) your religion; so fear them not, fear Me! This day have I perfected your religion for you and completed My favour unto you, and have chosen for you as religion al-Islam. Whoso is forced by hunger, not by will, to sin: (for him) lo! Allah is Forgiving, Merciful.
SHAKIR: Forbidden to you is that which dies of itself, and blood, and flesh of swine, and that on which any other name than that of Allah has been invoked, and the strangled (animal) and that beaten to death, and that killed by a fall and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up (for idols) and that you divide by the arrows; that is a transgression. This day have those who disbelieve despaired of your religion, so fear them not, and fear Me. This day have I perfected for you your religion and completed My favor on you and chosen for you Islam as a religion; but whoever is compelled by hunger, not inclining willfully to sin, then surely Allah is Forgiving, Merciful.

005.004
YUSUFALI: They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah: eat what they catch for you, but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account.
PICKTHAL: They ask thee (O Muhammad) what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention Allah's name upon it, and observe your duty to Allah. Lo! Allah is swift to take account.
SHAKIR: They ask you as to what is allowed to them. Say: The good things are allowed to

you, and what you have taught the beasts and birds of prey, training them to hunt-- you teach them of what Allah has taught you-- so eat of that which they catch for you and mention the name of Allah over it; and be careful of (your duty to) Allah; surely Allah is swift in reckoning.

005.005
YUSUFALI: This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time,- when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).
PICKTHAL: This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter.
SHAKIR: This day (all) the good things are allowed to you; and the food of those who have been given the Book is lawful for you and your food is lawful for them; and the chaste from among the believing women and the chaste from among those who have been given the Book before you (are lawful for you); when you have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.

005.006
YUSUFALI: O ye who believe! when ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; Rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands, Allah doth not wish to place you in a difficulty, but to make you clean, and to complete his favour to you, that ye may be grateful.
PICKTHAL: O ye who believe! When ye rise up for prayer, wash you faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the closet, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.
SHAKIR: O you who believe! when you rise up to prayer, wash your faces and your hands as far as the elbows, and wipe your heads and your feet to the ankles; and if you are under an obligation to perform a total ablution, then wash (yourselves) and if you are sick or on a journey, or one of you come from the privy, or you have touched the women, and you cannot

find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah does not desire to put on you any difficulty, but He wishes to purify you and that He may complete His favor on you, so that you may be grateful.

005.007
YUSUFALI: And call in remembrance the favour of Allah unto you, and His covenant, which He ratified with you, when ye said: "We hear and we obey": And fear Allah, for Allah knoweth well the secrets of your hearts.
PICKTHAL: Remember Allah's grace upon you and His covenant by which He bound you when ye said: We hear and we obey; And keep your duty to Allah. Lo! He knoweth what is in the breasts (of men).
SHAKIR: And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey, and be careful of (your duty to) Allah, surely Allah knows what is in the breasts.

005.008
YUSUFALI: O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do.
PICKTHAL: O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do.
SHAKIR: O you who believe! Be upright for Allah, bearers of witness with justice, and let not hatred of a people incite you not to act equitably; act equitably, that is nearer to piety, and he careful of (your duty to) Allah; surely Allah is Aware of what you do.

005.009
YUSUFALI: To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.
PICKTHAL: Allah hath promised those who believe and do good works: Theirs will be forgiveness and immense reward.
SHAKIR: Allah has promised to those who believe and do good deeds (that) they shall have forgiveness and a mighty reward.

005.010
YUSUFALI: Those who reject faith and deny our signs will be companions of Hell-fire.
PICKTHAL: And they who disbelieve and deny Our revelations, such are rightful owners of hell.
SHAKIR: And (as for) those who disbelieve and reject our communications, these are the companions of the name.

005.011
YUSUFALI: O ye who believe! Call in remembrance the favour of Allah unto you when

certain men formed the design to stretch out their hands against you, but (Allah) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust.
PICKTHAL: O ye who believe! Remember Allah's favour unto you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust.
SHAKIR: O you who believe! remember Allah's favor on you when a people had determined to stretch forth their hands towards you, but He withheld their hands from you, and be careful of (your duty to) Allah; and on Allah let the believers rely.

005.012
YUSUFALI: Allah did aforetime take a covenant from the Children of Israel, and we appointed twelve captains among them. And Allah said: "I am with you: if ye (but) establish regular prayers, practise regular charity, believe in my messengers, honour and assist them, and loan to Allah a beautiful loan, verily I will wipe out from you your evils, and admit you to gardens with rivers flowing beneath; but if any of you, after this, resisteth faith, he hath truly wandered from the path or rectitude."
PICKTHAL: Allah made a covenant of old with the Children of Israel and We raised among them twelve chieftains, and Allah said: Lo! I am with you. If ye establish worship and pay the poor-due, and believe in My messengers and support them, and lend unto Allah a kindly loan, surely I shall remit your sins, and surely I shall bring you into Gardens underneath which rivers flow. Whoso among you disbelieveth after this will go astray from a plain road.
SHAKIR: And certainly Allah made a covenant with the children of Israel, and We raised up among them twelve chieftains; and Allah said: Surely I am with you; if you keep up prayer and pay the poor-rate and believe in My messengers and assist them and offer to Allah a goodly gift, I will most certainly cover your evil deeds, and I will most certainly cause you to enter into gardens beneath which rivers flow, but whoever disbelieves from among you after that, he indeed shall lose the right way.

005.013
YUSUFALI: But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind.
PICKTHAL: And because of their breaking their covenant, We have cursed them and made hard their hearts. They change words from their context and forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly.
SHAKIR: But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good (to others).

005.014
YUSUFALI: From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them: so we estranged them, with enmity and hatred between the one and the other, to the day of judgment. And soon will Allah show them what it is they have done.
PICKTHAL: And with those who say: "Lo! we are Christians," We made a covenant, but they forgot a part of that whereof they were admonished. Therefor We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork.
SHAKIR: And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they were reminded of, therefore We excited among them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.

005.015
YUSUFALI: O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a (new) light and a perspicuous Book, -
PICKTHAL: O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. now hath come unto you light from Allah and plain Scripture,
SHAKIR: O followers of the Book! indeed Our Messenger has come to you making clear to you much of what you concealed of the Book and passing over much; indeed, there has come to you light and a clear Book from Allah;

005.016
YUSUFALI: Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight.
PICKTHAL: Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.
SHAKIR: With it Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path.

005.017
YUSUFALI: In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah, if His will were to destroy Christ the son of Mary, his mother, and all every - one that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between. He createth what He pleaseth. For Allah hath power over all things."
PICKTHAL: They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and

the earth and all that is between them. He createth what He will. And Allah is Able to do all things.
SHAKIR: Certainly they disbelieve who say: Surely, Allah-- He is the Messiah, son of Marium. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Marium and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things,

005.018
YUSUFALI: (Both) the Jews and the Christians say: "We are sons of Allah, and his beloved." Say: "Why then doth He punish you for your sins? Nay, ye are but men,- of the men he hath created: He forgiveth whom He pleaseth, and He punisheth whom He pleaseth: and to Allah belongeth the dominion of the heavens and the earth, and all that is between: and unto Him is the final goal (of all)"
PICKTHAL: The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then doth He chastise you for your sins? Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying.
SHAKIR: And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your faults? Nay, you are mortals from among those whom He has created, He forgives whom He pleases and chastises whom He pleases; and Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.

005.019
YUSUFALI: O People of the Book! Now hath come unto you, making (things) clear unto you, Our Messenger, after the break in (the series of) our messengers, lest ye should say: "There came unto us no bringer of glad tidings and no warner (from evil)": But now hath come unto you a bringer of glad tidings and a warner (from evil). And Allah hath power over all things.
PICKTHAL: O People of the Scripture! Now hath Our messenger come unto you to make things plain unto you after an interval (of cessation) of the messengers, lest ye should say: There came not unto us a messenger of cheer nor any warner. Now hath a messenger of cheer and a warner come unto you. Allah is Able to do all things.
SHAKIR: O followers of the Book! indeed Our Messenger has come to you explaining to you after a cessation of the (mission of the) messengers, lest you say: There came not to us a giver of good news or a warner, so indeed there has come to you a giver of good news and a warner; and Allah has power over all things.

005.020
YUSUFALI: Remember Moses said to his people: "O my people! Call in remembrance the favour of Allah unto you, when He produced prophets among you, made you kings, and gave you what He had not given to any other among the peoples.

PICKTHAL: And (remember) when Moses said unto his people: O my people! Remember Allah's favour unto you, how He placed among you prophets, and He made you kings, and gave you that (which) He gave not to any (other) of (His) creatures.
SHAKIR: And when Musa said to his people: O my people! remember the favor of Allah upon you when He raised prophets among you and made you kings and gave you what He had not given to any other among the nations.

005.021
YUSUFALI: "O my people! Enter the holy land which Allah hath assigned unto you, and turn not back ignominiously, for then will ye be overthrown, to your own ruin."
PICKTHAL: O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers:
SHAKIR: O my people! enter the holy land which Allah has prescribed for you and turn not on your backs for then you will turn back losers.

005.022
YUSUFALI: They said: "O Moses! In this land are a people of exceeding strength: Never shall we enter it until they leave it: if (once) they leave, then shall we enter."
PICKTHAL: They said: O Moses! Lo! a giant people (dwell) therein and lo! we go not in till they go forth from thence. When they go forth from thence, then we will enter (not till then).
SHAKIR: They said: O Musa! surely there is a strong race in it, and we will on no account enter it until they go out from it, so if they go out from it, then surely we will enter.

005.023
YUSUFALI: (But) among (their) Allah-fearing men were two on whom Allah had bestowed His grace: They said: "Assault them at the (proper) Gate: when once ye are in, victory will be yours; But on Allah put your trust if ye have faith."
PICKTHAL: Then out spake two of those who feared (their Lord, men) unto whom Allah had been gracious: Enter in upon them by the gate, for if ye enter by it, lo! ye will be victorious. So put your trust (in Allah) if ye are indeed believers.
SHAKIR: Two men of those who feared, upon both of whom Allah had bestowed a favor, said: Enter upon them by the gate, for when you have entered it you shall surely be victorious, and on Allah should you rely if you are believers.

005.024
YUSUFALI: They said: "O Moses! while they remain there, never shall we be able to enter, to the end of time. Go thou, and thy Lord, and fight ye two, while we sit here (and watch)."
PICKTHAL: They said: O Moses! We will never enter (the land) while they are in it. So go thou and thy Lord and fight! We will sit here.
SHAKIR: They said: O Musa! we shall never enter it so long as they are in it; go therefore you and your Lord, then fight you both surely we will here sit down.

005.025

YUSUFALI: He said: "O my Lord! I have power only over myself and my brother: so separate us from this rebellious people!"
PICKTHAL: He said: My Lord! I have control of none but myself and my brother, so distinguish between us and the wrong-doing folk.
SHAKIR: He said: My Lord! Surely I have no control (upon any) but my own self and my brother; therefore make a separation between us and the nation of transgressors.

005.026
YUSUFALI: Allah said: "Therefore will the land be out of their reach for forty years: In distraction will they wander through the land: But sorrow thou not over these rebellious people.
PICKTHAL: (Their Lord) said: For this the land will surely be forbidden them for forty years that they will wander in the earth, bewildered. So grieve not over the wrongdoing folk.
SHAKIR: He said: So it shall surely be forbidden to them for forty years, they shall wander about in the land, therefore do not grieve for the nation of transgressors.

005.027
YUSUFALI: Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): It was accepted from one, but not from the other. Said the latter: "Be sure I will slay thee." "Surely," said the former, "Allah doth accept of the sacrifice of those who are righteous.
PICKTHAL: But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepteth only from those who ward off (evil).
SHAKIR: And relate to them the story of the two sons of Adam with truth when they both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil).

005.028
YUSUFALI: "If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the cherisher of the worlds.
PICKTHAL: Even if thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee, lo! I fear Allah, the Lord of the Worlds.
SHAKIR: If you will stretch forth your hand towards me to slay me, I am not one to stretch forth my hand towards you to slay you surely I fear Allah, the Lord of the worlds:

005.029
YUSUFALI: "For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who do wrong."
PICKTHAL: Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil-doers.

SHAKIR: Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust.

005.030
YUSUFALI: The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones.
PICKTHAL: But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers.
SHAKIR: Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers

005.031
YUSUFALI: Then Allah sent a raven, who scratched the ground, to show him how to hide the shame of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets-
PICKTHAL: Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.
SHAKIR: Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me! do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret.

005.032
YUSUFALI: On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land.
PICKTHAL: For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whoso saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them became prodigals in the earth.
SHAKIR: For this reason did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.

005.033
YUSUFALI: The punishment of those who wage war against Allah and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the

cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter;
PICKTHAL: The only reward of those who make war upon Allah and His messenger and strive after corruption in the land will be that they will be killed or crucified, or have their hands and feet on alternate sides cut off, or will be expelled out of the land. Such will be their degradation in the world, and in the Hereafter theirs will be an awful doom;
SHAKIR: The punishment of those who wage war against Allah and His messenger and strive to make mischief in the land is only this, that they should be murdered or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned; this shall be as a disgrace for them in this world, and in the hereafter they shall have a grievous chastisement,

005.034
YUSUFALI: Except for those who repent before they fall into your power: in that case, know that Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Save those who repent before ye overpower them. For know that Allah is Forgiving, Merciful.
SHAKIR: Except those who repent before you have them in your power; so know that Allah is Forgiving, Merciful.

005.035
YUSUFALI: O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.
PICKTHAL: O ye who believe! Be mindful of your duty to Allah, and seek the way of approach unto Him, and strive in His way in order that ye may succeed.
SHAKIR: O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.

005.036
YUSUFALI: As to those who reject Faith,- if they had everything on earth, and twice repeated, to give as ransom for the penalty of the Day of Judgment, it would never be accepted of them, theirs would be a grievous penalty.
PICKTHAL: As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the doom on the Day of Resurrection, it would not be accepted from them. Theirs will be a painful doom.
SHAKIR: Surely (as for) those who disbelieve, even if they had what is in the earth, all of it, and the like of it with it, that they might ransom themselves with it from the punishment of the day of resurrection, it shall not be accepted from them, and they shall have a painful punishment.

005.037
YUSUFALI: Their wish will be to get out of the Fire, but never will they get out therefrom: their penalty will be one that endures.

PICKTHAL: They will wish to come forth from the Fire, but they will not come forth from it. Theirs will be a lasting doom.
SHAKIR: They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.

005.038
YUSUFALI: As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power.
PICKTHAL: As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise.
SHAKIR: And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.

005.039
YUSUFALI: But if the thief repents after his crime, and amends his conduct, Allah turneth to him in forgiveness; for Allah is Oft-forgiving, Most Merciful.
PICKTHAL: But whoso repenteth after his wrongdoing and amendeth, lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful.
SHAKIR: But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.

005.040
YUSUFALI: Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth: and Allah hath power over all things.
PICKTHAL: Knowest thou not that unto Allah belongeth the Sovereignty of the heavens and the earth? He punisheth whom He will, and forgiveth whom He will. Allah is Able to do all things.
SHAKIR: Do you not know that Allah-- His is the kingdom of the heavens and the earth; He chastises whom He pleases; and forgives whom He pleases and Allah has power over all things.

005.041
YUSUFALI: O Messenger! let not those grieve thee, who race each other into unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith; or it be among the Jews,- men who will listen to any lie,- will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: they say, "If ye are given this, take it, but if not, beware!" If any one's trial is intended by Allah, thou hast no authority in the least for him against Allah. For such - it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the Hereafter a heavy punishment.
PICKTHAL: O Messenger! Let not them grieve thee who vie one with another in the race to

disbelief, of such as say with their mouths: "We believe," but their hearts believe not, and of the Jews: listeners for the sake of falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts. Theirs in the world will be ignominy, and in the Hereafter an awful doom;
SHAKIR: O Messenger! let not those grieve you who strive together in hastening to unbelief from among those who say with their mouths: We believe, and their hearts do not believe, and from among those who are Jews; they are listeners for the sake of a lie, listeners for another people who have not come to you; they alter the words from their places, saying: If you are given this, take it, and if you are not given this, be cautious; and as for him whose temptation Allah desires, you cannot control anything for him with Allah. Those are they for whom Allah does not desire that He should purify their hearts; they shall have disgrace in this world, and they shall have a grievous chastisement in the hereafter.

005.042
YUSUFALI: (They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. For Allah loveth those who judge in equity.
PICKTHAL: Listeners for the sake of falsehood! Greedy for illicit gain! If then they have recourse unto thee (Muhammad) judge between them or disclaim jurisdiction. If thou disclaimest jurisdiction, then they cannot harm thee at all. But if thou judgest, judge between them with equity. Lo! Allah loveth the equitable.
SHAKIR: (They are) listeners of a lie, devourers of what is forbidden; therefore if they come to you, judge between them or turn aside from them, and if you turn aside from them, they shall not harm you in any way; and if you judge, judge between them with equity; surely Allah loves those who judge equitably.

005.043
YUSUFALI: But why do they come to thee for decision, when they have (their own) law before them?- therein is the (plain) command of Allah; yet even after that, they would turn away. For they are not (really) People of Faith.
PICKTHAL: How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgment (for them)? Yet even after that they turn away. Such (folk) are not believers.
SHAKIR: And how do they make you a judge and they have the Taurat wherein is Allah's judgment? Yet they turn back after that, and these are not the believers.

005.044
YUSUFALI: It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's

will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.
PICKTHAL: Lo! We did reveal the Torah, wherein is guidance and a light, by which the prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers.
SHAKIR: Surely We revealed the Taurat in which was guidance and light; with it the prophets who submitted themselves (to Allah) judged (matters) for those who were Jews, and the masters of Divine knowledge and the doctors, because they were required to guard (part) of the Book of Allah, and they were witnesses thereof; therefore fear not the people and fear Me, and do not take a small price for My communications; and whoever did not judge by what Allah revealed, those are they that are the unbelievers.

005.045
YUSUFALI: We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers.
PICKTHAL: And We prescribed for them therein: The life for the life, and the eye for the eye, and the nose for the nose, and the ear for the ear, and the tooth for the tooth, and for wounds retaliation. But whoso forgoeth it (in the way of charity) it shall be expiation for him. Whoso judgeth not by that which Allah hath revealed: such are wrong-doers.
SHAKIR: And We prescribed to them in it that life is for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and (that there is) reprisal in wounds; but he who foregoes it, it shall be an expiation for him; and whoever did not judge by what Allah revealed, those are they that are the unjust.

005.046
YUSUFALI: And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah.
PICKTHAL: And We caused Jesus, son of Mary, to follow in their footsteps, confirming that which was (revealed) before him in the Torah, and We bestowed on him the Gospel wherein is guidance and a light, confirming that which was (revealed) before it in the Torah - a guidance and an admonition unto those who ward off (evil).
SHAKIR: And We sent after them in their footsteps Isa, son of Marium, verifying what was before him of the Taurat and We gave him the Injeel in which was guidance and light, and verifying what was before it of Taurat and a guidance and an admonition for those who guard (against evil).

005.047
YUSUFALI: Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.
PICKTHAL: Let the People of the Gospel judge by that which Allah hath revealed therein. Whoso judgeth not by that which Allah hath revealed: such are evil-livers.
SHAKIR: And the followers of the Injeel should have judged by what Allah revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors.

005.048
YUSUFALI: To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If Allah had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute;
PICKTHAL: And unto thee have We revealed the Scripture with the truth, confirming whatever Scripture was before it, and a watcher over it. So judge between them by that which Allah hath revealed, and follow not their desires away from the truth which hath come unto thee. For each We have appointed a divine law and a traced-out way. Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto Allah ye will all return, and He will then inform you of that wherein ye differ.
SHAKIR: And We have revealed to you the Book with the truth, verifying what is before it of the Book and a guardian over it, therefore judge between them by what Allah has revealed, and do not follow their low desires (to turn away) from the truth that has come to you; for every one of you did We appoint a law and a way, and if Allah had pleased He would have made you (all) a single people, but that He might try you in what He gave you, therefore strive with one another to hasten to virtuous deeds; to Allah is your return, of all (of you), so He will let you know that in which you differed;

005.049
YUSUFALI: And this (He commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crime it is Allah's purpose to punish them. And truly most men are rebellious.
PICKTHAL: So judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee. And if they turn away, then know that Allah's Will is to smite them for some sin of theirs. Lo! many of mankind are evil-livers.

SHAKIR: And that you should judge between them by what Allah has revealed, and do not follow their low desires, and be cautious of them, lest they seduce you from part of what Allah has revealed to you; but if they turn back, then know that Allah desires to afflict them on account of some of their faults; and most surely many of the people are transgressors.

005.050
YUSUFALI: Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?
PICKTHAL: Is it a judgment of the time of (pagan) ignorance that they are seeking? Who is better than Allah for judgment to a people who have certainty (in their belief)?
SHAKIR: Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?

005.051
YUSUFALI: O ye who believe! take not the Jews and the Christians for your friends and protectors: They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.
PICKTHAL: O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.
SHAKIR: O you who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.

005.052
YUSUFALI: Those in whose hearts is a disease - thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps Allah will give (thee) victory, or a decision according to His will. Then will they repent of the thoughts which they secretly harboured in their hearts.
PICKTHAL: And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto thee) the victory, or a commandment from His presence. Then will they repent them of their secret thoughts.
SHAKIR: But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us; but it may be that Allah will bring the victory or a punish ment from Himself, so that they shall be regretting on account of what they hid in their souls.

005.053
YUSUFALI: And those who believe will say: "Are these the men who swore their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin.
PICKTHAL: Then will the believers say (unto the people of the Scripture): are these they

who swore by Allah their most binding oaths that they were surely with you? Their works have failed, and they have become the losers.
SHAKIR: And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall go for nothing, so they shall become losers.

005.054
YUSUFALI: O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him,- lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.
PICKTHAL: O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing.
SHAKIR: O you who believe! whoever from among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He gives it to whom He pleases, and Allah is Ample-giving, Knowing.

005.055
YUSUFALI: Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).
PICKTHAL: Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer).
SHAKIR: Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.

005.056
YUSUFALI: As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph.
PICKTHAL: And whoso taketh Allah and His messenger and those who believe for guardian (will know that), lo! the party of Allah, they are the victorious.
SHAKIR: And whoever takes Allah and His messenger and those who believe for a guardian, then surely the party of Allah are they that shall be triumphant.

005.057
YUSUFALI: O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you,

or among those who reject Faith; but fear ye Allah, if ye have faith (indeed).
PICKTHAL: O Ye who believe! Choose not for guardians such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if ye are true believers.
SHAKIR: O you who believe! do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers; and be careful of (your duty to) Allah if you are believers.

005.058
YUSUFALI: When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding.
PICKTHAL: And when ye call to prayer they take it for a jest and sport. That is because they are a folk who understand not.
SHAKIR: And when you call to prayer they make it a mockery and a joke; this is because they are a people who do not understand.

005.059
YUSUFALI: Say: "O people of the Book! Do ye disapprove of us for no other reason than that we believe in Allah, and the revelation that hath come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?"
PICKTHAL: Say: O People of the Scripture! Do ye blame us for aught else than that we believe in Allah and that which is revealed unto us and that which was revealed aforetime, and because most of you are evil-livers?
SHAKIR: Say: O followers of the Book! do you find fault with us (for aught) except that we believe in Allah and in what has been revealed to us and what was revealed before, and that most of you are transgressors?

005.060
YUSUFALI: Say: "Shall I point out to you something much worse than this, (as judged) by the treatment it received from Allah? those who incurred the curse of Allah and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!"
PICKTHAL: Shall I tell thee of a worse (case) than theirs for retribution with Allah? (Worse is the case of him) whom Allah hath cursed, him on whom His wrath hath fallen and of whose sort Allah hath turned some to apes and swine, and who serveth idols. Such are in worse plight and further astray from the plain road.
SHAKIR: Say: Shall I inform you of (him who is) worse than this in retribution from Allah? (Worse is he) whom Allah has cursed and brought His wrath upon, and of whom He made apes and swine, and he who served the Shaitan; these are worse in place and more erring from the straight path.

005.061
YUSUFALI: When they come to thee, they say: "We believe": but in fact they enter with a

mind against Faith, and they go out with the same but Allah knoweth fully all that they hide.
PICKTHAL: When they come unto you (Muslims), they say: We believe; but they came in unbelief and they went out in the same; and Allah knoweth best what they were hiding.
SHAKIR: And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed.

005.062
YUSUFALI: Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden. Evil indeed are the things that they do.
PICKTHAL: And thou seest many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do.
SHAKIR: And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do.

005.063
YUSUFALI: Why do not the rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.
PICKTHAL: Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork.
SHAKIR: Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.

005.064
YUSUFALI: The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay, both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them we have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war, Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief.
PICKTHAL: The Jews say: Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His hands are spread out wide in bounty. He bestoweth as He will. That which hath been revealed unto thee from thy Lord is certain to increase the contumacy and disbelief of many of them, and We have cast among them enmity and hatred till the Day of Resurrection. As often as they light a fire for war, Allah extinguisheth it. Their effort is for corruption in the land, and Allah loveth not corrupters.
SHAKIR: And the Jews say: The hand of Allah is tied up! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to

make mischief in the land; and Allah does not love the mischief-makers.

005.065
YUSUFALI: If only the People of the Book had believed and been righteous, We should indeed have blotted out their iniquities and admitted them to gardens of bliss.
PICKTHAL: If only the People of the Scripture would believe and ward off (evil), surely We should remit their sins from them and surely We should bring them into Gardens of Delight.
SHAKIR: And if the followers of the Book had believed and guarded (against evil) We would certainly have covered their evil deeds and We would certainly have made them enter gardens of bliss

005.066
YUSUFALI: If only they had stood fast by the Law, the Gospel, and all the revelation that was sent to them from their Lord, they would have enjoyed happiness from every side. There is from among them a party on the right course: but many of them follow a course that is evil.
PICKTHAL: If they had observed the Torah and the Gospel and that which was revealed unto them from their Lord, they would surely have been nourished from above them and from beneath their feet. Among them there are people who are moderate, but many of them are of evil conduct.
SHAKIR: And if they had kept up the Taurat and the Injeel and that which was revealed to them from their Lord, they would certainly have eaten from above them and from beneath their feet there is a party of them keeping to the moderate course, and (as for) most of them, evil is that which they do

005.067
YUSUFALI: O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.
PICKTHAL: O Messenger! Make known that which hath been revealed unto thee from thy Lord, for if thou do it not, thou wilt not have conveyed His message. Allah will protect thee from mankind. Lo! Allah guideth not the disbelieving folk.
SHAKIR: O Messenger! deliver what bas been revealed to you from your Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely Allah will not guide the unbelieving people.

005.068
YUSUFALI: Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith.
PICKTHAL: Say O People of the Scripture! Ye have naught (of guidance) till ye observe the

Torah and the Gospel and that which was revealed unto you from your Lord. That which is revealed unto thee (Muhammad) from thy Lord is certain to increase the contumacy and disbelief of many of them. But grieve not for the disbelieving folk.
SHAKIR: Say: O followers of the Book! you follow no good till you keep up the Taurat and the Injeel and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelief; grieve not therefore for the unbelieving people.

005.069
YUSUFALI: Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians,- any who believe in Allah and the Last Day, and work righteousness,- on them shall be no fear, nor shall they grieve.
PICKTHAL: Lo! those who believe, and those who are Jews, and Sabaeans, and Christians - Whosoever believeth in Allah and the Last Day and doeth right - there shall no fear come upon them neither shall they grieve.
SHAKIR: Surely those who believe and those who are Jews and the Sabians and the Christians whoever believes in Allah and the last day and does good-- they shall have no fear nor shall they grieve.

005.070
YUSUFALI: We took the covenant of the Children of Israel and sent them messengers, every time, there came to them a messenger with what they themselves desired not - some (of these) they called impostors, and some they (go so far as to) slay.
PICKTHAL: We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.
SHAKIR: Certainly We made a covenant with the children of Israel and We sent to them messengers; whenever there came to them an messenger with what that their souls did not desire, some (of them) did they call liars and some they slew.

005.071
YUSUFALI: They thought there would be no trial (or punishment); so they became blind and deaf; yet Allah (in mercy) turned to them; yet again many of them became blind and deaf. But Allah sees well all that they do.
PICKTHAL: They thought no harm would come of it, so they were wilfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them wilfully blind and deaf. Allah is Seer of what they do.
SHAKIR: And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully, but many of them became blind and deaf; and Allah is well seeing what they do.

005.072
YUSUFALI: They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ:

"O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah,- Allah will forbid him the garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.
PICKTHAL: They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden paradise. His abode is the Fire. For evil-doers there will be no helpers.
SHAKIR: Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Marium; and the Messiah said: O Children of Israel! serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.

005.073
YUSUFALI: They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy), verily a grievous penalty will befall the blasphemers among them.
PICKTHAL: They surely disbelieve who say: Lo! Allah is the third of three; when there is no Allah save the One Allah. If they desist not from so saying a painful doom will fall on those of them who disbelieve.
SHAKIR: Certainly they disbelieve who say: Surely Allah is the third (person) of the three; and there is no god but the one Allah, and if they desist not from what they say, a painful chastisement shall befall those among them who disbelieve.

005.074
YUSUFALI: Why turn they not to Allah, and seek His forgiveness? For Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Will they not rather turn unto Allah and seek forgiveness of Him? For Allah is Forgiving, Merciful.
SHAKIR: Will they not then turn to Allah and ask His forgiveness? And Allah is Forgiving, Merciful.

005.075
YUSUFALI: Christ the son of Mary was no more than a messenger; many were the messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His signs clear to them; yet see in what ways they are deluded away from the truth!
PICKTHAL: The Messiah, son of Mary, was no other than a messenger, messengers (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away!
SHAKIR: The Messiah, son of Marium is but a messenger; messengers before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away.

005.076
YUSUFALI: Say: "Will ye worship, besides Allah, something which hath no power either to harm or benefit you? But Allah,- He it is that heareth and knoweth all things."
PICKTHAL: Say: Serve ye in place of Allah that which possesseth for you neither hurt nor use? Allah it is Who is the Hearer, the Knower.
SHAKIR: Say: Do you serve besides Allah that which does not control for you any harm, or any profit? And Allah-- He is the Hearing, the Knowing.

005.077
YUSUFALI: Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way.
PICKTHAL: Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.
SHAKIR: Say: O followers of the Book! be not unduly immoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.

005.078
YUSUFALI: Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses.
PICKTHAL: Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.
SHAKIR: Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit.

005.079
YUSUFALI: Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.
PICKTHAL: They restrained not one another from the wickedness they did. Verily evil was that they used to do!
SHAKIR: They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.

005.080
YUSUFALI: Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide.
PICKTHAL: Thou seest many of them making friends with those who disbelieve. Surely ill

for them is that which they themselves send on before them: that Allah will be wroth with them and in the doom they will abide.
SHAKIR: You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide.

005.081
YUSUFALI: If only they had believed in Allah, in the Prophet, and in what hath been revealed to him, never would they have taken them for friends and protectors, but most of them are rebellious wrong-doers.
PICKTHAL: If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them for their friends. But many of them are of evil conduct.
SHAKIR: And had they believed in Allah and the prophet and what was revealed to him, they would not have taken them for friends but! most of them are transgressors.

005.082
YUSUFALI: Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, "We are Christians": because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.
PICKTHAL: Thou wilt find the most vehement of mankind in hostility to those who believe (to be) the Jews and the idolaters. And thou wilt find the nearest of them in affection to those who believe (to be) those who say: Lo! We are Christians. That is because there are among them priests and monks, and because they are not proud.
SHAKIR: Certainly you will find the most violent of people in enmity for those who believe (to be) the Jews and those who are polytheists, and you will certainly find the nearest in friendship to those who believe (to be) those who say: We are Christians; this is because there are priests and monks among them and because they do not behave proudly.

005.083
YUSUFALI: And when they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognise the truth: they pray: "Our Lord! we believe; write us down among the witnesses.
PICKTHAL: When they listen to that which hath been revealed unto the messengers, thou seest their eyes overflow with tears because of their recognition of the Truth. They say: Our Lord, we believe. Inscribe us as among the witnesses.
SHAKIR: And when they hear what has been revealed to the messenger you will see their eyes overflowing with tears on account of the truth that they recognize; they say: Our Lord! we believe, so write us down with the witnesses (of truth).

005.084
YUSUFALI: "What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?"

PICKTHAL: How should we not believe in Allah and that which hath come unto us of the Truth. And (how should we not) hope that our Lord will bring us in along with righteous folk?
SHAKIR: And what (reason) have we that we should not believe in Allah and in the truth that has come to us, while we earnestly desire that our Lord should cause us to enter with the good people?

005.085
YUSUFALI: And for this their prayer hath Allah rewarded them with gardens, with rivers flowing underneath,- their eternal home. Such is the recompense of those who do good.
PICKTHAL: Allah hath rewarded them for that their saying - Gardens underneath which rivers flow, wherein they will abide for ever. That is the reward of the good.
SHAKIR: Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those who do good (to others).

005.086
YUSUFALI: But those who reject Faith and belie our Signs,- they shall be companions of Hell-fire.
PICKTHAL: But those who disbelieve and deny Our revelations, they are owners of hell-fire.
SHAKIR: And (as for) those who disbelieve and reject Our communications, these are the companions of the flame.

005.087
YUSUFALI: O ye who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess.
PICKTHAL: O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not, Lo! Allah loveth not transgressors.
SHAKIR: O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits.

005.088
YUSUFALI: Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in Whom ye believe.
PICKTHAL: Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.
SHAKIR: And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in Whom you believe.

005.089
YUSUFALI: Allah will not call you to account for what is futile in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a

scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful.
PICKTHAL: Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which ye swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith ye feed your own folk, or the clothing of them, or the liberation of a slave, and for him who findeth not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when ye have sworn; and keep your oaths. Thus Allah expoundeth unto you His revelations in order that ye may give thanks.
SHAKIR: Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men out of the middling (food) you feed your families with, or their clothing, or the freeing of a neck; but whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths. Thus does Allah make clear to you His communications, that you may be Fateful.

005.090
YUSUFALI: O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper.
PICKTHAL: O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed.
SHAKIR: O you who believe! intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan's work; shun it therefore that you may be successful.

005.091
YUSUFALI: Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?
PICKTHAL: Satan seeketh only to cast among you enmity and hatred by means of strong drink and games of chance, and to turn you from remembrance of Allah and from (His) worship. Will ye then have done?
SHAKIR: The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?

005.092
YUSUFALI: Obey Allah, and obey the Messenger, and beware (of evil): if ye do turn back, know ye that it is Our Messenger's duty to proclaim (the message) in the clearest manner.
PICKTHAL: Obey Allah and obey the messenger, and beware! But if ye turn away, then

know that the duty of Our messenger is only plain conveyance (of the message).
SHAKIR: And obey Allah and obey the messenger and be cautious; but if you turn back, then know that only a clear deliverance of the message is (incumbent) on Our messenger.

005.093
YUSUFALI: On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness,- (or) again, guard themselves from evil and believe,- (or) again, guard themselves from evil and do good. For Allah loveth those who do good.
PICKTHAL: There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and believe, and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loveth the good.
SHAKIR: On those who believe and do good there is no blame for what they eat, when they are careful (of their duty) and believe and do good deeds, then they are careful (of their duty) and believe, then they are careful (of their duty) and do good (to others), and Allah loves those who do good (to others).

005.094
YUSUFALI: O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of game well within reach of your hands and your lances, that He may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty.
PICKTHAL: O ye who believe! Allah will surely try you somewhat (in the matter) of the game which ye take with your hands and your spears, that Allah may know him who feareth Him in secret. Whoso transgresseth after this, for him there is a painful doom.
SHAKIR: O you who believe! Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment.

005.095
YUSUFALI: O ye who believe! Kill not game while in the sacred precincts or in pilgrim garb. If any of you doth so intentionally, the compensation is an offering, brought to the Ka'ba, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution.
PICKTHAL: O ye who believe! Kill no wild game while ye are on the pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka'bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the evil consequences of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso relapseth, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong).

SHAKIR: O you who believe! do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the Kaaba or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of Retribution.

005.096
YUSUFALI: Lawful to you is the pursuit of water-game and its use for food,- for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game;- as long as ye are in the sacred precincts or in pilgrim garb. And fear Allah, to Whom ye shall be gathered back.
PICKTHAL: To hunt and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered.
SHAKIR: Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to Whom you shall be gathered.

005.097
YUSUFALI: Allah made the Ka'ba, the Sacred House, an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands that mark them: That ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things.
PICKTHAL: Allah hath appointed the Ka'bah, the Sacred House, a standard for mankind, and the Sacred Month and the offerings and the garlands. That is so that ye may know that Allah knoweth whatsoever is in the heavens and whatsoever is in the earth, and that Allah is Knower of all things.
SHAKIR: Allah has made the Kaaba, the sacred house, a maintenance for the people, and the sacred month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.

005.098
YUSUFALI: Know ye that Allah is strict in punishment and that Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Know that Allah is severe in punishment, but that Allah (also) is Forgiving, Merciful.
SHAKIR: Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful.

005.099
YUSUFALI: The Messenger's duty is but to proclaim (the message). But Allah knoweth all

that ye reveal and ye conceal.
PICKTHAL: The duty of the messenger is only to convey (the message). Allah knoweth what ye proclaim and what ye hide.
SHAKIR: Nothing is (incumbent) on the Messenger but to deliver (the message), and Allah knows what you do openly and what you hide.

005.100
YUSUFALI: Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear Allah, O ye that understand; that (so) ye may prosper."
PICKTHAL: Say: The evil and the good are not alike even though the plenty of the evil attract thee. So be mindful of your duty to Allah, O men of understanding, that ye may succeed.
SHAKIR: Say: The bad and the good are not equal, though the abundance of the bad may please you; so be careful of (your duty to) Allah, O men of understanding, that you may be successful.

005.101
YUSUFALI: O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing.
PICKTHAL: O ye who believe! Ask not of things which, if they were made unto you, would trouble you; but if ye ask of them when the Qur'an is being revealed, they will be made known unto you. Allah pardoneth this, for Allah is Forgiving, Clement.
SHAKIR: O you who believe! do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing.

005.102
YUSUFALI: Some people before you did ask such questions, and on that account lost their faith.
PICKTHAL: A folk before you asked (for such disclosures) and then disbelieved therein.
SHAKIR: A people before you indeed asked such questions, and then became disbelievers on account of them.

005.103
YUSUFALI: It was not Allah who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against Allah; but most of them lack wisdom.
PICKTHAL: Allah hath not appointed anything in the nature of a Bahirah or a Sa'ibah or a Wasilah or a Hami, but those who disbelieve invent a lie against Allah. Most of them have no sense.

SHAKIR: Allah has not ordained (the making of) a bahirah or a saibah or a wasilah or a hami but those who disbelieve fabricate a lie against Allah, and most of them do not understand.

005.104
YUSUFALI: When it is said to them: "Come to what Allah hath revealed; come to the Messenger": They say: "Enough for us are the ways we found our fathers following." what! even though their fathers were void of knowledge and guidance?
PICKTHAL: And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance?
SHAKIR: And when it is said to them, Come to what Allah has revealed and to the Messenger, they say: That on which we found our fathers is sufficient for us. What! even though their fathers knew nothing and did not follow the right way.

005.105
YUSUFALI: O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. the goal of you all is to Allah: it is He that will show you the truth of all that ye do.
PICKTHAL: O ye who believe! Ye have charge of your own souls. He who erreth cannot injure you if ye are rightly guided. Unto Allah ye will all return; and then He will inform you of what ye used to do.
SHAKIR: O you who believe! take care of your souls; he who errs cannot hurt you when you are on the right way; to Allah is your return, of all (of you), so He will inform you of what you did.

005.106
YUSUFALI: O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests,- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold! the sin be upon us!"
PICKTHAL: O ye who believe! Let there be witnesses between you when death draweth nigh unto one of you, at the time of bequest - two witnesses, just men from among you, or two others from another tribe, in case ye are campaigning in the land and the calamity of death befall you. Ye shall empanel them both after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony of Allah, for then indeed we should be of the sinful.
SHAKIR: O you who believe! call to witness between you when death draws nigh to one of you, at the time of making the will, two just persons from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you; the two (witnesses) you should detain after the prayer; then if you doubt (them), they shall

both swear by Allah, (saying): We will not take for it a price, though there be a relative, and we will not hide the testimony of Allah for then certainly we should be among the sinners.

005.107
YUSUFALI: But if it gets known that these two were guilty of the sin (of perjury), let two others stand forth in their places,- nearest in kin from among those who claim a lawful right: let them swear by Allah: "We affirm that our witness is truer than that of those two, and that we have not trespassed (beyond the truth): if we did, behold! the wrong be upon us!"
PICKTHAL: But then, if it is afterwards ascertained that both of them merit (the suspicion of) sin, let two others take their place of those nearly concerned, and let them swear by Allah, (saying): Verily our testimony is truer than their testimony and we have not transgressed (the bounds of duty), for them indeed we should be of the evil-doers.
SHAKIR: Then if it becomes known that they both have been guilty of a sin, two others shall stand up in their place from among those who have a claim against them, the two nearest in kin; so they two should swear by Allah: Certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then most surely we should be of the unjust.

005.108
YUSUFALI: That is most suitable: that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to His counsel): for Allah guideth not a rebellious people:
PICKTHAL: Thus it is more likely that they will bear true witness or fear that after their oaths the oaths (of others) will be taken. So be mindful of your duty (to Allah) and hearken. Allah guideth not the froward folk.
SHAKIR: This is more proper in order that they should give testimony truly or fear that other oaths be given after their oaths; and be careful of (your duty to) Allah, and hear; and Allah does not guide the transgressing people.

005.109
YUSUFALI: One day will Allah gather the messengers together, and ask: "What was the response ye received (from men to your teaching)?" They will say: "We have no knowledge: it is Thou Who knowest in full all that is hidden."
PICKTHAL: In the day when Allah gathereth together the messengers, and saith: What was your response (from mankind)? they say: We have no knowledge. Lo! Thou, only Thou art the Knower of Things Hidden,
SHAKIR: On the day when Allah will assemble the messengers, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things.

005.110
YUSUFALI: Then will Allah say: "O Jesus the son of Mary! Recount My favour to thee and to thy mother. Behold! I strengthened thee with the holy spirit, so that thou didst speak to the

people in childhood and in maturity. Behold! I taught thee the Book and Wisdom, the Law and the Gospel and behold! thou makest out of clay, as it were, the figure of a bird, by My leave, and thou breathest into it and it becometh a bird by My leave, and thou healest those born blind, and the lepers, by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the clear Signs, and the unbelievers among them said: 'This is nothing but evident magic.'
PICKTHAL: When Allah saith: O Jesus, son of Mary! Remember My favour unto thee and unto thy mother; how I strengthened thee with the holy Spirit, so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic;
SHAKIR: When Allah will say: O Isa son of Marium! Remember My favor on you and on your mother, when I strengthened you I with the holy Spirit, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

005.111
YUSUFALI: "And behold! I inspired the disciples to have faith in Me and Mine Messenger: they said, 'We have faith, and do thou bear witness that we bow to Allah as Muslims'".
PICKTHAL: And when I inspired the disciples, (saying): Believe in Me and in My messenger, they said: We believe. Bear witness that we have surrendered (unto Thee) "we are muslims".
SHAKIR: And when I revealed to the disciples, saying, Believe in Me and My messenger, they said: We believe and bear witness that we submit (ourselves).

005.112
YUSUFALI: Behold! the disciples, said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah, if ye have faith."
PICKTHAL: When the disciples said: O Jesus, son of Mary! Is thy Lord able to send down for us a table spread with food from heaven? He said: Observe your duty to Allah, if ye are true believers.
SHAKIR: When the disciples said: O Isa son of Marium! will your Lord consent to send down to us food from heaven? He said: Be careful of (your duty to) Allah if you are believers.

005.113
YUSUFALI: They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle."
PICKTHAL: (They said:) We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses.
SHAKIR: They said: We desire that we should eat of it and that our hearts should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be of the witnesses to it.

005.114
YUSUFALI: Said Jesus the son of Mary: "O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us - for the first and the last of us - a solemn festival and a sign from thee; and provide for our sustenance, for thou art the best Sustainer (of our needs)."
PICKTHAL: Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers.
SHAKIR: Isa the son of Marium said: O Allah, our Lord! send i down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the Providers.

005.115
YUSUFALI: Allah said: "I will send it down unto you: But if any of you after that resisteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples."
PICKTHAL: Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures.
SHAKIR: Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise, anyone among the nations.

005.116
YUSUFALI: And behold! Allah will say: "O Jesus the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah'?" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart, Thou I know not what is in Thine. For Thou knowest in full all that is hidden.
PICKTHAL: And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou, art the Knower of

Things Hidden?
SHAKIR: And when Allah will say: O Isa son of Marium! did you say to men, Take me and my mother for two gods besides Allah he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things.

005.117
YUSUFALI: "Never said I to them aught except what Thou didst command me to say, to wit, 'worship Allah, my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things.
PICKTHAL: I spake unto them only that which Thou commandedst me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt among them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things.
SHAKIR: I did not say to them aught save what Thou didst enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou didst cause me to die, Thou wert the watcher over them, and Thou art witness of all things.

005.118
YUSUFALI: "If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise."
PICKTHAL: If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou, art the Mighty, the Wise.
SHAKIR: If Thou shouldst chastise them, then surely they are Thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise.

005.119
YUSUFALI: Allah will say: "This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath,- their eternal Home: Allah well-pleased with them, and they with Allah: That is the great salvation, (the fulfilment of all desires).
PICKTHAL: Allah saith: This is a day in which their truthfulness profiteth the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever, Allah taking pleasure in them and they in Him. That is the great triumph.
SHAKIR: Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them for ever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement.

005.120
YUSUFALI: To Allah doth belong the dominion of the heavens and the earth, and all that is therein, and it is He Who hath power over all things.
PICKTHAL: Unto Allah belongeth the Sovereignty of the heavens and the earth and

whatsoever is therein, and He is Able to do all things.
SHAKIR: Allah's is the kingdom of the heavens and the earth and what is in them; and He has power over all things.

AZ-ZUMAR (THE TROOPS, THRONGS)

In the name of Allah, the Compassionate, the Merciful.

039.001
YUSUFALI: The revelation of this Book is from Allah, the Exalted in Power, full of Wisdom.
PICKTHAL: The revelation of the Scripture is from Allah, the Mighty, the Wise.
SHAKIR: The revelation of the Book is from Allah, the Mighty, the Wise.

039.002
YUSUFALI: Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion.
PICKTHAL: Lo! We have revealed the Scripture unto thee (Muhammad) with truth; so worship Allah, making religion pure for Him (only).
SHAKIR: Surely We have revealed to you the Book with the truth, therefore serve Allah, being sincere to Him in obedience.

039.003
YUSUFALI: Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.
PICKTHAL: Surely pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate.
SHAKIR: Now, surely, sincere obedience is due to Allah (alone) and (as for) those who take guardians besides Him, (saying), We do not serve them save that they may make us nearer to Allah, surely Allah will judge between them in that in which they differ; surely Allah does not guide him aright who is a liar, ungrateful.

039.004
YUSUFALI: Had Allah wished to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Irresistible.
PICKTHAL: If Allah had willed to choose a son, He could have chosen what He would of that which He hath created. Be He Glorified! He is Allah, the One, the Absolute.
SHAKIR: If Allah desire to take a son to Himself, He will surely choose those He pleases

from what He has created. Glory be to Him: He is Allah, the One, the Subduer (of all).

039.005
YUSUFALI: He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law): Each one follows a course for a time appointed. Is not He the Exalted in Power - He Who forgives again and again?
PICKTHAL: He hath created the heavens and the earth with truth. He maketh night to succeed day, and He maketh day to succeed night, and He constraineth the sun and the moon to give service, each running on for an appointed term. Is not He the Mighty, the Forgiver?
SHAKIR: He has created the heavens and the earth with the truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one runs on to an assigned term; now surely He is the Mighty, the great Forgiver.

039.006
YUSUFALI: He created you (all) from a single person: then created, of like nature, his mate; and he sent down for you eight head of cattle in pairs: He makes you, in the wombs of your mothers, in stages, one after another, in three veils of darkness. such is Allah, your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Centre)?
PICKTHAL: He created you from one being, then from that (being) He made its mate; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no Allah save Him. How then are ye turned away?
SHAKIR: He has created you from a single being, then made its mate of the same (kind), and He has made for you eight of the cattle in pairs. He creates you in the wombs of your mothers-- a creation after a creation-- in triple darkness; that is Allah your Lord, His is the kingdom; there is no god but He; whence are you then turned away?

039.007
YUSUFALI: If ye reject (Allah), Truly Allah hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did (in this life). for He knoweth well all that is in (men's) hearts.
PICKTHAL: If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts (of men).
SHAKIR: If you are ungrateful, then surely Allah is Self-sufficient above all need of you; and He does not like ungratefulness in His servants; and if you are grateful, He likes it in you; and no bearer of burden shall bear the burden of another; then to your Lord is your return, then will He inform you of what you did; surely He is Cognizant of what is in the breasts.

039.008
YUSUFALI: When some trouble toucheth man, he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, (man) doth forget what he cried and prayed for before, and he doth set up rivals unto Allah, thus misleading others from Allah's Path. Say, "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!"
PICKTHAL: And when some hurt toucheth man, he crieth unto his Lord, turning unto Him (repentant). Then, when He granteth him a boon from Him he forgetteth that for which he cried unto Him before, and setteth up rivals to Allah that he may beguile (men) from his way. Say (O Muhammad, unto such an one): Take pleasure in thy disbelief a while. Lo! thou art of the owners of the Fire.
SHAKIR: And when distress afflicts a man he calls upon his Lord turning to Him frequently; then when He makes him possess a favor from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray off from His path. Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire.

039.009
YUSUFALI: Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are endued with understanding that receive admonition.
PICKTHAL: Is he who payeth adoration in the watches of the night, prostrate and standing, bewaring of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed.
SHAKIR: What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.

039.010
YUSUFALI: Say: "O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is Allah's earth! those who patiently persevere will truly receive a reward without measure!"
PICKTHAL: Say: O My bondmen who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.
SHAKIR: Say: O my servants who believe! be careful of (your duty to) your Lord; for those who do good in this world is good, and Allah's earth is spacious; only the patient will be paid back their reward in full without measure.

039.011

YUSUFALI: Say: "Verily, I am commanded to serve Allah with sincere devotion;
PICKTHAL: Say (O Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him (only).
SHAKIR: Say: I am commanded that I should serve Allah, being sincere to Him in obedience.

039.012
YUSUFALI: "And I am commanded to be the first of those who bow to Allah in Islam."
PICKTHAL: And I am commanded to be the first of those who are muslims (surrender unto Him).
SHAKIR: And I am commanded that I shall be the first of those who submit.

039.013
YUSUFALI: Say: "I would, if I disobeyed my Lord, indeed have fear of the Penalty of a Mighty Day."
PICKTHAL: Say: Lo! if I should disobey my Lord, I fear the doom of a tremendous Day.
SHAKIR: Say: I fear, if I disobey my Lord, the chastisement of a grievous day.

039.014
YUSUFALI: Say: "It is Allah I serve, with my sincere (and exclusive) devotion:
PICKTHAL: Say: Allah I worship, making my religion pure for Him (only).
SHAKIR: Say: Allah (it is Whom) I serve, being sincere to Him in my obedience:

039.015
YUSUFALI: "Serve ye what ye will besides him." Say: "Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! that is indeed the (real and) evident Loss!
PICKTHAL: Then worship what ye will beside Him. Say: The losers will be those who lose themselves and their housefolk on the Day of Resurrection. Ah, that will be the manifest loss!
SHAKIR: Serve then what you like besides Him. Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss.

039.016
YUSUFALI: They shall have Layers of Fire above them, and Layers (of Fire) below them: with this doth Allah warn off his servants: "O My Servants! then fear ye Me!"
PICKTHAL: They have an awning of fire above them and beneath them a dais (of fire). With this doth Allah appal His bondmen. O My bondmen, therefor fear Me!
SHAKIR: They shall have coverings of fire above them and coverings beneath them; with that Allah makes His servants to fear, so be careful of (your duty to) Me, O My servants!

039.017

YUSUFALI: Those who eschew Evil,- and fall not into its worship,- and turn to Allah (in repentance),- for them is Good News: so announce the Good News to My Servants,-
PICKTHAL: And those who put away false gods lest they should worship them and turn to Allah in repentance, for them there are glad tidings. Therefor give good tidings (O Muhammad) to My bondmen
SHAKIR: And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants,

039.018
YUSUFALI: Those who listen to the Word, and follow the best (meaning) in it: those are the ones whom Allah has guided, and those are the ones endued with understanding.
PICKTHAL: Who hear advice and follow the best thereof. Such are those whom Allah guideth, and such are men of understanding.
SHAKIR: Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding.

039.019
YUSUFALI: Is, then, one against whom the decree of Punishment is justly due (equal to one who eschews Evil)? Wouldst thou, then, deliver one (who is) in the Fire?
PICKTHAL: Is he on whom the word of doom is fulfilled (to be helped), and canst thou (O Muhammad) rescue him who is in the Fire?
SHAKIR: What! as for him then against whom the sentence of chastisement is due: What! can you save him who is in the fire?

039.020
YUSUFALI: But it is for those who fear their Lord. That lofty mansions, one above another, have been built: beneath them flow rivers (of delight): (such is) the Promise of Allah: never doth Allah fail in (His) promise.
PICKTHAL: But those who keep their duty to their Lord, for them are lofty halls with lofty halls above them, built (for them), beneath which rivers flow. (It is) a promise of Allah. Allah faileth not His promise.
SHAKIR: But (as for) those who are careful of (their duty to) their Lord, they shall have high places, above them higher places, built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.

039.021
YUSUFALI: Seest thou not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith, produce of various colours: then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly, in this, is a Message of remembrance to men of understanding.
PICKTHAL: Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as watersprings, and afterward thereby produceth crops of divers hues; and afterward they wither and thou seest them turn yellow; then He maketh them

chaff. Lo! herein verily is a reminder for men of understanding.
SHAKIR: Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding.

039.022
YUSUFALI: Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! they are manifestly wandering (in error)!
PICKTHAL: Is he whose bosom Allah hath expanded for Al-Islam, so that he followeth a light from his Lord, (as he who disbelieveth)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error.
SHAKIR: What! is he whose heart Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hard against the remembrance of Allah; those are in clear error.

039.023
YUSUFALI: Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.
PICKTHAL: Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guideth whom He will. And him whom Allah sendeth astray, for him there is no guide.
SHAKIR: Allah has revealed the best announcement, a book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts become pliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him.

039.024
YUSUFALI: Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment (and receive it) on his face, (like one guarded therefrom)? It will be said to the wrong-doers: "Taste ye (the fruits of) what ye earned!"
PICKTHAL: Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who doeth right)? And it will be said unto the wrong-doers: Taste what ye used to earn.
SHAKIR: Is he then who has to guard himself with his own person against the evil chastisement on the resurrection day? And it will be said to the unjust: Taste what you earned.

039.025
YUSUFALI: Those before them (also) rejected (revelation), and so the Punishment came to them from directions they did not perceive.
PICKTHAL: Those before them denied, and so the doom came on them whence they knew not.
SHAKIR: Those before them rejected (prophets), therefore there came to them the chastisement from whence they perceived not.

039.026
YUSUFALI: So Allah gave them a taste of humiliation in the present life, but greater is the punishment of the Hereafter, if they only knew!
PICKTHAL: Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know.
SHAKIR: So Allah made them taste the disgrace in this world's life, and certainly the punishment of the hereafter is greater; did they but know!

039.027
YUSUFALI: We have put forth for men, in this Qur'an every kind of Parable, in order that they may receive admonition.
PICKTHAL: And verily We have coined for mankind in this Qur'an all kinds of similitudes, that haply they may reflect;
SHAKIR: And certainly We have set forth to men in this Quran similitudes of every sort that they may mind.

039.028
YUSUFALI: (It is) a Qur'an in Arabic, without any crookedness (therein): in order that they may guard against Evil.
PICKTHAL: A Lecture in Arabic, containing no crookedness, that haply they may ward off (evil).
SHAKIR: An Arabic Quran without any crookedness, that they may guard (against evil).

039.029
YUSUFALI: Allah puts forth a Parable a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! but most of them have no knowledge.
PICKTHAL: Allah coineth a similitude: A man in relation to whom are several part-owners, quarrelling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah! But most of them know not.
SHAKIR: Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah. Nay! most of them do not know.

039.030

YUSUFALI: Truly thou wilt die (one day), and truly they (too) will die (one day).
PICKTHAL: Lo! thou wilt die, and lo! they will die;
SHAKIR: Surely you shall die and they (too) shall surely die.

039.031
YUSUFALI: In the end will ye (all), on the Day of Judgment, settle your disputes in the presence of your Lord.
PICKTHAL: Then lo! on the Day of Resurrection, before your Lord ye will dispute.
SHAKIR: Then surely on the day of resurrection you will contend one with another before. your Lord.

039.032
YUSUFALI: Who, then, doth more wrong than one who utters a lie concerning Allah, and rejects the Truth when it comes to him; is there not in Hell an abode for blasphemers?
PICKTHAL: And who doth greater wrong than he who telleth a lie against Allah, and denieth the truth when it reacheth him? Will not the home of disbelievers be in hell?
SHAKIR: Who is then more unjust than he who utters a lie against Allah and (he who) gives the lie to the truth when it comes to him; is there not in hell an abode for the unbelievers?

039.033
YUSUFALI: And he who brings the Truth and he who confirms (and supports) it - such are the men who do right.
PICKTHAL: And whoso bringeth the truth and believeth therein - Such are the dutiful.
SHAKIR: And he who brings the truth and (he who) accepts it as the truth-- these are they that guard (against evil).

039.034
YUSUFALI: They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good:
PICKTHAL: They shall have what they will of their Lord's bounty. That is the reward of the good:
SHAKIR: They shall have with their Lord what they please; that is the reward of the doers of good;

039.035
YUSUFALI: So that Allah will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done.
PICKTHAL: That Allah will remit from them the worst of what they did, and will pay them for reward the best they used to do.
SHAKIR: So that Allah will do away with the worst of what they did and give them their reward for the best of what they do.

039.036
YUSUFALI: Is not Allah enough for his Servant? But they try to frighten thee with other (gods) besides Him! for such as Allah leaves to stray, there can be no guide.
PICKTHAL: Will not Allah defend His slave? Yet they would frighten thee with those beside Him. He whom Allah sendeth astray, for him there is no guide.
SHAKIR: Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah makes err, there is no guide for him.

039.037
YUSUFALI: And such as Allah doth guide there can be none to lead astray. Is not Allah Exalted in Power, (Able to enforce His Will), Lord of Retribution?
PICKTHAL: And he whom Allah guideth, for him there can be no misleader. Is not Allah Mighty, Able to Requite (the wrong)?
SHAKIR: And whom Allah guides, there is none that can lead him astray; is not Allah Mighty, the Lord of retribution?

039.038
YUSUFALI: If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say, "Allah". Say: "See ye then? the things that ye invoke besides Allah,- can they, if Allah wills some Penalty for me, remove His Penalty?- Or if He wills some Grace for me, can they keep back his Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust."
PICKTHAL: And verily, if thou shouldst ask them: Who created the heavens and the earth? they will say: Allah. Say: Bethink you then of those ye worship beside Allah, if Allah willed some hurt for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust.
SHAKIR: And should you ask them, Who created the heavens and the earth? They would most certainly say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? Say: Allah is sufficient for me; on Him do the reliant rely.

039.039
YUSUFALI: Say: "O my People! Do whatever ye can: I will do (my part): but soon will ye know-
PICKTHAL: Say: O my people! Act in your manner. Lo! I (too) am acting. Thus ye will come to know
SHAKIR: Say: O my people! work in your place, surely I am a worker, so you will come to know.

039.040
YUSUFALI: "Who it is to whom comes a Penalty of ignominy, and on whom descends a Penalty that abides."

PICKTHAL: Who it is unto whom cometh a doom that will abase him, and on whom there falleth everlasting doom.
SHAKIR: Who it is to whom there shall come a punishment which will disgrace him and to whom will be due a lasting punishment.

039.041
YUSUFALI: Verily We have revealed the Book to thee in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs.
PICKTHAL: Lo! We have revealed unto thee (Muhammad) the Scripture for mankind with truth. Then whosoever goeth right it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warder over them.
SHAKIR: Surely We have revealed to you the Book with the truth for the sake of men; so whoever follows the right way, it is for his own soul and whoever errs, he errs only to its detriment; and you are not a custodian over them.

039.042
YUSUFALI: It is Allah that takes the souls (of men) at death; and those that die not (He takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed verily in this are Signs for those who reflect.
PICKTHAL: Allah receiveth (men's) souls at the time of their death, and that (soul) which dieth not (yet) in its sleep. He keepeth that (soul) for which He hath ordained death and dismisseth the rest till an appointed term. Lo! herein verily are portents for people who take thought.
SHAKIR: Allah takes the souls at the time of their death, and those that die not during their sleep; then He withholds those on whom He has passed the decree of death and sends the others back till an appointed term; most surely there are signs in this for a people who reflect.

039.043
YUSUFALI: What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?"
PICKTHAL: Or choose they intercessors other than Allah? Say: What! Even though they have power over nothing and have no intelligence?
SHAKIR: Or have they taken intercessors besides Allah? Say: what! even though they did not ever have control over anything, nor do they understand.

039.044
YUSUFALI: Say: "To Allah belongs exclusively (the right to grant) intercession: to Him belongs the dominion of the heavens and the earth: In the End, it is to Him that ye shall be brought back."
PICKTHAL: Say: Unto Allah belongeth all intercession. His is the Sovereignty of the heavens and the earth. And afterward unto Him ye will be brought back.

SHAKIR: Say: Allah's is the intercession altogether; His is the kingdom of the heavens and the earth, then to Him you shall be brought back.

039.045
YUSUFALI: When Allah, the One and Only, is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned, behold, they are filled with joy!
PICKTHAL: And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter are repelled, and when those (whom they worship) beside Him are mentioned, behold! they are glad.
SHAKIR: And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.

039.046
YUSUFALI: Say: "O Allah! Creator of the heavens and the earth! Knower of all that is hidden and open! it is Thou that wilt judge between Thy Servants in those matters about which they have differed."
PICKTHAL: Say: O Allah! Creator of the heavens and the earth! Knower of the Invisible and the Visible! Thou wilt judge between Thy slaves concerning that wherein they used to differ.
SHAKIR: Say: O Allah! Originator of the heavens and the earth, Knower of the unseen and the seen! Thou (only) judgest between Thy servants as to that wherein they differ.

039.047
YUSUFALI: Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon!
PICKTHAL: And though those who do wrong possess all that is in the earth, and therewith as much again, they verily will seek to ransom themselves therewith on the Day of Resurrection from the awful doom; and there will appear unto them, from their Lord, that wherewith they never reckoned.
SHAKIR: And had those who are unjust all that is in the earth and the like of it with it, they would certainly offer it as ransom (to be saved) from the evil of the punishment on the day of resurrection; and what they never thought of shall become plain to them from Allah.

039.048
YUSUFALI: For the evils of their Deeds will confront them, and they will be (completely) encircled by that which they used to mock at!
PICKTHAL: And the evils that they earned will appear unto them, and that whereat they used to scoff will surround them.
SHAKIR: And the evil (consequences) of what they wrought shall become plain to them, and the very thing they mocked at shall beset them.

039.049
YUSUFALI: Now, when trouble touches man, he cries to Us: But when We bestow a favour upon him as from Ourselves, he says, "This has been given to me because of a certain knowledge (I have)!" Nay, but this is but a trial, but most of them understand not!
PICKTHAL: Now when hurt toucheth a man he crieth unto Us, and afterward when We have granted him a boon from Us, he saith: Only by force of knowledge I obtained it. Nay, but it is a test. But most of them know not.
SHAKIR: So when harm afflicts a man he calls upon Us; then, when We give him a favor from Us, he says: I have been given it only by means of knowledge. Nay, it is a trial, but most of them do not know.

039.050
YUSUFALI: Thus did the (generations) before them say! But all that they did was of no profit to them.
PICKTHAL: Those before them said it, yet (all) that they had earned availed them not;
SHAKIR: Those before them did say it indeed, but what they earned availed them not.

039.051
YUSUFALI: Nay, the evil results of their Deeds overtook them. And the wrong-doers of this (generation)- the evil results of their Deeds will soon overtake them (too), and they will never be able to frustrate (Our Plan)!
PICKTHAL: But the evils that they earned smote them; and such of these as do wrong, the evils that they earn will smite them; they cannot escape.
SHAKIR: So there befell them the evil (consequences) of what they earned; and (as for) those who are unjust from among these, there shall befall them the evil (consequences) of what they earn, and they shall not escape.

039.052
YUSUFALI: Know they not that Allah enlarges the provision or restricts it, for any He pleases? Verily, in this are Signs for those who believe!
PICKTHAL: Know they not that Allah enlargeth providence for whom He will, and straiteneth it (for whom He will). Lo! herein verily are portents for people who believe.
SHAKIR: Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; most surely there are signs in this for a people who believe.

039.053
YUSUFALI: Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.
PICKTHAL: Say: O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful.
SHAKIR: Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.

039.054
YUSUFALI: "Turn ye to our Lord (in repentance) and bow to His (Will), before the Penalty comes on you: after that ye shall not be helped.
PICKTHAL: Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.
SHAKIR: And return to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be helped.

039.055
YUSUFALI: "And follow the best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not!-
PICKTHAL: And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when ye know not,
SHAKIR: And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive;

039.056
YUSUFALI: "Lest the soul should (then) say: 'Ah! Woe is me!- In that I neglected (my duty) towards Allah, and was but among those who mocked!'-
PICKTHAL: Lest any soul should say: Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers!
SHAKIR: Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn;

039.057
YUSUFALI: "Or (lest) it should say: 'If only Allah had guided me, I should certainly have been among the righteous!'-
PICKTHAL: Or should say: If Allah had but guided me I should have been among the dutiful!
SHAKIR: Or it should say: Had Allah guided me, I would certainly have been of those who guard (against evil);

039.058
YUSUFALI: "Or (lest) it should say when it (actually) sees the penalty: 'If only I had another chance, I should certainly be among those who do good!'
PICKTHAL: Or should say, when it seeth the doom: Oh, that I had but a second chance that I might be among the righteous!
SHAKIR: Or it should say when it sees the punishment: Were there only a returning for me, I should be of the doers of good.

039.059

YUSUFALI: "(The reply will be:) 'Nay, but there came to thee my Signs, and thou didst reject them: thou wast Haughty, and became one of those who reject faith!'"
PICKTHAL: (But now the answer will be): Nay, for My revelations came unto thee, but thou didst deny them and wast scornful and wast among the disbelievers.
SHAKIR: Aye! My communications came to you, but you rejected them, and you were proud and you were one of the unbelievers.

039.060
YUSUFALI: On the Day of Judgment wilt thou see those who told lies against Allah;- their faces will be turned black; Is there not in Hell an abode for the Haughty?
PICKTHAL: And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of the scorners in hell?
SHAKIR: And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?

039.061
YUSUFALI: But Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve.
PICKTHAL: And Allah delivereth those who ward off (evil) because of their deserts. Evil toucheth them not, nor do they grieve.
SHAKIR: And Allah shall deliver those who guard (against evil) with their achievement; evil shall not touch them, nor shall they grieve.

039.062
YUSUFALI: Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs.
PICKTHAL: Allah is Creator of all things, and He is Guardian over all things.
SHAKIR: Allah is the Creator of every thing and He has charge over every thing.

039.063
YUSUFALI: To Him belong the keys of the heavens and the earth: and those who reject the Signs of Allah,- it is they who will be in loss.
PICKTHAL: His are the keys of the heavens and the earth, and they who disbelieve the revelations of Allah - such are they who are the losers.
SHAKIR: His are the treasures of the heavens and the earth; and (as for) those who disbelieve in the communications of Allah, these it is that are the losers.

039.064
YUSUFALI: Say: "Is it some one other than Allah that ye order me to worship, O ye ignorant ones?"
PICKTHAL: Say (O Muhammad, to the disbelievers): Do ye bid me serve other than Allah? O ye fools!
SHAKIR: Say: What! Do you then bid me serve others than Allah, O ignorant men?

039.065
YUSUFALI: But it has already been revealed to thee,- as it was to those before thee,- "If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)".
PICKTHAL: And verily it hath been revealed unto thee as unto those before thee (saying): If thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers.
SHAKIR: And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.

039.066
YUSUFALI: Nay, but worship Allah, and be of those who give thanks.
PICKTHAL: Nay, but Allah must thou serve, and be among the thankful!
SHAKIR: Nay! but serve Allah alone and be of the thankful.

039.067
YUSUFALI: No just estimate have they made of Allah, such as is due to Him: On the Day of Judgment the whole of the earth will be but His handful, and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him!
PICKTHAL: And they esteem not Allah as He hath the right to be esteemed, when the whole earth is His handful on the Day of Resurrection, and the heavens are rolled in His right hand. Glorified is He and High Exalted from all that they ascribe as partner (unto Him).
SHAKIR: And they have not honored Allah with the honor that is due to Him; and the whole earth shall be in His grip on the day of resurrection and the heavens rolled up in His right hand; glory be to Him, and may He be exalted above what they associate (with Him).

039.068
YUSUFALI: The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!
PICKTHAL: And the trumpet is blown, and all who are in the heavens and all who are in the earth swoon away, save him whom Allah willeth. Then it is blown a second time, and behold them standing waiting!
SHAKIR: And the trumpet shall be blown, so all those that are in the heavens and all those that are in the earth shall swoon, except such as Allah please; then it shall be blown again, then lo! they shall stand up awaiting.

039.069
YUSUFALI: And the Earth will shine with the Glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged (in the least).
PICKTHAL: And the earth shineth with the light of her Lord, and the Book is set up, and the

prophets and the witnesses are brought, and it is judged between them with truth, and they are not wronged.
SHAKIR: And the earth shall beam with the light of its Lord, and the Book shall be laid down, and the prophets and the witnesses shall be brought up, and judgment shall be given between them with justice, and they shall not be dealt with unjustly.

039.070
YUSUFALI: And to every soul will be paid in full (the fruit) of its Deeds; and (Allah) knoweth best all that they do.
PICKTHAL: And each soul is paid in full for what it did. And He is Best Aware of what they do.
SHAKIR: And every soul shall be paid back fully what it has done, and He knows best what they do.

039.071
YUSUFALI: The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened. And its keepers will say, "Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"
PICKTHAL: And those who disbelieve are driven unto hell in troops till, when they reach it and the gates thereof are opened, and the warders thereof say unto them: Came there not unto you messengers of your own, reciting unto you the revelations of your Lord and warning you of the meeting of this your Day? they say: Yea, verily. But the word of doom of disbelievers is fulfilled.
SHAKIR: And those who disbelieve shall be driven to hell in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: Did not there come to you messengers from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the unbelievers.

039.072
YUSUFALI: (To them) will be said: "Enter ye the gates of Hell, to dwell therein: and evil is (this) Abode of the Arrogant!"
PICKTHAL: It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorners.
SHAKIR: It shall be said: Enter the gates of hell to abide therein; so evil is the abode of the proud.

039.073
YUSUFALI: And those who feared their Lord will be led to the Garden in crowds: until behold, they arrive there; its gates will be opened; and its keepers will say: "Peace be upon you! well have ye done! enter ye here, to dwell therein."

PICKTHAL: And those who keep their duty to their Lord are driven unto the Garden in troops till, when they reach it, and the gates thereof are opened, and the warders thereof say unto them: Peace be unto you! Ye are good, so enter ye (the Garden of delight), to dwell therein;
SHAKIR: And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide.

039.074
YUSUFALI: They will say: "Praise be to Allah, Who has truly fulfilled His Promise to us, and has given us (this) land in heritage: We can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!"
PICKTHAL: They say: Praise be to Allah, Who hath fulfilled His promise unto us and hath made us inherit the land, sojourning in the Garden where we will! So bounteous is the wage of workers.
SHAKIR: And they shall say: (All) praise is due to Allah, Who has made good to us His promise, and He has made us inherit the land; we may abide in the garden where we please; so goodly is the reward of the workers.

039.075
YUSUFALI: And thou wilt see the angels surrounding the Throne (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"
PICKTHAL: And thou (O Muhammad) seest the angels thronging round the Throne, hymning the praises of their Lord. And they are judged aright. And it is said: Praise be to Allah, the Lord of the Worlds!
SHAKIR: And you shall see the angels going round about the throne glorifying the praise of their Lord; and judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the worlds.

YUNUS (JONAH)

In the name of Allah, the Compassionate, the Merciful.

010.001
YUSUFALI: A.L.R. These are the ayats of the Book of Wisdom.
PICKTHAL: Alif. Lam. Ra. These are verses of the Wise Scripture.
SHAKIR: Alif Lam Ra. These are the verses of the wise Book.

010.002
YUSUFALI: Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves?- that he should warn mankind (of their danger), and give the good news to the Believers that they have before their Lord the lofty rank of truth. (But) say the Unbelievers: "This is indeed an evident sorcerer!"
PICKTHAL: Is it a wonder for mankind that We have inspired a man among them, saying: Warn mankind and bring unto those who believe the good tidings that they have a sure footing with their Lord? The disbelievers say: Lo! this is a mere wizard.
SHAKIR: What! is it a wonder to the people that We revealed to a man from among themselves, saying: Warn the people and give good news to those who believe that theirs is a footing of firmness with their Lord. The unbelievers say: This is most surely a manifest enchanter.

010.003
YUSUFALI: Verily your Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the throne (of authority), regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not receive admonition?
PICKTHAL: Lo! your Lord is Allah Who created the heavens and the earth in six Days, then He established Himself upon the Throne, directing all things. There is no intercessor (with Him) save after His permission. That is A>

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will ye not remind?
SHAKIR: Surely your Lord is Allah, Who created the heavens and the earth in six periods, and He is firm in power, regulating the affair, there is no intercessor except aher His permission; this is Allah, your Lord, therefore serve Him; will you not then mind?

010.004
YUSUFALI: To Him will be your return- of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of creation, and repeateth it, that He may reward with justice those who believe and work righteousness; but those who reject Him will have draughts of boiling fluids, and a penalty grievous, because they did reject Him.
PICKTHAL: Unto Him is the return of all of you; it is a promise of Allah in truth. Lo! He produceth creation, then reproduceth it, that He may reward those who believe and do good works with equity; while, as for those who disbelieve, theirs will be a boiling drink and painful doom because they disbelieved.
SHAKIR: To Him is your return, of all (of you); the promise of Allah (made) in truth; surely He begins the creation in the first mstance, then He reproduces it, that He may with justice recompense those who believe and do good; and (as for) those who disbelieve, they shall have a drink of hot water and painful punishment because they disbelieved.

010.005
YUSUFALI: It is He Who made the sun to be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand.
PICKTHAL: He it is Who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detaileth the revelations for people who have knowledge.
SHAKIR: He it is Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of years and the reckoning. Allah did not create it but with truth; He makes the signs manifest for a people who

010.006
YUSUFALI: Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him.
PICKTHAL: Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, verily, for folk who ward off (evil).
SHAKIR: Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against evil).

010.007
YUSUFALI: Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs,-
PICKTHAL: Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations,
SHAKIR: Surely those who do not hope in Our meeting and are pleased with this world's life and are content with it, and those who are heedless of Our communications:

010.008
YUSUFALI: Their abode is the Fire, because of the (evil) they earned.
PICKTHAL: Their home will be the Fire because of what they used to earn.
SHAKIR: (As for) those, their abode is the fire because of what they earned.

010.009
YUSUFALI: Those who believe, and work righteousness,- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss.
PICKTHAL: Lo! those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of Delight,
SHAKIR: Surely (as for) those who believe and do good, their Lord will guide them by their faith; there shall flOw from beneath them rivers in gardens of bliss.

010.010
YUSUFALI: (This will be) their cry therein: "Glory to Thee, O Allah!" And "Peace" will be their greeting therein! and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!"
PICKTHAL: Their prayer therein will be: Glory be to Thee, O Allah! and their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!
SHAKIR: Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.

010.011
YUSUFALI: If Allah were to hasten for men the ill (they have earned) as they would fain hasten on the good,- then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro.
PICKTHAL: If Allah were to hasten on for men the ill (that they have earned) as they would hasten on the good, their respite would already have expired. But We suffer those who look not for the meeting with Us to wander blindly on in their contumacy.
SHAKIR: And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them; but We leave those alone who hope not for Our meeting in their inordinacy, blindly wandering on.

010.012
YUSUFALI: When trouble toucheth a man, He crieth unto Us (in all postures)- lying down on his side, or sitting, or standing. But when We have solved his trouble, he passeth on his way as if he had never cried to Us for a trouble that touched him! thus do the deeds of transgressors seem fair in their eyes!
PICKTHAL: And if misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him. Thus is what they

do made (seeming) fair unto the prodigal.
SHAKIR: And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fair-seeming to the extravagant.

010.013
YUSUFALI: Generations before you We destroyed when they did wrong: their messengers came to them with clear-signs, but they would not believe! thus do We requite those who sin!
PICKTHAL: We destroyed the generations before you when they did wrong; and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do We reward the guilty folk.
SHAKIR: And certainly We did destroy generations before you when they were unjust, and their messengers had come to them with clear arguments, and they would not believe; thus do We recompense the guilty people.

010.014
YUSUFALI: Then We made you heirs in the land after them, to see how ye would behave!
PICKTHAL: Then We appointed you viceroys in the earth after them, that We might see how ye behave.
SHAKIR: Then We made you successors in the land after them so that We may see how you act.

010.015
YUSUFALI: But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come)."
PICKTHAL: And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my accord. I only follow that which is inspired in me. Lo! if I disobey my Lord I fear the retribution of an awful Day.
SHAKIR: And when Our clear communications are recited to them, those who hope not for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it of myself; I follow naught but what is revealed to me; surely I fear, if I disobey my Lord, the punishment of a mighty day.

010.016
YUSUFALI: Say: "If Allah had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?"
PICKTHAL: Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have

ye then no sense?
SHAKIR: Say: If Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you not then understand?

010.017
YUSUFALI: Who doth more wrong than such as forge a lie against Allah, or deny His Signs? But never will prosper those who sin.
PICKTHAL: Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful.
SHAKIR: Who is then more unjust than who forges a lie against Allah or (who) gives the lie to His communications? Surely the guilty shall not be successful.

010.018
YUSUFALI: They serve, besides Allah, things that hurt them not nor profit them, and they say: "These are our intercessors with Allah." Say: "Do ye indeed inform Allah of something He knows not, in the heavens or on earth?- Glory to Him! and far is He above the partners they ascribe (to Him)!"
PICKTHAL: They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah. Say: Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth? Praised be He and High Exalted above all that ye associate (with Him)!
SHAKIR: And they serve beside Allah what can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Do you (presume to) inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him).

010.019
YUSUFALI: Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from thy Lord, their differences would have been settled between them.
PICKTHAL: Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord it had been judged between them in respect of that wherein they differ.
SHAKIR: And people are naught but a single nation, so they disagree; and had not a word already gone forth from your Lord, the matter would have certainly been decided between them in respect of that concerning which they disagree.

010.020
YUSUFALI: They say: "Why is not a sign sent down to him from his Lord?" Say: "The Unseen is only for Allah (to know), then wait ye: I too will wait with you."
PICKTHAL: And they will say: If only a portent were sent down upon him from his Lord! Then say, (O Muhammad): The Unseen belongeth to Allah. So wait! Lo! I am waiting with you.

SHAKIR: And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait-- surely I too, with you am of those who wait.

010.021
YUSUFALI: When We make mankind taste of some mercy after adversity hath touched them, behold! they take to plotting against Our Signs! Say: "Swifter to plan is Allah!" Verily, Our messengers record all the plots that ye make!
PICKTHAL: And when We cause mankind to taste of mercy after some adversity which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in plotting. Lo! Our messengers write down that which ye plot.
SHAKIR: And when We make people taste of mercy after an affliction touches them, lo ! they devise plans against Our communication. Say: Allah is quicker to plan; surely Our messengers write down what you plan.

010.022
YUSUFALI: He it is Who enableth you to traverse through land and sea; so that ye even board ships;- they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto Allah, sincerely offering (their) duty unto Him saying, "If thou dost deliver us from this, we shall truly show our gratitude!"
PICKTHAL: He it is Who maketh you to go on the land and the sea till, when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reacheth them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him only: If Thou deliver us from this, we truly will be of the thankful.
SHAKIR: He it is Who makes you travel by land and sea; until when you are in the ships, and they sail on with them in a pleasant breeze, and they rejoice, a violent wind overtakes them and the billows surge in on them from all sides, and they become certain that they are encompassed about, they pray to Allah, being sincere to Him in obedience: If Thou dost deliver us from this, we will most certainly be of the grateful ones.

010.023
YUSUFALI: But when he delivereth them, behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls,- an enjoyment of the life of the present: in the end, to Us is your return, and We shall show you the truth of all that ye did.
PICKTHAL: Yet when He hath delivered them, behold! they rebel in the earth wrongfully. O mankind! Your rebellion is only against yourselves. (Ye have) enjoyment of the life of the world; then unto Us is your return and We shall proclaim unto you what ye used to do.
SHAKIR: But when He delivers them, lo! they are unjustly rebellious in the earth. O men! your rebellion is against your own souls-- provision (only) of this world's life-- then to Us shall be your return, so We will inform you of what you did.

010.024
YUSUFALI: The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth- which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.
PICKTHAL: The similitude of the life of the world is only as water which We send down from the sky, then the earth's growth of that which men and cattle eat mingleth with it till, when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment cometh by night or by day and We make it as reaped corn as if it had not flourished yesterday. Thus do we expound the revelations for people who reflect.
SHAKIR: The likeness of this world's life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect.

010.025
YUSUFALI: But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight.
PICKTHAL: And Allah summoneth to the abode of peace, and leadeth whom He will to a straight path.
SHAKIR: And Allah invites to the abode of peace and guides whom He pleases into the right path.

010.026
YUSUFALI: To those who do right is a goodly (reward)- Yea, more (than in measure)! No darkness nor shame shall cover their faces! they are companions of the garden; they will abide therein (for aye)!
PICKTHAL: For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein.
SHAKIR: For those who do good is good (reward) and more (than this); and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide.

010.027
YUSUFALI: But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): No defender will they have from (the wrath of) Allah: Their faces will be

covered, as it were, with pieces from the depth of the darkness of night: they are companions of the Fire: they will abide therein (for aye)!
PICKTHAL: And those who earn ill-deeds, (for them) requital of each ill-deed by the like thereof; and ignominy overtaketh them - They have no protector from Allah - as if their faces had been covered with a cloak of darkest night. Such are rightful owners of the Fire; they will abide therein.
SHAKIR: And (as for) those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them-- they shall have none to protect them from Allah-- as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide.

010.028
YUSUFALI: One day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! ye and those ye joined as 'partners' We shall separate them, and their "Partners" shall say: "It was not us that ye worshipped!
PICKTHAL: On the day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, ye and your (pretended) partners (of Allah)! And We separate them, the one from the other, and their (pretended) partners say: It was not us ye worshipped.
SHAKIR: And on the day when We will gather them all together, then We will say to those who associated others (with Allah): Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: It was not us that you served:

010.029
YUSUFALI: "Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"
PICKTHAL: Allah sufficeth as a witness between us and you, that we were unaware of your worship.
SHAKIR: Therefore Allah is sufficient as a witness between us and you that we were quite unaware of your serving (us).

010.030
YUSUFALI: There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.
PICKTHAL: There doth every soul experience that which it did aforetime, and they are returned unto Allah, their rightful Lord, and that which they used to invent hath failed them.
SHAKIR: There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them.

010.031
YUSUFALI: Say: "Who is it that sustains you (in life) from the sky and from the earth? or

who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? and who is it that rules and regulates all affairs?" They will soon say, "Allah". Say, "will ye not then show piety (to Him)?"
PICKTHAL: Say (unto them, O Muhammad): Who provideth for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)?
SHAKIR: Say: Who gives you sustenance from the heaven and the earth? Or Who controls the hearing and the sight? And Who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard (against evil)?

010.032
YUSUFALI: Such is Allah, your real Cherisher and Sustainer: apart from truth, what (remains) but error? How then are ye turned away?
PICKTHAL: Such then is Allah, your rightful Lord. After the Truth what is there saving error? How then are ye turned away!
SHAKIR: This then is Allah, your true Lord; and what is there after the truth but error; how are you then turned back?

010.033
YUSUFALI: Thus is the word of thy Lord proved true against those who rebel: Verily they will not believe.
PICKTHAL: Thus is the Word of thy Lord justified concerning those who do wrong: that they believe not.
SHAKIR: Thus does the word of your Lord prove true against those who transgress that they do not believe.

010.034
YUSUFALI: Say: "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah Who originates creation and repeats it: then how are ye deluded away (from the truth)?"
PICKTHAL: Say: Is there of your partners (whom ye ascribe unto Allah) one that produceth Creation and then reproduceth it? Say: Allah produceth Creation, then reproduceth it. How then, are ye misled!
SHAKIR: Say: Is there any one among your associates who can bring into existence the creation in the first instance, then reproduce it? Say: Allah brings the creation into existence, then He reproduces it; how are you then turned away?

010.035
YUSUFALI: Say: "Of your 'partners' is there any that can give any guidance towards truth?" Say: "It is Allah Who gives guidance towards truth, is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? what then is the matter with you? How judge ye?"

PICKTHAL: Say: Is there of your partners (whom ye ascribe unto Allah) one that leadeth to the Truth? Say: Allah leadeth to the Truth. Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What aileth you? How judge ye?
SHAKIR: Say: Is there any of your associates who guides to the truth? Say: Allah guides to the truth. Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?

010.036
YUSUFALI: But most of them follow nothing but fancy: truly fancy can be of no avail against truth. Verily Allah is well aware of all that they do.
PICKTHAL: Most of them follow not but conjecture. Assuredly conjecture can by no means take the place of truth. Lo! Allah is Aware of what they do.
SHAKIR: And most of them do not follow (anything) but conjecture; surely conjecture will not avail aught against the truth; surely Allah is cognizant of what they do.

010.037
YUSUFALI: This Qur'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it, and a fuller explanation of the Book - wherein there is no doubt - from the Lord of the worlds.
PICKTHAL: And this Qur'an is not such as could ever be invented in despite of Allah; but it is a confirmation of that which was before it and an exposition of that which is decreed for mankind - Therein is no doubt - from the Lord of the Worlds.
SHAKIR: And this Quran is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explanation of the book, there is no doubt in it, from the Lord of the worlds.

010.038
YUSUFALI: Or do they say, "He forged it"? say: "Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!"
PICKTHAL: Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if ye are truthful.
SHAKIR: Or do they say: He has forged it? Say: Then bring a chapter like this and invite whom you can besides Allah, if you are truthful.

010.039
YUSUFALI: Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!
PICKTHAL: Nay, but they denied that, the knowledge whereof they could not compass, and whereof the interpretation (in events) hath not yet come unto them. Even so did those before them deny. Then see what was the consequence for the wrong-doers!
SHAKIR: Nay, they reject that of which they have no comprehensive knowledge, and the

final sequel of it has not yet come to them; even thus did those before them reject (the truth); see then what was the end of the unjust.

010.040
YUSUFALI: Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.
PICKTHAL: And of them is he who believeth therein, and of them is he who believeth not therein, and thy Lord is Best Aware of the corrupters.
SHAKIR: And of them is he who believes in it, and of them is he who does not believe in it, and your Lord best knows the mischief-makers.

010.041
YUSUFALI: If they charge thee with falsehood, say: "My work to me, and yours to you! ye are free from responsibility for what I do, and I for what ye do!"
PICKTHAL: And if they deny thee, say: Unto me my work, and unto you your work. Ye are innocent of what I do, and I am innocent of what ye do.
SHAKIR: And if they call you a liar, say: My work is for me and your work for you; you are clear of what I do and I am clear of what you do.

010.042
YUSUFALI: Among them are some who (pretend to) listen to thee: But canst thou make the deaf to hear,- even though they are without understanding?
PICKTHAL: And of them are some who listen unto thee. But canst thou make the deaf to hear even though they apprehend not?
SHAKIR: And there are those of them who hear you, but can you make the deaf to hear though they will not understand?

010.043
YUSUFALI: And among them are some who look at thee: but canst thou guide the blind,- even though they will not see?
PICKTHAL: And of them is he who looketh toward thee. But canst thou guide the blind even though they see not?
SHAKIR: And there are those of them who look at you, but can you show the way to the blind though they will not see?

010.044
YUSUFALI: Verily Allah will not deal unjustly with man in aught: It is man that wrongs his own soul.
PICKTHAL: Lo! Allah wrongeth not mankind in aught; but mankind wrong themselves.
SHAKIR: Surely Allah does not do any injustice to men, but men are unjust to themselves.

010.045

YUSUFALI: One day He will gather them together: (It will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.
PICKTHAL: And on the day when He shall gather them together, (when it will seem) as though they had tarried but an hour of the day, recognising one another, those will verily have perished who denied the meeting with Allah and were not guided.
SHAKIR: And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other. They will perish indeed who called the meeting with Allah to be a lie, and they are not followers of the right direction.

010.046
YUSUFALI: Whether We show thee (realised in thy life-time) some part of what We promise them,- or We take thy soul (to Our Mercy) (Before that),- in any case, to Us is their return: ultimately Allah is witness, to all that they do.
PICKTHAL: Whether We let thee (O Muhammad) behold something of that which We promise them or (whether We) cause thee to die, still unto Us is their return, and Allah, moreover, is Witness over what they do.
SHAKIR: And if We show you something of what We threaten them with, or cause you to die, yet to Us is their return, and Allah is the bearer of witness to what they do.

010.047
YUSUFALI: To every people (was sent) a messenger: when their messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.
PICKTHAL: And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged.
SHAKIR: And every nation had a messenger; so when their messenger came, the matter was decided between them with justice and they shall not be dealt with unjustly.

010.048
YUSUFALI: They say: "When will this promise come to pass,- if ye speak the truth?"
PICKTHAL: And they say: When will this promise be fulfilled, if ye are truthful?
SHAKIR: And they say: When will this threat come about, if you are truthful?

010.049
YUSUFALI: Say: "I have no power over any harm or profit to myself except as Allah willeth. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)."
PICKTHAL: Say: I have no power to hurt or benefit myself, save that which Allah willeth. For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it).
SHAKIR: Say: I do not control for myself any harm, or any benefit except what Allah pleases; every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time).

010.050
YUSUFALI: Say: "Do ye see,- if His punishment should come to you by night or by day,- what portion of it would the sinners wish to hasten?
PICKTHAL: Say: Have ye thought: When His doom cometh unto you as a raid by night, or in the (busy) day; what is there of it that the guilty ones desire to hasten?
SHAKIR: Say: Tell me if His punishment overtakes you by night or by day! what then is there of it that the guilty would hasten on?

010.051
YUSUFALI: "Would ye then believe in it at last, when it actually cometh to pass? (It will then be said): 'Ah! now? and ye wanted (aforetime) to hasten it on!'
PICKTHAL: Is it (only) then, when it hath befallen you, that ye will believe? What! (Believe) now, when (until now) ye have been hastening it on (through disbelief)?
SHAKIR: And when it comes to pass, will you believe in it? What! now (you believe), and already you wished to have it hastened on.

010.052
YUSUFALI: "At length will be said to the wrong-doers: 'Taste ye the enduring punishment! ye get but the recompense of what ye earned!'"
PICKTHAL: Then will it be said unto those who dealt unjustly Taste the torment of eternity. Are ye requited aught save what ye used to earn?
SHAKIR: Then it shall be said to those who were unjust: Taste abiding chastisement; you are not requited except for what you earned.

010.053
YUSUFALI: They seek to be informed by thee: "Is that true?" Say: "Aye! by my Lord! it is the very truth! and ye cannot frustrate it!"
PICKTHAL: And they ask thee to inform them (saying): Is it true? Say: Yea, by my Lord, verily it is true, and ye cannot escape.
SHAKIR: And they ask you: Is that true? Say: Aye! by my Lord! it is most surely the truth, and you will not escape.

010.054
YUSUFALI: Every soul that hath sinned, if it possessed all that is on earth, would fain give it in ransom: They would declare (their) repentance when they see the penalty: but the judgment between them will be with justice, and no wrong will be done unto them.
PICKTHAL: And if each soul that doeth wrong had all that is in the earth it would seek to ransom itself therewith; and they will feel remorse within them, when they see the doom. But it hath been judged between them fairly and they are not wronged.
SHAKIR: And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the chastisement and the matter shall be decided between them with justice and they shall not be dealt with unjustly.

010.055
YUSUFALI: Is it not (the case) that to Allah belongeth whatever is in the heavens and on earth? Is it not (the case) that Allah's promise is assuredly true? Yet most of them understand not.
PICKTHAL: Lo! verily all that is in the heavens and the earth is Allah's. Lo! verily Allah's promise is true. But most of them know not.
SHAKIR: Now surely Allah's is what is in the heavens and the earth; now surely Allah's promise is true, but most of them do not know.

010.056
YUSUFALI: It is He Who giveth life and who taketh it, and to Him shall ye all be brought back.
PICKTHAL: He quickeneth and giveth death, and unto Him ye will be returned.
SHAKIR: He gives life and causes death, and to Him you shall be brought back.

010.057
YUSUFALI: O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,- and for those who believe, a guidance and a Mercy.
PICKTHAL: O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for believers.
SHAKIR: O men! there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.

010.058
YUSUFALI: Say: "In the bounty of Allah. And in His Mercy,- in that let them rejoice": that is better than the (wealth) they hoard.
PICKTHAL: Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard.
SHAKIR: Say: In the grace of Allah and in His mercy-- in that they should rejoice; it is better than that which they gather.

010.059
YUSUFALI: Say: "See ye what things Allah hath sent down to you for sustenance? Yet ye hold forbidden some things thereof and (some things) lawful." Say: "Hath Allah indeed permitted you, or do ye invent (things) to attribute to Allah?"
PICKTHAL: Say: Have ye considered what provision Allah hath sent down for you, how ye have made of it lawful and unlawful? Hath Allah permitted you, or do ye invent a lie concerning Allah?
SHAKIR: Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you, or do you forge a lie against Allah?

010.060
YUSUFALI: And what think those who invent lies against Allah, of the Day of Judgment? Verily Allah is full of bounty to mankind, but most of them are ungrateful.
PICKTHAL: And what think those who invent a lie concerning Allah (will be their plight) upon the Day of Resurrection? Lo! Allah truly is Bountiful toward mankind, but most of them give not thanks.
SHAKIR: And what will be the thought of those who forge lies against Allah on the day of resurrection? Most surely Allah is the Lord of grace towards men, but most of them do not give thanks.

010.061
YUSUFALI: In whatever business thou mayest be, and whatever portion thou mayest be reciting from the Qur'an,- and whatever deed ye (mankind) may be doing,- We are witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear record.
PICKTHAL: And thou (Muhammad) art not occupied with any business and thou recitest not a Lecture from this (Scripture), and ye (mankind) perform no act, but We are Witness of you when ye are engaged therein. And not an atom's weight in the earth or in the sky escapeth your Lord, nor what is less than that or greater than that, but it is (written) in a clear Book.
SHAKIR: And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any work but We are witnesses over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor any thing less than that nor greater, but it is in a clear book.

010.062
YUSUFALI: Behold! verily on the friends of Allah there is no fear, nor shall they grieve;
PICKTHAL: Lo! verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve?
SHAKIR: Now surely the friends of Allah-- they shall have no fear nor shall they grieve.

010.063
YUSUFALI: Those who believe and (constantly) guard against evil;-
PICKTHAL: Those who believe and keep their duty (to Allah).
SHAKIR: Those who believe and guarded (against evil):

010.064
YUSUFALI: For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme felicity.
PICKTHAL: Theirs are good tidings in the life of the world and in the Hereafter - There is no changing the Words of Allah - that is the Supreme Triumph.
SHAKIR: They shall have good news in this world's life and in the hereafter; there is no

changing the words of Allah; that is the mighty achievement.

010.065
YUSUFALI: Let not their speech grieve thee: for all power and honour belong to Allah: It is He Who heareth and knoweth (all things).
PICKTHAL: And let not their speech grieve thee (O Muhammad). Lo! power belongeth wholly to Allah. He is the Hearer, the Knower.
SHAKIR: And let not their speech grieve you; surely might is wholly Allah's; He is the Hearing, the Knowing.

010.066
YUSUFALI: Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy, and they do nothing but lie.
PICKTHAL: Lo! is it not unto Allah that belongeth whosoever is in the heavens and whosoever is in the earth? Those who follow aught instead of Allah follow not (His) partners. They follow only a conjecture, and they do but guess.
SHAKIR: Now, surely, whatever is in the heavens and whatever is in the earth is Allah's; and they do not (really) follow any associates, who call on others besides Allah; they do not follow (anything) but conjectures, and they only lie.

010.067
YUSUFALI: He it is That hath made you the night that ye may rest therein, and the day to make things visible (to you). Verily in this are signs for those who listen (to His Message).
PICKTHAL: He it is Who hath appointed for you the night that ye should rest therein and the day giving sight. Lo! herein verily are portents for a folk that heed.
SHAKIR: He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear.

010.068
YUSUFALI: They say: "Allah hath begotten a son!" - Glory be to Him! He is self-sufficient! His are all things in the heavens and on earth! No warrant have ye for this! say ye about Allah what ye know not?
PICKTHAL: They say: Allah hath taken (unto Him) a son - Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not?
SHAKIR: They say: Allah has taken a son (to Himself)! Glory be to Him: He is the Self-sufficient: His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know?

010.069
YUSUFALI: Say: "Those who invent a lie against Allah will never prosper."
PICKTHAL: Say: Verily those who invent a lie concerning Allah will not succeed.

SHAKIR: Say: Those who forge a lie against Allah shall not be successful.

010.070
YUSUFALI: A little enjoyment in this world!- and then, to Us will be their return, then shall We make them taste the severest penalty for their blasphemies.
PICKTHAL: This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve.
SHAKIR: (It is only) a provision in this world, then to Us shall be their return; then We shall make them taste severe punishment because they disbelieved.

010.071
YUSUFALI: Relate to them the story of Noah. Behold! he said to his people: "O my people, if it be hard on your (mind) that I should stay (with you) and commemorate the signs of Allah,- yet I put my trust in Allah. Get ye then an agreement about your plan and among your partners, so your plan be on to you dark and dubious. Then pass your sentence on me, and give me no respite.
PICKTHAL: Recite unto them the story of Noah, when he told his people: O my people! If my sojourn (here) and my reminding you by Allah's revelations are an offence unto you, in Allah have I put my trust, so decide upon your course of action you and your partners. Let not your course of action be in doubt for you. Then have at me, give me no respite.
SHAKIR: And recite to them the story of Nuh when he said to his people: O my people! if my stay and my reminding (you) by the communications of Allah is hard on you-- yet on Allah do I rely-- then resolve upon your affair and (gather) your associates, then let not your affair remain dubious to you, then have it executed against me and give me no respite:

010.072
YUSUFALI: "But if ye turn back, (consider): no reward have I asked of you: my reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will (in Islam)."
PICKTHAL: But if ye are averse I have asked of you no wage. My wage is the concern of Allah only, and I am commanded to be of those who surrender (unto Him).
SHAKIR: But if you turn back, I did not ask for any reward from you; my reward is only with Allah, and I am commanded that I should be of those who submit.

010.073
YUSUFALI: They rejected Him, but We delivered him, and those with him, in the Ark, and We made them inherit (the earth), while We overwhelmed in the flood those who rejected Our Signs. Then see what was the end of those who were warned (but heeded not)!
PICKTHAL: But they denied him, so We saved him and those with him in the ship, and made them viceroys (in the earth), while We drowned those who denied Our revelations. See then the nature of the consequence for those who had been warned.
SHAKIR: But they rejected him, so We delivered him and those with him in the ark, and We made them rulers and drowned those who rejected Our communications; see then what was

the end of the (people) warned.

010.074
YUSUFALI: Then after him We sent (many) messengers to their peoples: they brought them Clear Signs, but they would not believe what they had already rejected beforehand. Thus do We seal the hearts of the transgressors.
PICKTHAL: Then, after him, We sent messengers unto their folk, and they brought them clear proofs. But they were not ready to believe in that which they before denied. Thus print We on the hearts of the transgressors.
SHAKIR: Then did We raise up after him messengers to their people, so they came to them with clear arguments, but they would not believe in what they had rejected before; thus it is that We set seals upon the hearts of those who exceed the limits.

010.075
YUSUFALI: Then after them sent We Moses and Aaron to Pharaoh and his chiefs with Our Signs. But they were arrogant: they were a people in sin.
PICKTHAL: Then, after them, We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they were arrogant and were a guilty folk.
SHAKIR: Then did We send up after them Musa and Haroun to Firon and his chiefs with Our signs, but they showed pride and they were a guilty people.

010.076
YUSUFALI: When the Truth did come to them from Us, they said: "This is indeed evident sorcery!"
PICKTHAL: And when the Truth from Our presence came unto them, they said: Lo! this is mere magic.
SHAKIR: So when the truth came to them from Us they said: This is most surely clear enchantment!

010.077
YUSUFALI: Said Moses: "Say ye (this) about the truth when it hath (actually) reached you? Is sorcery (like) this? But sorcerers will not prosper."
PICKTHAL: Moses said: Speak ye (so) of the Truth when it hath come unto you? Is this magic? Now magicians thrive not.
SHAKIR: Musa said: Do you say (this) of the truth when it has come to you? Is it magic? And the magicians are not successful.

010.078
YUSUFALI: They said: "Hast thou come to us to turn us away from the ways we found our fathers following,- in order that thou and thy brother may have greatness in the land? But not we shall believe in you!"
PICKTHAL: They said: Hast thou come unto us to pervert us from that (faith) in which we found our fathers, and that you two may own the place of greatness in the land? We will not

believe you two.
SHAKIR: They said: Have you come to us to turn us away from what we found our fathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you.

010.079
YUSUFALI: Said Pharaoh: "Bring me every sorcerer well versed."
PICKTHAL: And Pharaoh said: Bring every cunning wizard unto me.
SHAKIR: And Firon said: Bring to me every skillful magician.

010.080
YUSUFALI: When the sorcerers came, Moses said to them: "Throw ye what ye (wish) to throw!"
PICKTHAL: And when the wizards came, Moses said unto them: Cast your cast!
SHAKIR: And when the magicians came, Musa said to them: Cast down what you have to cast.

010.081
YUSUFALI: When they had had their throw, Moses said: "What ye have brought is sorcery: Allah will surely make it of no effect: for Allah prospereth not the work of those who make mischief.
PICKTHAL: And when they had cast, Moses said: That which ye have brought is magic. Lo! Allah will make it vain. Lo! Allah upholdeth not the work of mischief-makers.
SHAKIR: So when they cast down, Musa said to them: What you have brought is deception; surely Allah will make it naught; surely Allah does not make the work of mischief-makers to thrive.

010.082
YUSUFALI: "And Allah by His words doth prove and establish His truth, however much the sinners may hate it!"
PICKTHAL: And Allah will vindicate the Truth by His words, however much the guilty be averse.
SHAKIR: And Allah will show the truth to be the truth by His words, though the guilty may be averse (to it).

010.083
YUSUFALI: But none believed in Moses except some children of his people, because of the fear of Pharaoh and his chiefs, lest they should persecute them; and certainly Pharaoh was mighty on the earth and one who transgressed all bounds.
PICKTHAL: But none trusted Moses, save some scions of his people, (and they were) in fear of Pharaoh and their chiefs, that he would persecute them. Lo! Pharaoh was verily a tyrant in the land, and lo! he verily was of the wanton.

SHAKIR: But none believed in Musa except the offspring of his people, on account of the fear of Firon and their chiefs, lest he should persecute them; and most surely Firon was lofty in the land; and most surely he was of the extravagant.

010.084
YUSUFALI: Moses said: "O my people! If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His)."
PICKTHAL: And Moses said: O my people! If ye have believed in Allah then put trust in Him, if ye have indeed surrendered (unto Him)!
SHAKIR: And Musa said: O my people! if you believe in Allah, then rely on Him (alone) if you submit (to Allah).

010.085
YUSUFALI: They said: "In Allah do we put out trust. Our Lord! make us not a trial for those who practise oppression;
PICKTHAL: They said: In Allah we put trust. Our Lord! Oh, make us not a lure for the wrongdoing folk;
SHAKIR: So they said: On Allah we rely: O our Lord! make us not subject to the persecution of the unjust people:

010.086
YUSUFALI: "And deliver us by Thy Mercy from those who reject (Thee)."
PICKTHAL: And, of Thy mercy, save us from the folk that disbelieve.
SHAKIR: And do Thou deliver us by Thy mercy from the unbelieving people.

010.087
YUSUFALI: We inspired Moses and his brother with this Message: "Provide dwellings for your people in Egypt, make your dwellings into places of worship, and establish regular prayers: and give glad tidings to those who believe!"
PICKTHAL: And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.
SHAKIR: And We revealed to Musa and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer and give good news to the believers.

010.088
YUSUFALI: Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his chiefs splendour and wealth in the life of the present, and so, Our Lord, they mislead (men) from Thy Path. Deface, our Lord, the features of their wealth, and send hardness to their hearts, so they will not believe until they see the grievous penalty."
PICKTHAL: And Moses said: Our Lord! Lo! Thou hast given Pharaoh and his chiefs splendour and riches in the life of the world, Our Lord! that they may lead men astray from

Thy way. Our Lord! Destroy their riches and harden their hearts so that they believe not till they see the painful doom.
SHAKIR: And Musa said: Our Lord! surely Thou hast given to Firon and his chiefs finery and riches in this world's life, to this end, our Lord, that they lead (people) astray from Thy way: Our Lord! destroy their riches and harden their hearts so that they believe not until they see the painful punishment.

010.089
YUSUFALI: Allah said: "Accepted is your prayer (O Moses and Aaron)! So stand ye straight, and follow not the path of those who know not."
PICKTHAL: He said: Your prayer is heard. Do ye twain keep to the straight path, and follow not the road of those who have no knowledge.
SHAKIR: He said: The prayer of you both has indeed been accepted, therefore continue in the right way and do not follow the path of those who do not know.

010.090
YUSUFALI: We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length, when overwhelmed with the flood, he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)."
PICKTHAL: And We brought the Children of Israel across the sea, and Pharaoh with his hosts pursued them in rebellion and transgression, till, when the (fate of) drowning overtook him, he exclaimed: I believe that there is no Allah save Him in Whom the Children of Israel believe, and I am of those who surrender (unto Him).
SHAKIR: And We made the children of Israel to pass through the sea, then Firon and his hosts followed them for oppression and tyranny; until when drowning overtook him, he said: I believe that there is no god but He in Whom the children of Israel believe and I am of those who submit.

010.091
YUSUFALI: (It was said to him): "Ah now!- But a little while before, wast thou in rebellion!- and thou didst mischief (and violence)!
PICKTHAL: What! Now! When hitherto thou hast rebelled and been of the wrong-doers?
SHAKIR: What! now! and indeed you disobeyed before and you were of the mischief-makers.

010.092
YUSUFALI: "This day shall We save thee in the body, that thou mayest be a sign to those who come after thee! but verily, many among mankind are heedless of Our Signs!"
PICKTHAL: But this day We save thee in thy body that thou mayst be a portent for those after thee. Lo! most of mankind are heedless of Our portents.
SHAKIR: But We will this day deliver you with your body that you may be a sign to those after you, and most surely the majority of the people are heedless to Our communications.

010.093
YUSUFALI: We settled the Children of Israel in a beautiful dwelling-place, and provided for them sustenance of the best: it was after knowledge had been granted to them, that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them, on the Day of Judgment.
PICKTHAL: And We verily did allot unto the Children of Israel a fixed abode, and did provide them with good things; and they differed not until the knowledge came unto them. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
SHAKIR: And certainly We lodged the children of Israel in a goodly abode and We provided them with good things; but they did not disagree until the knowledge had come to them; surely your Lord will judge between them on the resurrection day concerning that in which they disagreed.

010.094
YUSUFALI: If thou wert in doubt as to what We have revealed unto thee, then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in no wise of those in doubt.
PICKTHAL: And if thou (Muhammad) art in doubt concerning that which We reveal unto thee, then question those who read the Scripture (that was) before thee. Verily the Truth from thy Lord hath come unto thee. So be not thou of the waverers.
SHAKIR: But if you are in doubt as to what We have revealed to you, ask those who read the Book before you; certainly the truth has come to you from your Lord, therefore you should not be of the disputers.

010.095
YUSUFALI: Nor be of those who reject the signs of Allah, or thou shalt be of those who perish.
PICKTHAL: And be not thou of those who deny the revelations of Allah, for then wert thou of the losers.
SHAKIR: And you should not be of those who reject the communications of Allah, (for) then you should be one of the losers.

010.096
YUSUFALI: Those against whom the word of thy Lord hath been verified would not believe-
PICKTHAL: Lo! those for whom the word of thy Lord (concerning sinners) hath effect will not believe,
SHAKIR: Surely those against whom the word of your Lord has proved true will not believe,

010.097
YUSUFALI: Even if every Sign was brought unto them,- until they see (for themselves) the

penalty grievous.
PICKTHAL: Though every token come unto them, till they see the painful doom.
SHAKIR: Though every sign should come to them, until they witness the painful chastisement.

010.098
YUSUFALI: Why was there not a single township (among those We warned), which believed,- so its faith should have profited it,- except the people of Jonah? When they believed, We removed from them the penalty of ignominy in the life of the present, and permitted them to enjoy (their life) for a while.
PICKTHAL: If only there had been a community (of all those that were destroyed of old) that believed and profited by its belief as did the folk of Jonah! When they believed We drew off from them the torment of disgrace in the life of the world and gave them comfort for a while.
SHAKIR: And wherefore was there not a town which should believe so that their belief should have profited them but the people of Yunus? When they believed, We removed from them the chastisement of disgrace in this world's life and We gave them provision till a time.

010.099
YUSUFALI: If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!
PICKTHAL: And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?
SHAKIR: And if your Lord had pleased, surely all those who are in the earth would have believed, all of them; will you then force men till they become believers?

010.100
YUSUFALI: No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand.
PICKTHAL: It is not for any soul to believe save by the permission of Allah. He hath set uncleanness upon those who have no sense.
SHAKIR: And it is not for a soul to believe except by Allah's permission; and He casts uncleanness on those who will not understand.

010.101
YUSUFALI: Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not.
PICKTHAL: Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe.
SHAKIR: Say: Consider what is it that is in the heavens and the earth; and signs and warners do not avail a people who would not believe.

010.102
YUSUFALI: Do they then expect (any thing) but (what happened in) the days of the men who passed away before them? Say: "Wait ye then: for I, too, will wait with you."
PICKTHAL: What expect they save the like of the days of those who passed away before them? Say: Expect then! I am with you among the expectant.
SHAKIR: What do they wait for then but the like of the days of those who passed away before them? Say: Wait then; surely I too am with you of those who wait.

010.103
YUSUFALI: In the end We deliver Our messengers and those who believe: Thus is it fitting on Our part that We should deliver those who believe!
PICKTHAL: Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers.
SHAKIR: Then We deliver Our messengers and those who believe-- even so (now), it is binding on Us (that) We deliver the believers.

010.104
YUSUFALI: Say: "O ye men! If ye are in doubt as to my religion, (behold!) I worship not what ye worship, other than Allah! But I worship Allah - Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers,
PICKTHAL: Say (O Muhammad): O mankind! If ye are in doubt of my religion, then (know that) I worship not those whom ye worship instead of Allah, but I worship Allah Who causeth you to die, and I have been commanded to be of the believers.
SHAKIR: Say: O people! if you are in doubt as to my religion, then (know that) I do not serve those whom you serve besides Allah but I do serve Allah, Who will cause you to die, and I am commanded that I should be of the believers.

010.105
YUSUFALI: "And further (thus): 'set thy face towards religion with true piety, and never in any wise be of the Unbelievers;
PICKTHAL: And, (O Muhammad) set thy purpose resolutely for religion, as a man by nature upright, and be not of those who ascribe partners (to Allah).
SHAKIR: And that you should keep your course towards the religion uprightly; and you should not be of the polytheists.

010.106
YUSUFALI: "'Nor call on any, other than Allah;- Such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong.'"
PICKTHAL: And cry not, beside Allah, unto that which cannot profit thee nor hurt thee, for if thou didst so then wert thou of the wrong-doers.
SHAKIR: And do not call besides Allah on that which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust.

010.107
YUSUFALI: If Allah do touch thee with hurt, there is none can remove it but He: if He do design some benefit for thee, there is none can keep back His favour: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving, Most Merciful.
PICKTHAL: If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh with it whom He will of his bondmen. He is the Forgiving, the Merciful.
SHAKIR: And if Allah should afflict you with harm, then there is none to remove it but He; and if He intends good to you there is none to repel His grace; He brings it to whom He pleases of His servants; and He is the Forgiving, the Merciful.

010.108
YUSUFALI: Say: "O ye men! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs."
PICKTHAL: Say: O mankind! Now hath the Truth from your Lord come unto you. So whosoever is guided, is guided only for (the good of) his soul, and whosoever erreth erreth only against it. And I am not a warder over you.
SHAKIR: Say: O people! indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the detriment of it, and I am not a custodian over you.

010.109
YUSUFALI: Follow thou the inspiration sent unto thee, and be patient and constant, till Allah do decide: for He is the best to decide.
PICKTHAL: And (O Muhammad) follow that which is inspired in thee, and forbear until Allah give judgment. And He is the Best of Judges.
SHAKIR: And follow what is revealed to you and be patient till Allah should give judgment, and He is the best of the judges.

AL-INSAN (MAN)

In the name of Allah, the Compassionate, the Merciful.

076.001
YUSUFALI: Has there not been over Man a long period of Time, when he was nothing - (not even) mentioned?
PICKTHAL: Hath there come upon man (ever) any period of time in which he was a thing unremembered?
SHAKIR: There surely came over man a period of time when he was a thing not worth mentioning.

076.002
YUSUFALI: Verily We created Man from a drop of mingled sperm, in order to try him: So We gave him (the gifts), of Hearing and Sight.
PICKTHAL: Lo! We create man from a drop of thickened fluid to test him; so We make him hearing, knowing.
SHAKIR: Surely We have created man from a small life-germ uniting (itself): We mean to try him, so We have made him hearing, seeing.

076.003
YUSUFALI: We showed him the Way: whether he be grateful or ungrateful (rests on his will).
PICKTHAL: Lo! We have shown him the way, whether he be grateful or disbelieving.
SHAKIR: Surely We have shown him the way: he may be thankful or unthankful.

076.004
YUSUFALI: For the Rejecters we have prepared chains, yokes, and a blazing Fire.
PICKTHAL: Lo! We have prepared for disbelievers manacles and carcans and a raging fire.
SHAKIR: Surely We have prepared for the unbelievers chains and shackles and a burning fire.

076.005
YUSUFALI: As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur,-
PICKTHAL: Lo! the righteous shall drink of a cup whereof the mixture is of Kafur,
SHAKIR: Surely the righteous shall drink of a cup the admixture of which is camphor

076.006
YUSUFALI: A Fountain where the Devotees of Allah do drink, making it flow in unstinted

abundance.
PICKTHAL: A spring wherefrom the slaves of Allah drink, making it gush forth abundantly,
SHAKIR: A fountain from which the servants of Allah shall drink; they make it to flow a (goodly) flowing forth.

076.007
YUSUFALI: They perform (their) vows, and they fear a Day whose evil flies far and wide.
PICKTHAL: (Because) they perform the vow and fear a day whereof the evil is wide-spreading,
SHAKIR: They fulfill vows and fear a day the evil of which shall be spreading far and wide.

076.008
YUSUFALI: And they feed, for the love of Allah, the indigent, the orphan, and the captive,-
PICKTHAL: And feed with food the needy wretch, the orphan and the prisoner, for love of Him,
SHAKIR: And they give food out of love for Him to the poor and the orphan and the captive:

076.009
YUSUFALI: (Saying),"We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.
PICKTHAL: (Saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you;
SHAKIR: We only feed you for Allah's sake; we desire from you neither reward nor thanks:

076.010
YUSUFALI: "We only fear a Day of distressful Wrath from the side of our Lord."
PICKTHAL: Lo! we fear from our Lord a day of frowning and of fate.
SHAKIR: Surely we fear from our Lord a stern, distressful day.

076.011
YUSUFALI: But Allah will deliver them from the evil of that Day, and will shed over them a Light of Beauty and (blissful) Joy.
PICKTHAL: Therefor Allah hath warded off from them the evil of that day, and hath made them find brightness and joy;
SHAKIR: Therefore Allah win guard them from the evil of that day and cause them to meet with ease and happiness;

076.012
YUSUFALI: And because they were patient and constant, He will reward them with a Garden and (garments of) silk.
PICKTHAL: And hath awarded them for all that they endured, a Garden and silk attire;
SHAKIR: And reward them, because they were patient, with garden and silk,

076.013
YUSUFALI: Reclining in the (Garden) on raised thrones, they will see there neither the sun's (excessive heat) nor (the moon's) excessive cold.
PICKTHAL: Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold.
SHAKIR: Reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold.

076.014
YUSUFALI: And the shades of the (Garden) will come low over them, and the bunches (of fruit), there, will hang low in humility.
PICKTHAL: The shade thereof is close upon them and the clustered fruits thereof bow down.
SHAKIR: And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach.

076.015
YUSUFALI: And amongst them will be passed round vessels of silver and goblets of crystal,-
PICKTHAL: Goblets of silver are brought round for them, and beakers (as) of glass
SHAKIR: And there shall be made to go round about them vessels of silver and goblets which are of glass,

076.016
YUSUFALI: Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes).
PICKTHAL: (Bright as) glass but (made) of silver, which they (themselves) have measured to the measure (of their deeds).
SHAKIR: (Transparent as) glass, made of silver; they have measured them according to a measure.

076.017
YUSUFALI: And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil,-
PICKTHAL: There are they watered with a cup whereof the mixture is of Zanjabil,
SHAKIR: And they shall be made to drink therein a cup the admixture of which shall be ginger,

076.018
YUSUFALI: A fountain there, called Salsabil.
PICKTHAL: (The water of) a spring therein, named Salsabil.
SHAKIR: (Of) a fountain therein which is named Salsabil.

076.019
YUSUFALI: And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls.
PICKTHAL: There wait on them immortal youths, whom, when thou seest, thou wouldst take for scattered pearls.
SHAKIR: And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls.

076.020
YUSUFALI: And when thou lookest, it is there thou wilt see a Bliss and a Realm Magnificent.
PICKTHAL: When thou seest, thou wilt see there bliss and high estate.
SHAKIR: And when you see there, you shall see blessings and a great kingdom.

076.021
YUSUFALI: Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy.
PICKTHAL: Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink.
SHAKIR: Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink.

076.022
YUSUFALI: "Verily this is a Reward for you, and your Endeavour is accepted and recognised."
PICKTHAL: (And it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) hath found acceptance.
SHAKIR: Surely this is a reward for you, and your striving shall be recompensed.

076.023
YUSUFALI: It is We Who have sent down the Qur'an to thee by stages.
PICKTHAL: Lo! We, even We, have revealed unto thee the Qur'an, a revelation;
SHAKIR: Surely We Ourselves have revealed the Quran to you revealing (it) in portions.

076.024
YUSUFALI: Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.
PICKTHAL: So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever.
SHAKIR: Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one.

076.025
YUSUFALI: And celebrate the name or thy Lord morning and evening,
PICKTHAL: Remember the name of thy Lord at morn and evening.
SHAKIR: And glorify the name of your Lord morning and evening.

076.026
YUSUFALI: And part of the night, prostrate thyself to Him; and glorify Him a long night through.
PICKTHAL: And worship Him (a portion) of the night. And glorify Him through the livelong night.
SHAKIR: And during part of the night adore Him, and give glory to Him (a) long (part of the) night.

076.027
YUSUFALI: As to these, they love the fleeting life, and put away behind them a Day (that will be) hard.
PICKTHAL: Lo! these love fleeting life, and put behind them (the remembrance of) a grievous day.
SHAKIR: Surely these love the transitory and neglect a grievous day before them.

076.028
YUSUFALI: It is We Who created them, and We have made their joints strong; but, when We will, We can substitute the like of them by a complete change.
PICKTHAL: We, even We, created them, and strengthened their frame. And when We will, We can replace them, bringing others like them in their stead.
SHAKIR: We created them and made firm their make, and when We please We will bring in their place the likes of them by a change.

076.029
YUSUFALI: This is an admonition: Whosoever will, let him take a (straight) Path to his Lord.
PICKTHAL: Lo! this is an Admonishment, that whosoever will may choose a way unto his Lord.
SHAKIR: Surely this is a reminder, so whoever pleases takes to his Lord a way.

076.030
YUSUFALI: But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom.
PICKTHAL: Yet ye will not, unless Allah willeth. Lo! Allah is Knower, Wise.
SHAKIR: And you do not please except that Allah please, surely Allah is Knowing, Wise;

076.031
YUSUFALI: He will admit to His Mercy whom He will; But the wrong-doers,- for them has He prepared a grievous Penalty.
PICKTHAL: He maketh whom He will to enter His mercy, and for evil-doers hath prepared a painful doom.
SHAKIR: He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement.

AL-ARAF (THE HEIGHTS)

In the name of Allah, the Compassionate, the Merciful.

007.001
YUSUFALI: Alif, Lam, Mim, Sad.
PICKTHAL: Alif. Lam. Mim. Sad.
SHAKIR: Alif Lam Mim Suad.

007.002
YUSUFALI: A Book revealed unto thee,- So let thy heart be oppressed no more by any difficulty on that account,- that with it thou mightest warn (the erring) and teach the Believers).
PICKTHAL: (It is) a Scripture that is revealed unto thee (Muhammad) - so let there be no heaviness in thy heart therefrom - that thou mayst warn thereby, and (it is) a Reminder unto believers.
SHAKIR: A Book revealed to you-- so let there be no straitness in your breast on account of it-- that you may warn thereby, and a reminder close to the believers.

007.003
YUSUFALI: Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.
PICKTHAL: (Saying): Follow that which is sent down unto you from your Lord, and follow no protecting friends beside Him. Little do ye recollect!
SHAKIR: Follow what has been revealed to you from your Lord and do not follow guardians besides Him, how little do you mind.

007.004
YUSUFALI: How many towns have We destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest.
PICKTHAL: How many a township have We destroyed! As a raid by night, or while they slept at noon, Our terror came unto them.
SHAKIR: And how many a town that We destroyed, so Our punishment came to it by night or while they slept at midday.

007.005
YUSUFALI: When (thus) Our punishment took them, no cry did they utter but this: "Indeed we did wrong."
PICKTHAL: No plea had they, when Our terror came unto them, save that they said: Lo!

We were wrong-doers.
SHAKIR: Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were unjust.

007.006
YUSUFALI: Then shall we question those to whom Our message was sent and those by whom We sent it.
PICKTHAL: Then verily We shall question those unto whom (Our message) hath been sent, and verily We shall question the messengers.
SHAKIR: Most certainly then We will question those to whom (the messengers) were sent, and most certainly We will also question the messengers;

007.007
YUSUFALI: And verily, We shall recount their whole story with knowledge, for We were never absent (at any time or place).
PICKTHAL: Then verily We shall narrate unto them (the event) with knowledge, for We were not absent (when it came to pass).
SHAKIR: Then most certainly We will relate to them with knowledge, and We were not absent.

007.008
YUSUFALI: The balance that day will be true (to nicety): those whose scale (of good) will be heavy, will prosper:
PICKTHAL: The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful.
SHAKIR: And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are they who shall be successful;

007.009
YUSUFALI: Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs.
PICKTHAL: And as for those whose scale is light: those are they who lose their souls because they used to wrong Our revelations.
SHAKIR: And as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our communications.

007.010
YUSUFALI: It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give!
PICKTHAL: And We have given you (mankind) power in the earth, and appointed for you therein livelihoods. Little give ye thanks!
SHAKIR: And certainly We have established you in the earth and made in it means of livelihood for you; little it is that you give thanks.

007.011
YUSUFALI: It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrate; not so Iblis; He refused to be of those who prostrate.
PICKTHAL: And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration.
SHAKIR: And certainly We created you, then We fashioned you, then We said to the angels: Prostrate to Adam. So they did prostrate except Iblis; he was not of those who prostrated.

007.012
YUSUFALI: (Allah) said: "What prevented thee from prostrating when I commanded thee?" He said: "I am better than he: Thou didst create me from fire, and him from clay."
PICKTHAL: He said: What hindered thee that thou didst not fall prostrate when I bade thee? (Iblis) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud.
SHAKIR: He said: What hindered you so that you did not prostrate when I commanded you? He said: I am better than he: Thou hast created me of fire, while him Thou didst create of dust.

007.013
YUSUFALI: (Allah) said: "Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures)."
PICKTHAL: He said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded.
SHAKIR: He said: Then get forth from this (state), for it does not befit you to behave proudly therein. Go forth, therefore, surely you are of the abject ones.

007.014
YUSUFALI: He said: "Give me respite till the day they are raised up."
PICKTHAL: He said: Reprieve me till the day when they are raised (from the dead).
SHAKIR: He said: Respite me until the day when they are raised up.

007.015
YUSUFALI: (Allah) said: "Be thou among those who have respite."
PICKTHAL: He said: Lo! thou art of those reprieved.
SHAKIR: He said: Surely you are of the respited ones.

007.016
YUSUFALI: He said: "Because thou hast thrown me out of the way, lo! I will lie in wait for them on thy straight way:
PICKTHAL: He said: Now, because Thou hast sent me astray, verily I shall lurk in ambush

for them on Thy Right Path.
SHAKIR: He said: As Thou hast caused me to remain disappointed I will certainly lie in wait for them in Thy straight path.

007.017
YUSUFALI: "Then will I assault them from before them and behind them, from their right and their left: Nor wilt thou find, in most of them, gratitude (for thy mercies)."
PICKTHAL: Then I shall come upon them from before them and from behind them and from their right hands and from their left hands, and Thou wilt not find most of them beholden (unto Thee).
SHAKIR: Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful.

007.018
YUSUFALI: (Allah) said: "Get out from this, disgraced and expelled. If any of them follow thee,- Hell will I fill with you all.
PICKTHAL: He said: Go forth from hence, degraded, banished. As for such of them as follow thee, surely I will fill hell with all of you.
SHAKIR: He said: Get out of this (state), despised, driven away; whoever of them will follow you, I will certainly fill hell with you all.

007.019
YUSUFALI: "O Adam! dwell thou and thy wife in the Garden, and enjoy (its good things) as ye wish: but approach not this tree, or ye run into harm and transgression."
PICKTHAL: And (unto man): O Adam! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers.
SHAKIR: And (We said): O Adam! Dwell you and your wife in the garden; so eat from where you desire, but do not go near this tree, for then you will be of the unjust.

007.020
YUSUFALI: Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said: "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever."
PICKTHAL: Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said: Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.
SHAKIR: But the Shaitan made an evil suggestion to them that he might make manifest to them what had been hidden from them of their evil inclinations, and he said: Your Lord has not forbidden you this tree except that you may not both become two angels or that you may (not) become of the immortals.

007.021

YUSUFALI: And he swore to them both, that he was their sincere adviser.
PICKTHAL: And he swore unto them (saying): Lo! I am a sincere adviser unto you.
SHAKIR: And he swore to them both: Most surely I am a sincere adviser to you.

007.022
YUSUFALI: So by deceit he brought about their fall: when they tasted of the tree, their shame became manifest to them, and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree, and tell you that Satan was an avowed enemy unto you?"
PICKTHAL: Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying): Did I not forbid you from that tree and tell you: Lo! Satan is an open enemy to you?
SHAKIR: Then he caused them to fall by deceit; so when they tasted of the tree, their evil inclinations became manifest to them, and they both began to cover themselves with the leaves of the garden; and their Lord called out to them: Did I not forbid you both from that tree and say to you that the Shaitan is your open enemy?

007.023
YUSUFALI: They said: "Our Lord! We have wronged our own souls: If thou forgive us not and bestow not upon us Thy Mercy, we shall certainly be lost."
PICKTHAL: They said: Our Lord! We have wronged ourselves. If thou forgive us not and have not mercy on us, surely we are of the lost!
SHAKIR: They said: Our Lord! We have been unjust to ourselves, and if Thou forgive us not, and have (not) mercy on us, we shall certainly be of the losers.

007.024
YUSUFALI: (Allah) said: "Get ye down. With enmity between yourselves. On earth will be your dwelling-place and your means of livelihood,- for a time."
PICKTHAL: He said: Go down (from hence), one of you a foe unto the other. There will be for you on earth a habitation and provision for a while.
SHAKIR: He said: Get forth, some of you, the enemies of others, and there is for you in the earth an abode and a provision for a time.

007.025
YUSUFALI: He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out (at last)."
PICKTHAL: He said: There shall ye live, and there shall ye die, and thence shall ye be brought forth.
SHAKIR: He (also) said: Therein shall you live, and therein shall you die, and from it shall you be raised.

007.026
YUSUFALI: O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness,- that is the best. Such are among the Signs of Allah, that they may receive admonition!
PICKTHAL: O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.
SHAKIR: O children of Adam! We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty and clothing that guards (against evil), that is the best. This is of the communications of Allah that they may be mindful.

007.027
YUSUFALI: O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith.
PICKTHAL: O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. Lo! he seeth you, he and his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not.
SHAKIR: O children of Adam! let not the Shaitan cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Shaitans to be the guardians of those who do not believe.

007.028
YUSUFALI: When they do aught that is shameful, they say: "We found our fathers doing so"; and "Allah commanded us thus": Say: "Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?"
PICKTHAL: And when they do some lewdness they say: We found our fathers doing it and Allah hath enjoined it on us. Say: Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not?
SHAKIR: And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?

007.029
YUSUFALI: Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return."
PICKTHAL: Say: My Lord enjoineth justice. And set your faces upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He

brought you into being, so return ye (unto Him).
SHAKIR: Say: My Lord has enjoined justice, and set upright your faces at every time of prayer and call on Him, being sincere to Him in obedience; as He brought you forth in the beginning, so shall you also return.

007.030
YUSUFALI: Some He hath guided: Others have (by their choice) deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.
PICKTHAL: A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting supporters instead of Allah and deem that they are rightly guided.
SHAKIR: A part has He guided aright and (as for another) part, error is justly their due, surely they took the Shaitans for guardians beside Allah, and they think that they are followers of the right

007.031
YUSUFALI: O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.
PICKTHAL: O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.
SHAKIR: O children of Adam! attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant.

007.032
YUSUFALI: Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.
PICKTHAL: Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do we detail Our revelations for people who have knowledge.
SHAKIR: Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know.

007.033
YUSUFALI: Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.

PICKTHAL: Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression, and that ye associate with Allah that for which no warrant hath been revealed, and that ye tell concerning Allah that which ye know not.
SHAKIR: Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know.

007.034
YUSUFALI: To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).
PICKTHAL: And every nation hath its term, and when its term cometh, they cannot put it off an hour nor yet advance (it).
SHAKIR: And for every nation there is a doom, so when their doom is come they shall not remain behind the least while, nor shall they go before.

007.035
YUSUFALI: O ye Children of Adam! whenever there come to you messengers from amongst you, rehearsing My signs unto you,- those who are righteous and mend (their lives),- on them shall be no fear nor shall they grieve.
PICKTHAL: O Children of Adam! When messengers of your own come unto you who narrate unto you My revelations, then whosoever refraineth from evil and amendeth - there shall no fear come upon them neither shall they grieve.
SHAKIR: O children of Adam! if there come to you messengers from among you relating to you My communications, then whoever shall guard (against evil) and act aright-- they shall have no fear nor shall they grieve.

007.036
YUSUFALI: But those who reject Our signs and treat them with arrogance,- they are companions of the Fire, to dwell therein (for ever).
PICKTHAL: But they who deny Our revelations and scorn them - each are rightful owners of the Fire; they will abide therein.
SHAKIR: And (as for) those who reject Our communications and turn away from them haughtily-- these are the inmates of the fire they shall abide in it.

007.037
YUSUFALI: Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book (of decrees): until, when our messengers (of death) arrive and take their souls, they say: "Where are the things that ye used to invoke besides Allah?" They will reply, "They have left us in the lurch," And they will bear witness against themselves, that they had rejected Allah.
PICKTHAL: Who doeth greater wrong than he who inventeth a lie concerning Allah or

denieth Our tokens. (For such) their appointed portion of the Book (of destiny) reacheth them till, when Our messengers come to gather them, they say: Where (now) is that to which ye cried beside Allah? They say: They have departed from us. And they testify against themselves that they were disbelievers.
SHAKIR: Who is then more unjust than he who forges a lie against Allah or rejects His communications? (As for) those, their portion of the Book shall reach them, until when Our messengers come to them causing them to die, they shall say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us; and they shall bear witness against themselves that they were unbelievers

007.038
YUSUFALI: He will say: "Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire." Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all" : but this ye do not understand.
PICKTHAL: He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation entereth, it curseth its sister (nation) till, when they have all been made to follow one another thither, the last of them saith unto the first of them: Our Lord! These led us astray, so give them double torment of the Fire. He saith: For each one there is double (torment), but ye know not.
SHAKIR: He will say: Enter into fire among the nations that have passed away before you from among jinn and men; whenever a nation shall enter, it shall curse its sister, until when they have all come up with one another into it; the last of them shall say with regard to the foremost of them: Our Lord! these led us astray therefore give them a double chastisement of the fire. He will say: Every one shall have double but you do not know.

007.039
YUSUFALI: Then the first will say to the last: "See then! No advantage have ye over us; so taste ye of the penalty for all that ye did !"
PICKTHAL: And the first of them saith unto the last of them: Ye were no whit better than us, so taste the doom for what ye used to earn.
SHAKIR: And the foremost of them will say to the last of them: So you have no preference over us; therefore taste the chastisement for what you earned.

007.040
YUSUFALI: To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle: Such is Our reward for those in sin.
PICKTHAL: Lo! they who deny Our revelations and scorn them, for them the gates of heaven will nor be opened not will they enter the Garden until the camel goeth through the needle's eye. Thus do We requite the guilty.
SHAKIR: Surely (as for) those who reject Our communications and turn away from them

haughtily, the doors of heaven shall not be opened for them, nor shall they enter the garden until the camel pass through the eye of the needle; and thus do We reward the guilty.

007.041
YUSUFALI: For them there is Hell, as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong.
PICKTHAL: Theirs will be a bed of hell, and over them coverings (of hell). Thus do We requite wrong-doers.
SHAKIR: They shall have a bed of hell-fire and from above them coverings (of it); and thus do We reward the unjust.

007.042
YUSUFALI: But those who believe and work righteousness,- no burden do We place on any soul, but that which it can bear,- they will be Companions of the Garden, therein to dwell (for ever).
PICKTHAL: But (as for) those who believe and do good works - We tax not any soul beyond its scope - Such are rightful owners of the Garden. They abide therein.
SHAKIR: And (as for) those who believe and do good We do not impose on any soul a duty except to the extent of its ability-- they are the dwellers of the garden; in it they shall abide.

007.043
YUSUFALI: And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: "Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth, that the messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness)."
PICKTHAL: And We remove whatever rancour may be in their hearts. Rivers flow beneath them. And they say: The praise to Allah, Who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Lord did bring the Truth. And it is cried unto them: This is the Garden. Ye inherit it for what ye used to do.
SHAKIR: And We will remove whatever of ill-feeling is in their breasts; the rivers shall flow beneath them and they shall say: All praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the messengers of our Lord brought the truth; and it shall be cried out to them that this is the garden of which you are made heirs for what you did.

007.044
YUSUFALI: The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true: Have you also found Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The curse of Allah is on the wrong-doers;-
PICKTHAL: And the dwellers of the Garden cry unto the dwellers of the Fire: We have

found that which our Lord promised us (to be) the Truth. Have ye (too) found that which your Lord promised the Truth? They say: Yea, verily. And a crier in between them crieth: The curse of Allah is on evil-doers,
SHAKIR: And the dwellers of the garden will call out to the inmates of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust.

007.045
YUSUFALI: "Those who would hinder (men) from the path of Allah and would seek in it something crooked: they were those who denied the Hereafter."
PICKTHAL: Who debar (men) from the path of Allah and would have it crooked, and who are disbelievers in the Last Day.
SHAKIR: Who hinder (people) from Allah's way and seek to make it crooked, and they are disbelievers in the hereafter.

007.046
YUSUFALI: Between them shall be a veil, and on the heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof).
PICKTHAL: Between them is a veil. And on the Heights are men who know them all by their marks. And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope (to enter).
SHAKIR: And between the two there shall be a veil, and on the most elevated places there shall be men who know all by their marks, and they shall call out to the dwellers of the garden: Peace be on you; they shall not have yet entered it, though they hope.

007.047
YUSUFALI: When their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."
PICKTHAL: And when their eyes are turned toward the dwellers of the Fire, they say: Our Lord! Place us not with the wrong-doing folk.
SHAKIR: And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord! place us not with the unjust

007.048
YUSUFALI: The men on the heights will call to certain men whom they will know from their marks, saying: "Of what profit to you were your hoards and your arrogant ways?
PICKTHAL: And the dwellers on the Heights call unto men whom they know by their marks, (saying): What did your multitude and that in which ye took your pride avail you?
SHAKIR: And the dwellers of the most elevated places shall ca!l out to men whom they will recognize by their marks saying: Of no avail were to you your amassings and your behaving haughtily:

007.049
YUSUFALI: "Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden: no fear shall be on you, nor shall ye grieve."
PICKTHAL: Are these they of whom ye swore that Allah would not show them mercy? (Unto them it hath been said): Enter the Garden. No fear shall come upon you nor is it ye who will grieve.
SHAKIR: Are these they about whom you swore that Allah will not bestow mercy on them? Enter the garden; you shall have no fear, nor shall you grieve.

007.050
YUSUFALI: The Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him."
PICKTHAL: And the dwellers of the Fire cry out unto the dwellers of the Garden: Pour on us some water or some wherewith Allah hath provided you. They say: Lo! Allah hath forbidden both to disbelievers (in His guidance),
SHAKIR: And the inmates of the fire shall call out to the dwellers of the garden, saying: Pour on us some water or of that which Allah has given you. They shall say: Surely Allah has prohibited them both to the unbelievers.

007.051
YUSUFALI: "Such as took their religion to be mere amusement and play, and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs.
PICKTHAL: Who took their religion for a sport and pastime, and whom the life of the world beguiled. So this day We have forgotten them even as they forgot the meeting of this their Day and as they used to deny Our tokens.
SHAKIR: Who take their religion for an idle sport and a play and this life's world deceives them; so today We forsake them, as they neglected the meeting of this day of theirs and as they denied Our communications.

007.052
YUSUFALI: For We had certainly sent unto them a Book, based on knowledge, which We explained in detail,- a guide and a mercy to all who believe.
PICKTHAL: Verily We have brought them a Scripture which We expounded with knowledge, a guidance and a mercy for a people who believe.
SHAKIR: And certainly We have brought them a Book which We have made clear with knowledge, a guidance and a mercy for a people who believe.

007.053
YUSUFALI: Do they just wait for the final fulfilment of the event? On the day the event is finally fulfilled, those who disregarded it before will say: "The messengers of our Lord did

indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back? then should we behave differently from our behaviour in the past." In fact they will have lost their souls, and the things they invented will leave them in the lurch.
PICKTHAL: Await they aught save the fulfilment thereof? On the day when the fulfilment thereof cometh, those who were before forgetful thereof will say: The messengers of our Lord did bring the Truth! Have we any intercessors, that they may intercede for us? Or can we be returned (to life on earth), that we may act otherwise than we used to act? They have lost their souls, and that which they devised hath failed them.
SHAKIR: Do they wait for aught but its final sequel? On the day when its final sequel comes about, those who neglected it before will say: Indeed the messengers of our Lord brought the truth; are there for us then any intercessors so that they should intercede on our behalf? Or could we be sent back so that we should do (deeds) other than those which we did? Indeed they have lost their souls and that which they forged has gone away from them.

007.054
YUSUFALI: Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!
PICKTHAL: Lo! your Lord is Allah Who created the heavens and the earth in six Days, then mounted He the Throne. He covereth the night with the day, which is in haste to follow it, and hath made the sun and the moon and the stars subservient by His command. His verily is all creation and commandment. Blessed be Allah, the Lord of the Worlds!
SHAKIR: Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and (He created) the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds.

007.055
YUSUFALI: Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds.
PICKTHAL: (O mankind!) Call upon your Lord humbly and in secret. Lo! He loveth not aggressors.
SHAKIR: Call on your Lord humbly and secretly; surely He does not love those who exceed the limits.

007.056
YUSUFALI: Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.
PICKTHAL: Work not confusion in the earth after the fair ordering (thereof). and call on

Him in fear and hope. Lo! the mercy of Allah is nigh unto the good.
SHAKIR: And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do good (to others).

007.057
YUSUFALI: It is He Who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember.
PICKTHAL: And He it is Who sendeth the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember.
SHAKIR: And He it is Who sends forth the winds bearing good news before His mercy, until, when they bring up a laden cloud, We drive it to a dead land, then We send down water on it, then bring forth with it of fruits of all kinds; thus shall We bring forth the dead that you may be mindful.

007.058
YUSUFALI: From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various (symbols) to those who are grateful.
PICKTHAL: As for the good land, its vegetation cometh forth by permission of its Lord; while as for that which is bad, only the useless cometh forth (from it). Thus do We recount the tokens for people who give thanks.
SHAKIR: And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior (its herbage) comes forth but scantily; thus do We repeat the communications for a people who give thanks.

007.059
YUSUFALI: We sent Noah to his people. He said: "O my people! worship Allah! ye have no other god but Him. I fear for you the punishment of a dreadful day!
PICKTHAL: We sent Noah (of old) unto his people, and he said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! I fear for you the retribution of an Awful Day.
SHAKIR: Certainly We sent Nuh to his people, so he said: O my people! serve Allah, you have no god other than Him; surely I fear for you the chastisement of a grievous day.

007.060
YUSUFALI: The leaders of his people said: "Ah! we see thee evidently wandering (in mind)."
PICKTHAL: The chieftains of his people said: Lo! we see thee surely in plain error.
SHAKIR: The chiefs of his people said: Most surely we see you in clear error.

007.061
YUSUFALI: He said: "O my people! No wandering is there in my (mind): on the contrary I am a messenger from the Lord and Cherisher of the worlds!
PICKTHAL: He said: O my people! There is no error in me, but I am a messenger from the Lord of the Worlds.
SHAKIR: He said: O my people! there is no error in me, but I am an messenger from the Lord of the worlds.

007.062
YUSUFALI: "I but fulfil towards you the duties of my Lord's mission: Sincere is my advice to you, and I know from Allah something that ye know not.
PICKTHAL: I convey unto you the messages of my Lord and give good counsel unto you, and know from Allah that which ye know not.
SHAKIR: I deliver to you the messages of my Lord, and I offer you good advice and I know from Allah what you do not know.

007.063
YUSUFALI: "Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you,- so that ye may fear Allah and haply receive His Mercy?"
PICKTHAL: Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you, and that ye may keep from evil, and that haply ye may find mercy.
SHAKIR: What! do you wonder that a reminder has come to you from your Lord through a man from among you, that he might warn you and that you might guard (against evil) and so that mercy may be shown to you?

007.064
YUSUFALI: But they rejected him, and We delivered him, and those with him, in the Ark: but We overwhelmed in the flood those who rejected Our signs. They were indeed a blind people!
PICKTHAL: But they denied him, so We saved him and those with him in the ship, and We drowned those who denied Our tokens. Lo! they were blind folk.
SHAKIR: But they called him a liar, so We delivered him and those with him in the ark, and We drowned those who rejected Our communications; surely they were a blind people.

007.065
YUSUFALI: To the 'Ad people, (We sent) Hud, one of their (own) brethren: He said: O my people! worship Allah! ye have no other god but Him will ye not fear (Allah)?"
PICKTHAL: And unto (the tribe of) A'ad (We sent) their brother, Hud. He said: O my people! Serve Allah. Ye have no other Allah save Him. Will ye not ward off (evil)?
SHAKIR: And to Ad (We sent) their brother Hud. He said: O my people! serve Allah, you have no god other than Him; will you not then guard (against evil)?

007.066
YUSUFALI: The leaders of the Unbelievers among his people said: "Ah! we see thou art an imbecile!" and "We think thou art a liar!"
PICKTHAL: The chieftains of his people, who were disbelieving, said: Lo! we surely see thee in foolishness, and lo! we deem thee of the liars.
SHAKIR: The chiefs of those who disbelieved from among his people said: Most surely we see you in folly, and most surely we think you to be of the liars.

007.067
YUSUFALI: He said: "O my people! I am no imbecile, but (I am) a messenger from the Lord and Cherisher of the worlds!
PICKTHAL: He said: O my people! There is no foolishness in me, but I am a messenger from the Lord of the Worlds.
SHAKIR: He said: O my people! there is no folly in me, but I am an messenger of the Lord of the worlds.

007.068
YUSUFALI: "I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser.
PICKTHAL: I convey unto you the messages of my Lord and am for you a true adviser.
SHAKIR: I deliver to you the messages of my Lord and I am a faithful adviser to you:

007.069
YUSUFALI: "Do ye wonder that there hath come to you a message from your Lord through a man of your own people, to warn you? call in remembrance that He made you inheritors after the people of Noah, and gave you a stature tall among the nations. Call in remembrance the benefits (ye have received) from Allah: that so ye may prosper."
PICKTHAL: Marvel ye that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you? Remember how He made you viceroys after Noah's folk, and gave you growth of stature. Remember (all) the bounties of your Lord, that haply ye may be successful.
SHAKIR: What! do you wonder that a reminder has come to you from your Lord through a man from among you that he might warn you? And remember when He made you successors after Nuh's people and increased you in excellence in respect of make; therefore remember the benefits of Allah, that you may be successful.

007.070
YUSUFALI: They said: "Comest thou to us, that we may worship Allah alone, and give up the cult of our fathers? bring us what thou threatenest us with, if so be that thou tellest the truth!"
PICKTHAL: They said: Hast come unto us that we should serve Allah alone, and forsake what our fathers worshipped? Then bring upon us that wherewith thou threatenest us if thou

art of the truthful!
SHAKIR: They said: Have you come to us that we may serve Allah alone and give up what our fathers used to serve? Then bring to us what you threaten us with, if you are of the truthful ones.

007.071
YUSUFALI: He said: "Punishment and wrath have already come upon you from your Lord: dispute ye with me over names which ye have devised - ye and your fathers,- without authority from Allah? then wait: I am amongst you, also waiting."
PICKTHAL: He said: Terror and wrath from your Lord have already fallen on you. Would ye wrangle with me over names which ye have named, ye and your fathers, for which no warrant from Allah hath been revealed? Then await (the consequence), lo! I (also) am of those awaiting (it).
SHAKIR: He said: Indeed uncleanness and wrath from your Lord have lighted upon you; what! do you dispute with me about names which you and your fathers have given? Allah has not sent any authority for them; wait then, I too with you will be of those who wait.

007.072
YUSUFALI: We saved him and those who adhered to him. By Our mercy, and We cut off the roots of those who rejected Our signs and did not believe.
PICKTHAL: And We saved him and those with him by a mercy from Us, and We cut the root of those who denied Our revelations and were not believers.
SHAKIR: So We delivered him and those with him by mercy from Us, and We cut off the last of those who rejected Our communications and were not believers.

007.073
YUSUFALI: To the Thamud people (We sent) Salih, one of their own brethren: He said: "O my people! worship Allah: ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! This she-camel of Allah is a Sign unto you: So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment.
PICKTHAL: And to (the tribe of) Thamud (We sent) their brother Salih. He said: O my people! Serve Allah. Ye have no other Allah save Him. A wonder from your Lord hath come unto you. Lo! this is the camel of Allah, a token unto you; so let her feed in Allah's earth, and touch her not with hurt lest painful torment seize you.
SHAKIR: And to Samood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you-- a sign, therefore leave her alone to pasture on Allah's earth, and do not touch her with any harm, otherwise painful chastisement will overtake you.

007.074
YUSUFALI: "And remember how He made you inheritors after the 'Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and care out homes in the mountains; so bring to remembrance the benefits (ye have received) from

Allah, and refrain from evil and mischief on the earth."
PICKTHAL: And remember how He made you viceroys after A'ad and gave you station in the earth. Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth.
SHAKIR: And remember when He made you successors after Ad and settled you in the land-- you make mansions on its plains and hew out houses in the mountains-- remember therefore Allah's benefits and do not act corruptly in the land, making mischief.

007.075
YUSUFALI: The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: "know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him."
PICKTHAL: The chieftains of his people, who were scornful, said unto those whom they despised, unto such of them as believed: Know ye that Salih is one sent from his Lord? They said: Lo! In that wherewith he hath been sent we are believers.
SHAKIR: The chief of those who behaved proudly among his people said to those who were considered weak, to those who believed from among them: Do you know that Salih is sent by his Lord? They said: Surely we are believers in what he has been sent with

007.076
YUSUFALI: The Arrogant party said: "For our part, we reject what ye believe in."
PICKTHAL: Those who were scornful said: Lo! in that which ye believe we are disbelievers.
SHAKIR: Those who were haughty said: Surely we are deniers of what you believe in.

007.077
YUSUFALI: Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: "O Salih! bring about thy threats, if thou art a messenger (of Allah)!"
PICKTHAL: So they hamstrung the she-camel, and they flouted the commandment of their Lord, and they said: O Salih! Bring upon us that thou threatenest if thou art indeed of those sent (from Allah).
SHAKIR: So they slew the she-camel and revolted against their Lord's commandment, and they said: O Salih! bring us what you threatened us with, if you are one of the messengers.

007.078
YUSUFALI: So the earthquake took them unawares, and they lay prostrate in their homes in the morning!
PICKTHAL: So the earthquake seized them, and morning found them prostrate in their dwelling-place.
SHAKIR: Then the earthquake overtook them, so they became motionless bodies in their abode.

007.079
YUSUFALI: So Salih left them, saying: "O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!"
PICKTHAL: And (Salih) turned from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, but ye love not good advisers.
SHAKIR: Then he turned away from them and said: O my people I did certainly deliver to you the message of my Lord, and I gave you good advice, but you do not love those who give good advice.

007.080
YUSUFALI: We also (sent) Lut: He said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you?
PICKTHAL: And Lot! (Remember) when he said unto his folk: Will ye commit abomination such as no creature ever did before you?
SHAKIR: And (We sent) Lut when he said to his people: What! do you commit an indecency which any one in the world has not done before you?

007.081
YUSUFALI: "For ye practise your lusts on men in preference to women : ye are indeed a people transgressing beyond bounds."
PICKTHAL: Lo! ye come with lust unto men instead of women. Nay, but ye are wanton folk.
SHAKIR: Most surely you come to males in lust besides females; nay you are an extravagant people.

007.082
YUSUFALI: And his people gave no answer but this: they said, "Drive them out of your city: these are indeed men who want to be clean and pure!"
PICKTHAL: And the answer of his people was only that they said (one to another): Turn them out of your township. They are folk, forsooth, who keep pure.
SHAKIR: And the answer of his people was no other than that they said: Turn them out of your town, surely they are a people who seek to purify (themselves).

007.083
YUSUFALI: But we saved him and his family, except his wife: she was of those who legged behind.
PICKTHAL: And We rescued him and his household, save his wife, who was of those who stayed behind.
SHAKIR: So We delivered him and his followers, except his wife; she was of those who remained behind.

007.084
YUSUFALI: And we rained down on them a shower (of brimstone): Then see what was the end of those who indulged in sin and crime!
PICKTHAL: And We rained a rain upon them. See now the nature of the consequence of evil-doers!
SHAKIR: And We rained upon them a rain; consider then what was the end of the guilty.

007.085
YUSUFALI: To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith.
PICKTHAL: And unto Midian (We sent) their brother, Shu'eyb. He said: O my people! Serve Allah. Ye have no other Allah save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers.
SHAKIR: And to Madyan (We sent) their brother Shu'aib. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord, therefore give full measure and weight and do not diminish to men their things, and do not make mischief in the land after its reform; this is better for you if you are believers:

007.086
YUSUFALI: "And squat not on every road, breathing threats, hindering from the path of Allah those who believe in Him, and seeking in it something crooked; But remember how ye were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief.
PICKTHAL: Lurk not on every road to threaten (wayfarers), and to turn away from Allah's path him who believeth in Him, and to seek to make it crooked. And remember, when ye were but few, how He did multiply you. And see the nature of the consequence for the corrupters!
SHAKIR: And do not lie in wait in every path, threatening and turning away from Allah's way him who believes in Him and seeking to make it crooked; and remember when you were few then He multiplied you, and consider what was the end of the mischief-makers.

007.087
YUSUFALI: "And if there is a party among you who believes in the message with which I have been sent, and a party which does not believe, hold yourselves in patience until Allah doth decide between us: for He is the best to decide.
PICKTHAL: And if there is a party of you which believeth in that wherewith I have been sent, and there is a party which believeth not, then have patience until Allah judge between us. He is the Best of all who deal in judgment.

SHAKIR: And if there is a party of you who believe in that with which am sent, and another party who do not believe, then wait patiently until Allah judges between us; and He is the best of the Judges.

007.088
YUSUFALI: The leaders, the arrogant party among his people, said: "O Shu'aib! we shall certainly drive thee out of our city - (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion." He said: "What! even though we do detest (them)?
PICKTHAL: The chieftains of his people, who were scornful, said: Surely we will drive thee out, O Shu'eyb, and those who believe with thee, from our township, unless ye return to our religion. He said: Even though we hate it?
SHAKIR: The chiefs, those who were proud from among his people said: We will most certainly turn you out, O Shu'aib, and (also; those who believe with you, from our town, or you shall come back to our faith. He said: What! though we dislike (it)?

007.089
YUSUFALI: "We should indeed invent a lie against Allah, if we returned to your ways after Allah hath rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will and plan of Allah, Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In the Allah is our trust. our Lord! decide Thou between us and our people in truth, for Thou art the best to decide."
PICKTHAL: We should have invented a lie against Allah if we returned to your religion after Allah hath rescued us from it. It is not for us to return to it unless Allah our Lord should (so) will. Our Lord comprehendeth all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision.
SHAKIR: Indeed we shall have forged a lie against Allah If we go back to your religion after Allah has delivered us from It, and it befits us not that we should go back to it, except if Allah our Lord please: Our Lord comprehends all things :n His knowledge; in Allah do we trust: Our Lord! decide between us and our people with truth; and Thou art the best of deciders.

007.090
YUSUFALI: The leaders, the unbelievers among his people, said: "If ye follow Shu'aib, be sure then ye are ruined!"
PICKTHAL: But the chieftains of his people, who were disbelieving, said: If ye follow Shu'eyb, then truly ye shall be the losers.
SHAKIR: And the chiefs of those who disbelieved from among his people said: If you follow Shu'aib, you shall then most surely be losers

007.091
YUSUFALI: But the earthquake took them unawares, and they lay prostrate in their homes before the morning!

PICKTHAL: So the earthquake seized them and morning found them prostrate in their dwelling-place.
SHAKIR: Then the earthquake overtook them, so they became motionless bodies in their abode.

007.092
YUSUFALI: The men who reject Shu'aib became as if they had never been in the homes where they had flourished: the men who rejected Shu'aib - it was they who were ruined!
PICKTHAL: Those who denied Shu'eyb became as though they had not dwelt there. Those who denied Shu'eyb, they were the losers.
SHAKIR: Those who called Shu'aib a liar were as though they had never dwelt therein; those who called Shu'aib a liar, they were the losers.

007.093
YUSUFALI: So Shu'aib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"
PICKTHAL: So he turned from them and said: O my people! I delivered my Lord's messages unto you and gave you good advice; then how can I sorrow for a people that rejected (truth)?
SHAKIR: So he turned away from them and said: O my people! certainly I delivered to you the messages of my Lord and I gave you good advice; how shall I then be sorry for an unbelieving people?

007.094
YUSUFALI: Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility.
PICKTHAL: And We sent no prophet unto any township but We did afflict its folk with tribulation and adversity that haply they might grow humble.
SHAKIR: And We did not send a prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves.

007.095
YUSUFALI: Then We changed their suffering into prosperity, until they grew and multiplied, and began to say: "Our fathers (too) were touched by suffering and affluence" ... Behold! We called them to account of a sudden, while they realised not (their peril).
PICKTHAL: Then changed We the evil plight for good till they grew affluent and said: Tribulation and distress did touch our fathers. Then We seized them unawares, when they perceived not.
SHAKIR: Then We gave them good in the place of evil until they became many and said: Distress and happiness did indeed befall our fathers. Then We took them by surprise while they did not perceive.

007.096
YUSUFALI: If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds.
PICKTHAL: And if the people of the townships had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn.
SHAKIR: And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned.

007.097
YUSUFALI: Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep?
PICKTHAL: Are the people of the townships then secure from the coming of Our wrath upon them as a night-raid while they sleep?
SHAKIR: What! do the people of the towns then feel secure from Our punishment coming to them by night while they sleep?

007.098
YUSUFALI: Or else did they feel secure against its coming in broad daylight while they played about (care-free)?
PICKTHAL: Or are the people of the townships then secure from the coming of Our wrath upon them in the daytime while they play?
SHAKIR: What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play?

007.099
YUSUFALI: Did they then feel secure against the plan of Allah?- but no one can feel secure from the Plan of Allah, except those (doomed) to ruin!
PICKTHAL: Are they then secure from Allah's scheme? None deemeth himself secure from Allah's scheme save folk that perish.
SHAKIR: What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish.

007.100
YUSUFALI: To those who inherit the earth in succession to its (previous) possessors, is it not a guiding, (lesson) that, if We so willed, We could punish them (too) for their sins, and seal up their hearts so that they could not hear?
PICKTHAL: Is it not an indication to those who inherit the land after its people (who thus reaped the consequence of evil-doing) that, if We will, We can smite them for their sins and print upon their hearts so that they hear not?
SHAKIR: Is it not clear to those who inherit the earth after its (former) residents that if We

please We would afflict them on account of their faults and set a seal on their hearts so they would not hear.

007.101
YUSUFALI: Such were the towns whose story We (thus) relate unto thee: There came indeed to them their messengers with clear (signs): But they would not believe what they had rejected before. Thus doth Allah seal up the hearts of those who reject faith.
PICKTHAL: Such were the townships. We relate some tidings of them unto thee (Muhammad). Their messengers verily came unto them with clear proofs (of Allah's Sovereignty), but they could not believe because they had before denied. Thus doth Allah print upon the hearts of disbelievers (that they hear not).
SHAKIR: These towns-- We relate to you some of their stories, and certainly their messengers came to them with clear arguments, but they would not believe in what they rejected at first; thus does Allah set a seal over the hearts of the unbelievers

007.102
YUSUFALI: Most of them We found not men (true) to their covenant: but most of them We found rebellious and disobedient.
PICKTHAL: We found no (loyalty to any) covenant in most of them. Nay, most of them We found wrong-doers.
SHAKIR: And We did not find in most of them any (faithfulness to) covenant, and We found most of them to be certainly transgressors.

007.103
YUSUFALI: Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them: So see what was the end of those who made mischief.
PICKTHAL: Then, after them, We sent Moses with our tokens unto Pharaoh and his chiefs, but they repelled them. Now, see the nature of the consequence for the corrupters!
SHAKIR: Then we raised after them Musa with Our communications to Firon and his chiefs, but they disbelieved in them; consider then what was the end of the mischief makers.

007.104
YUSUFALI: Moses said: "O Pharaoh! I am a messenger from the Lord of the worlds,-
PICKTHAL: Moses said: O Pharaoh! Lo! I am a messenger from the Lord of the Worlds,
SHAKIR: And Musa said: O Firon! surely I am a messenger from the Lord of the worlds:

007.105
YUSUFALI: One for whom it is right to say nothing but truth about Allah. Now have I come unto you (people), from your Lord, with a clear (Sign): So let the Children of Israel depart along with me."
PICKTHAL: Approved upon condition that I speak concerning Allah nothing but the truth. I come unto you (lords of Egypt) with a clear proof from your Lord. So let the Children of Israel go with me.

SHAKIR: (I am) worthy of not saying anything about Allah except the truth: I have come to you indeed with clear proof from your Lord, therefore send with me the children of Israel

007.106
YUSUFALI: (Pharaoh) said: "If indeed thou hast come with a Sign, show it forth,- if thou tellest the truth."
PICKTHAL: (Pharaoh) said: If thou comest with a token, then produce it, if thou art of those who speak the truth.
SHAKIR: He said: If you have come with a sign, then bring it, if you are of the truthful ones.

007.107
YUSUFALI: Then (Moses) threw his rod, and behold! it was a serpent, plain (for all to see)!
PICKTHAL: Then he flung down his staff and lo! it was a serpent manifest;
SHAKIR: So he threw his rod, then lo! it was a clear serpent.

007.108
YUSUFALI: And he drew out his hand, and behold! it was white to all beholders!
PICKTHAL: And he drew forth his hand (from his bosom), and lo! it was white for the beholders.
SHAKIR: And he drew forth his hand, and lo! it was white to the beholders.

007.109
YUSUFALI: Said the Chiefs of the people of Pharaoh: "This is indeed a sorcerer well-versed.
PICKTHAL: The chiefs of Pharaoh's people said: Lo! this is some knowing wizard,
SHAKIR: The chiefs of Firon's people said: most surely this is an enchanter possessed of knowledge:

007.110
YUSUFALI: "His plan is to get you out of your land: then what is it ye counsel?"
PICKTHAL: Who would expel you from your land. Now what do ye advise?
SHAKIR: He intends to turn you out of your land. What counsel do you then give?

007.111
YUSUFALI: They said: "Keep him and his brother in suspense (for a while); and send to the cities men to collect-
PICKTHAL: They said (unto Pharaoh): Put him off (a while) - him and his brother - and send into the cities summoners,
SHAKIR: They said: Put him off and his brother, and send collectors into the cities:

007.112
YUSUFALI: And bring up to thee all (our) sorcerers well-versed."

PICKTHAL: To bring each knowing wizard unto thee.
SHAKIR: That they may bring to you every enchanter possessed of knowledge.

007.113
YUSUFALI: So there came the sorcerers to Pharaoh: They said, "of course we shall have a (suitable) reward if we win!"
PICKTHAL: And the wizards came to Pharaoh, saying: Surely there will be a reward for us if we are victors.
SHAKIR: And the enchanters came to Firon (and) said: We must surely have a reward if we are the prevailing ones.

007.114
YUSUFALI: He said: "Yea, (and more),- for ye shall in that case be (raised to posts) nearest (to my person)."
PICKTHAL: He answered: Yes, and surely ye shall be of those brought near (to me).
SHAKIR: He said: Yes, and you shall certainly be of those who are near (to me).

007.115
YUSUFALI: They said: "O Moses! wilt thou throw (first), or shall we have the (first) throw?"
PICKTHAL: They said: O Moses! Either throw (first) or let us be the first throwers?
SHAKIR: They said: O Musa! will you cast, or shall we be the first to cast?

007.116
YUSUFALI: Said Moses: "Throw ye (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them: for they showed a great (feat of) magic.
PICKTHAL: He said: Throw! And when they threw they cast a spell upon the people's eyes, and overawed them, and produced a mighty spell.
SHAKIR: He said: Cast. So when they cast, they deceived the people's eyes and frightened them, and they produced a mighty enchantment.

007.117
YUSUFALI: We put it into Moses's mind by inspiration: "Throw (now) thy rod":and behold! it swallows up straight away all the falsehoods which they fake!
PICKTHAL: And We inspired Moses (saying): Throw thy staff! And lo! it swallowed up their lying show.
SHAKIR: And We revealed to Musa, saying: Cast your rod; then lo! it devoured the lies they told.

007.118
YUSUFALI: Thus truth was confirmed, and all that they did was made of no effect.
PICKTHAL: Thus was the Truth vindicated and that which they were doing was made vain.

SHAKIR: So the truth was established, and what they did became null.

007.119
YUSUFALI: So the (great ones) were vanquished there and then, and were made to look small.
PICKTHAL: Thus were they there defeated and brought low.
SHAKIR: Thus they were vanquished there, and they went back abased.

007.120
YUSUFALI: But the sorcerers fell down prostrate in adoration.
PICKTHAL: And the wizards fell down prostrate,
SHAKIR: And the enchanters were thrown down, prostrating (themselves).

007.121
YUSUFALI: Saying: "We believe in the Lord of the Worlds,-
PICKTHAL: Crying: We believe in the Lord of the Worlds,
SHAKIR: They said: We believe in the Lord of the worlds,

007.122
YUSUFALI: "The Lord of Moses and Aaron."
PICKTHAL: The Lord of Moses and Aaron.
SHAKIR: The Lord of Musa and Haroun.

007.123
YUSUFALI: Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know (the consequences).
PICKTHAL: Pharaoh said: Ye believe in Him before I give you leave! Lo! this is the plot that ye have plotted in the city that ye may drive its people hence. But ye shall come to know!
SHAKIR: Firon said: Do you believe in Him before I have given you permission? Surely this is a plot which you have secretly devised in this city, that you may turn out of it its people, but you shall know:

007.124
YUSUFALI: "Be sure I will cut off your hands and your feet on apposite sides, and I will cause you all to die on the cross."
PICKTHAL: Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one.
SHAKIR: I will certainly cut off your hands and your feet on opposite sides, then will I crucify you all together.

007.125

YUSUFALI: They said: "For us, We are but sent back unto our Lord:
PICKTHAL: They said: Lo! We are about to return unto our Lord!
SHAKIR: They said: Surely to our Lord shall we go back:

007.126
YUSUFALI: "But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to thy will)!
PICKTHAL: Thou takest vengeance on us only forasmuch as we believed the tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us steadfastness and make us die as men who have surrendered (unto Thee).
SHAKIR: And you do not take revenge on us except because we have believed in the communications of our Lord when they came to us! Our Lord: Pour out upon us patience and cause us to die in submission.

007.127
YUSUFALI: Said the chiefs of Pharaoh's people: "Wilt thou leave Moses and his people, to spread mischief in the land, and to abandon thee and thy gods?" He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible."
PICKTHAL: The chiefs of Pharaoh's people said: (O King), wilt thou suffer Moses and his people to make mischief in the land, and flout thee and thy gods? He said: We will slay their sons and spare their women, for lo! we are in power over them.
SHAKIR: And the chiefs of Firon's people said: Do you leave Musa and his people to make mischief in the land and to forsake you and your gods? He said: We will slay their sons and spare their women, and surely we are masters over them.

007.128
YUSUFALI: Said Moses to his people: "Pray for help from Allah, and (wait) in patience and constancy: for the earth is Allah's, to give as a heritage to such of His servants as He pleaseth; and the end is (best) for the righteous.
PICKTHAL: And Moses said unto his people: Seek help in Allah and endure. Lo! the earth is Allah's. He giveth it for an inheritance to whom He will. And lo! the sequel is for those who keep their duty (unto Him).
SHAKIR: Musa said to his people: Ask help from Allah and be patient; surely the land is Allah's; He causes such of His servants to inherit it as He pleases, and the end is for those who guard (against evil).

007.129
YUSUFALI: They said: "We have had (nothing but) trouble, both before and after thou camest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds."
PICKTHAL: They said: We suffered hurt before thou camest unto us, and since thou hast

come unto us. He said: It may be that your Lord is going to destroy your adversary and make you viceroys in the earth, that He may see how ye behave.
SHAKIR: They said: We have been persecuted before you came to us and since you have come to us. He said: It may be that your Lord will destroy your enemy and make you rulers in the land, then He will see how you act.

007.130
YUSUFALI: We punished the people of Pharaoh with years (of droughts) and shortness of crops; that they might receive admonition.
PICKTHAL: And we straitened Pharaoh's folk with famine and dearth of fruits, that peradventure they might heed.
SHAKIR: And certainly We overtook Firon's people with droughts and diminution of fruits that they may be mindful.

007.131
YUSUFALI: But when good (times) came, they said, "This is due to us;" When gripped by calamity, they ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are theirs in Allah's sight, but most of them do not understand!
PICKTHAL: But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him. Surely their evil auspice was only with Allah. But most of them knew not.
SHAKIR: But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him; surely their evil fortune is only from Allah but most of them do not know.

007.132
YUSUFALI: They said (to Moses): "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee.
PICKTHAL: And they said: Whatever portent thou bringest wherewith to bewitch us, we shall not put faith in thee.
SHAKIR: And they said: Whatever sign you may bring to us to charm us with it-- we will not believe in you.

007.133
YUSUFALI: So We sent (plagues) on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin.
PICKTHAL: So We sent against them the flood and the locusts and the vermin and the frogs and the blood - a succession of clear signs. But they were arrogant and became a guilty folk.
SHAKIR: Therefore We sent upon them widespread death, and the locusts and the lice and the frog and the blood, clear signs; but they behaved haughtily and they were a guilty people.

007.134

YUSUFALI: Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee: If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee."
PICKTHAL: And when the terror fell on them they cried: O Moses! Pray for us unto thy Lord, because He hath a covenant with thee. If thou removest the terror from us we verily will trust thee and will let the Children of Israel go with thee.
SHAKIR: And when the plague fell upon them, they said: O Musa! pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and we will certainly send away with you the children of Israel.

007.135
YUSUFALI: But every time We removed the penalty from them according to a fixed term which they had to fulfil,- Behold! they broke their word!
PICKTHAL: But when We did remove from them the terror for a term which they must reach, behold! they broke their covenant.
SHAKIR: But when We removed the plague from them till a term which they should attain lo! they broke (the promise).

007.136
YUSUFALI: So We exacted retribution from them: We drowned them in the sea, because they rejected Our Signs and failed to take warning from them.
PICKTHAL: Therefore We took retribution from them; therefore We drowned them in the sea: because they denied Our revelations and were heedless of them.
SHAKIR: Therefore We inflicted retribution on them and drowned them in the sea because they rejected Our signs and were heedless of them.

007.137
YUSUFALI: And We made a people, considered weak (and of no account), inheritors of lands in both east and west, - lands whereon We sent down Our blessings. The fair promise of thy Lord was fulfilled for the Children of Israel, because they had patience and constancy, and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride).
PICKTHAL: And We caused the folk who were despised to inherit the eastern parts of the land and the western parts thereof which We had blessed. And the fair word of thy Lord was fulfilled for the Children of Israel because of their endurance; and We annihilated (all) that Pharaoh and his folk had done and that they had contrived.
SHAKIR: And We made the people who were deemed weak to mhent the eastern lands and the western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Firon and his people had wrought and what they built.

007.138
YUSUFALI: We took the Children of Israel (with safety) across the sea. They came upon a

people devoted entirely to some idols they had. They said: "O Moses! fashion for us a god like unto the gods they have." He said: "Surely ye are a people without knowledge.
PICKTHAL: And We brought the Children of Israel across the sea, and they came unto a people who were given up to idols which they had. They said: O Moses! Make for us a god even as they have gods. He said: Lo! ye are a folk who know not.
SHAKIR: And We made the children of Israel to pass the sea; then they came upon a people who kept to the worship of their idols They said: O Musa! make for us a god as they have (their) gods He said: Surely you are a people acting ignorantly:

007.139
YUSUFALI: "As to these folk,- the cult they are in is (but) a fragment of a ruin, and vain is the (worship) which they practise."
PICKTHAL: Lo! as for these, their way will be destroyed and all that they are doing is in vain.
SHAKIR: (As to) these, surely that about which they are shall be brought to naught and that which they do is vain.

007.140
YUSUFALI: He said: "Shall I seek for you a god other than the (true) Allah, when it is Allah Who hath endowed you with gifts above the nations?"
PICKTHAL: He said: Shall I seek for you a god other than Allah when He hath favoured you above (all) creatures?
SHAKIR: He said: What! shall I seek for you a god other than Allah while He has made you excel (all) created things?

007.141
YUSUFALI: And remember We rescued you from Pharaoh's people, who afflicted you with the worst of penalties, who slew your male children and saved alive your females: in that was a momentous trial from your Lord.
PICKTHAL: And (remember) when We did deliver you from Pharaoh's folk who were afflicting you with dreadful torment, slaughtering your sons and sparing your women. That was a tremendous trial from your Lord.
SHAKIR: And when We delivered you from Firon's people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

007.142
YUSUFALI: We appointed for Moses thirty nights, and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: Do right, and follow not the way of those who do mischief."
PICKTHAL: And when We did appoint for Moses thirty nights (of solitude), and added to them ten, and he completed the whole time appointed by his Lord of forty nights; and Moses

said unto his brother, Aaron: Take my place among the people. Do right, and follow not the way of mischief-makers.
SHAKIR: And We appointed with Musa a time of thirty nights and completed them with ten (more), so the appointed time of his Lord was complete forty nights, and Musa said to his brother Haroun: Take my place among my people, and act well and do not follow the way of the mischief-makers.

007.143
YUSUFALI: When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon thee." Allah said: "By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me." When his Lord manifested His glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to Thee I turn in repentance, and I am the first to believe."
PICKTHAL: And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thy Self), that I may gaze upon Thee. He said: Thou wilt not see Me, but gaze upon the mountain! If it stand still in its place, then thou wilt see Me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said: Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers.
SHAKIR: And when Musa came at Our appointed time and his Lord spoke to him, he said: My Lord! show me (Thyself), so that I may look upon Thee. He said: You cannot (bear to) see Me but look at the mountain, if it remains firm in its place, then will you see Me; but when his Lord manifested His glory to the mountain He made it crumble and Musa fell down in a swoon; then when he recovered, he said: Glory be to Thee, I turn to Thee, and I am the first of the believers.

007.144
YUSUFALI: (Allah) said: "O Moses! I have chosen thee above (other) men, by the mission I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee, and be of those who give thanks."
PICKTHAL: He said: O Moses! I have preferred thee above mankind by My messages and by My speaking (unto thee). So hold that which I have given thee, and be among the thankful.
SHAKIR: He said: O Musa! surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones.

007.145
YUSUFALI: And We ordained laws for him in the tablets in all matters, both commanding and explaining all things, (and said): "Take and hold these with firmness, and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked,- (How they lie desolate)."
PICKTHAL: And We wrote for him, upon the tablets, the lesson to be drawn from all things and the explanation of all things, then (bade him): Hold it fast; and command thy people

(saying): Take the better (course made clear) therein. I shall show thee the abode of evil-livers.
SHAKIR: And We ordained for him in the tablets admonition of every kind and clear explanation of all things; so take hold of them with firmness and enjoin your people to take hold of what is best thereof; I will show you the abode of the transgressors.

007.146
YUSUFALI: Those who behave arrogantly on the earth in defiance of right - them will I turn away from My signs: Even if they see all the signs, they will not believe in them; and if they see the way of right conduct, they will not adopt it as the way; but if they see the way of error, that is the way they will adopt. For they have rejected our signs, and failed to take warning from them.
PICKTHAL: I shall turn away from My revelations those who magnify themselves wrongfully in the earth, and if they see each token believe it not, and if they see the way of righteousness choose it nor for (their) way, and if they see the way of error choose if for (their) way. That is because they deny Our revelations and are used to disregard them.
SHAKIR: I will turn away from My communications those who are unjustly proud in the earth; and if they see every sign they will not believe in It; and if they see the way of rectitude they do not take It for a way, and if they see the way of error. they take it for a way; this is because they rejected Our communications and were heedless of them.

007.147
YUSUFALI: Those who reject Our signs and the meeting in the Hereafter,- vain are their deeds: Can they expect to be rewarded except as they have wrought?
PICKTHAL: Those who deny Our revelations and the meeting of the Hereafter, their works are fruitless. Are they requited aught save what they used to do?
SHAKIR: And (as to) those who reject Our communications and the meeting of the hereafter, their deeds are null. Shall they be rewarded except for what they have done?

007.148
YUSUFALI: The people of Moses made, in his absence, out of their ornaments, the image of calf, (for worship): it seemed to low: did they not see that it could neither speak to them, nor show them the way? They took it for worship and they did wrong.
PICKTHAL: And the folk of Moses, after (he left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spake not unto them nor guided them to any way? They chose it, and became wrong-doers.
SHAKIR: And Musa's people made of their ornaments a calf after him, a (mere) body, which gave a mooing sound. What! could they not see that it did not speak to them nor guide them m the way? They took it (for worship) and they were unjust.

007.149
YUSUFALI: When they repented, and saw that they had erred, they said: "If our Lord have not mercy upon us and forgive us, we shall indeed be of those who perish."

PICKTHAL: And when they feared the consequences thereof and saw that they had gone astray, they said: Unless our Lord have mercy on us and forgive us, we verily are of the lost.
SHAKIR: And when they repented and saw that they had gone astray, they said: If our Lord show not mercy to us and forgive us we shall certainly be of the losers.

007.150
YUSUFALI: When Moses came back to his people, angry and grieved, he said: "Evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: "Son of my mother! the people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin."
PICKTHAL: And when Moses returned unto his people, angry and grieved, he said: Evil is that (course) which ye took after I had left you. Would ye hasten on the judgment of your Lord? And he cast down the tablets, and he seized his brother by the head, dragging him toward him. He said: Son of my mother! Lo! the folk did judge me weak and almost killed me. Oh, make not mine enemies to triumph over me and place me not among the evil-doers.
SHAKIR: And when Musa returned to his people, wrathful (and) in violent grief, he said: Evil is it that you have done after me; did you turn away from the bidding of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother! surely the people reckoned me weak and had well-nigh slain me, therefore make not the enemies to rejoice over me and count me not among the unjust people.

007.151
YUSUFALI: Moses prayed: "O my Lord! forgive me and my brother! admit us to Thy mercy! for Thou art the Most Merciful of those who show mercy!"
PICKTHAL: He said: My Lord! Have mercy on me and on my brother; bring us into Thy mercy, Thou the Most Merciful of all who show mercy.
SHAKIR: He said: My Lord! forgive me and my brother and cause us to enter into Thy mercy, and Thou art the most Merciful of the merciful ones.

007.152
YUSUFALI: Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord, and with shame in this life: thus do We recompense those who invent (falsehoods).
PICKTHAL: Lo! Those who chose the calf (for worship), terror from their Lord and humiliation will come upon them in the life of the world. Thus do We requite those who invent a lie.
SHAKIR: (As for) those who took the calf (for a god), surely wrath from their Lord and disgrace in this world's life shall overtake them, and thus do We recompense the devisers of lies.

007.153

YUSUFALI: But those who do wrong but repent thereafter and (truly) believe,- verily thy Lord is thereafter Oft-Forgiving, Most Merciful.
PICKTHAL: But those who do ill-deeds and afterward repent and believe - lo! for them, afterward, Allah is Forgiving, Merciful.
SHAKIR: And (as to) those who do evil deeds, then repent after that and believe, your Lord after that is most surely Forgiving, Merciful.

007.154
YUSUFALI: When the anger of Moses was appeased, he took up the tablets: in the writing thereon was guidance and Mercy for such as fear their Lord.
PICKTHAL: Then, when the anger of Moses abated, he took up the tablets, and in their inscription there was guidance and mercy for all those who fear their Lord.
SHAKIR: And when Musa's anger calmed down he took up the tablets, and in the writing thereof was guidance and mercy for those who fear for the sake of their Lord.

007.155
YUSUFALI: And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive.
PICKTHAL: And Moses chose of his people seventy men for Our appointed tryst and, when the trembling came on them, he said: My Lord! If Thou hadst willed Thou hadst destroyed them long before, and me with them. Wilt thou destroy us for that which the ignorant among us did? It is but Thy trial (of us). Thou sendest whom Thou wilt astray and guidest whom Thou wilt: Thou art our Protecting Friend, therefore forgive us and have mercy on us, Thou, the Best of all who show forgiveness.
SHAKIR: And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord! if Thou hadst pleased, Thou hadst destroyed them before and myself (too); wilt Thou destroy us for what the fools among us have done? It is naught but Thy trial, Thou makest err with it whom Thou pleasest and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the best of the forgivers.

007.156
YUSUFALI: "And ordain for us that which is good, in this life and in the Hereafter: for we have turned unto Thee." He said: "With My punishment I visit whom I will; but My mercy extendeth to all things. That (mercy) I shall ordain for those who do right, and practise regular charity, and those who believe in Our signs;-
PICKTHAL: And ordain for us in this world that which is good, and in the Hereafter (that which is good), Lo! We have turned unto Thee. He said: I smite with My punishment whom I will, and My mercy embraceth all things, therefore I shall ordain it for those who ward off

(evil) and pay the poor-due, and those who believe Our revelations;
SHAKIR: And ordain for us good in this world's life and m the hereafter, for surely we turn to Thee. He said: (As for) My chastisement, I will afflict with it whom I please, and My mercy encompasses all things; so I will ordain it (specially) for those who guard (against evil) and pay the poor-rate, and those who believe in Our communications.

007.157
YUSUFALI: "Those who follow the messenger, the unlettered Prophet, whom they find mentioned in their own (scriptures),- in the law and the Gospel;- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the light which is sent down with him,- it is they who will prosper."
PICKTHAL: Those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, and honour him, and help him, and follow the light which is sent down with him: they are the successful.
SHAKIR: Those who follow the Messenger-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from them their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful.

007.158
YUSUFALI: Say: "O men! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He That giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided."
PICKTHAL: Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all - (the messenger of) Him unto Whom belongeth the Sovereignty of the heavens and the earth. There is no Allah save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believeth in Allah and in His Words, and follow him that haply ye may be led aright.
SHAKIR: Say: O people! surely I am the Messenger of Allah to you all, of Him Whose is the kingdom of the heavens and the earth there is no god but He; He brings to life and causes to die therefore believe in Allah and His messenger, the Ummi Prophet who believes in Allah and His words, and follow him so that you may walk in the right way.

007.159
YUSUFALI: Of the people of Moses there is a section who guide and do justice in the light

of truth.
PICKTHAL: And of Moses' folk there is a community who lead with truth and establish justice therewith.
SHAKIR: And of Musa's people was a party who guided (people) with the truth, and thereby did they do justice.

007.160
YUSUFALI: We divided them into twelve tribes or nations. We directed Moses by inspiration, when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: Each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, (saying): "Eat of the good things We have provided for you": (but they rebelled); to Us they did no harm, but they harmed their own souls.
PICKTHAL: We divided them into twelve tribes, nations; and We inspired Moses, when his people asked him for water, saying: Smite with thy staff the rock! And there gushed forth therefrom twelve springs, so that each tribe knew their drinking-place. And we caused the white cloud to overshadow them and sent down for them the manna and the quails (saying): Eat of the good things wherewith we have provided you. They wronged Us not, but they were wont to wrong themselves.
SHAKIR: And We divided them into twelve tribes, as nations; and We revealed to Musa when his people asked him for water: Strike the rock with your staff, so outnowed from it twelve springs; each tribe knew its drinking place; and We made the clouds to give shade over them and We sent to them manna and quails: Eat of the good things We have given you. And they did not do Us any harm, but they did injustice to their own souls.

007.161
YUSUFALI: And remember it was said to them: "Dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility: We shall forgive you your faults; We shall increase (the portion of) those who do good."
PICKTHAL: And when it was said unto them: Dwell in this township and eat therefrom whence ye will, and say "Repentance," and enter the gate prostrate; We shall forgive you your sins; We shall increase (reward) for the right-doers.
SHAKIR: And when it was said to them: Reside in this town and eat from it wherever you wish, and say, Put down from us our heavy burdens: and enter the gate making obeisance, We will forgive you your wrongs: We will give more to those who do good (to others).

007.162
YUSUFALI: But the transgressors among them changed the word from that which had been given them so we sent on them a plague from heaven. For that they repeatedly transgressed.
PICKTHAL: But those of them who did wrong changed the word which had been told them for another saying, and We sent down upon them wrath from heaven for their wrongdoing.
SHAKIR: But those who were unjust among them changed it for a saying other than that which had been spoken to them; so We sent upon them a pestilence from heaven because they

were unjust.

007.163

YUSUFALI: Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them, openly holding up their heads, but on the day they had no Sabbath, they came not: thus did We make a trial of them, for they were given to transgression.

PICKTHAL: Ask them (O Muhammad) of the township that was by the sea, how they did break the Sabbath, how their big fish came unto them visibly upon their Sabbath day and on a day when they did not keep Sabbath came they not unto them. Thus did We try them for that they were evil-livers.

SHAKIR: And ask them about the town which stood by the sea; when they exceeded the limits of the Sabbath, when their fish came to them on the day of their Sabbath, appearing on the surface of the water, and on the day on which they did not keep the Sabbath they did not come to them; thus did We try them because they transgressed.

007.164

YUSUFALI: When some of them said: "Why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?"- said the preachers:" To discharge our duty to your Lord, and perchance they may fear Him."

PICKTHAL: And when a community among them said: Why preach ye to a folk whom Allah is about to destroy or punish with an awful doom, they said: In order to be free from guilt before your Lord, and that haply they may ward off (evil).

SHAKIR: And when a party of them said: Why do you admonish a with a severe chastisement? They said: To be free from blame before your Lord, and that haply they may guard (against evil).

007.165

YUSUFALI: When they disregarded the warnings that had been given them, We rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression.

PICKTHAL: And when they forgot that whereof they had been reminded, We rescued those who forbade wrong, and visited those who did wrong with dreadful punishment because they were evil-livers.

SHAKIR: So when they neglected what they had been reminded of, We delivered those who forbade evil and We overtook those who were unjust with an evil chastisement because they transgressed.

007.166

YUSUFALI: When in their insolence they transgressed (all) prohibitions, We said to them: "Be ye apes, despised and rejected."

PICKTHAL: So when they took pride in that which they had been forbidden, We said unto them: Be ye apes despised and loathed!

SHAKIR: Therefore when they revoltingly persisted in what they had been forbidden, We said to them: Be (as) apes, despised and hated.

007.167
YUSUFALI: Behold! thy Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Thy Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful.
PICKTHAL: And (remember) when thy Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment. Lo! verily thy Lord is swift in prosecution and lo! verily He is Forgiving, Merciful.
SHAKIR: And when your Lord announced that He would certainly send against them to the day of resurrection those who would subject them to severe torment; most surely your Lord is quick to requite (evil) and most surely He is Forgiving, Merciful.

007.168
YUSUFALI: We broke them up into sections on this earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: In order that they might turn (to us).
PICKTHAL: And We have sundered them in the earth as (separate) nations. Some of them are righteous, and some far from that. And We have tried them with good things and evil things that haply they might return.
SHAKIR: And We cut them up on the earth into parties, (some) of them being righteous and (others) of them falling short of that, and We tried them with blessings and misfortunes that they might turn.

007.169
YUSUFALI: After them succeeded an (evil) generation: They inherited the Book, but they chose (for themselves) the vanities of this world, saying (for excuse): "(Everything) will be forgiven us." (Even so), if similar vanities came their way, they would (again) seize them. Was not the covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth? and they study what is in the Book. But best for the righteous is the home in the Hereafter. Will ye not understand?
PICKTHAL: And a generation hath succeeded them who inherited the scriptures. They grasp the goods of this low life (as the price of evil-doing) and say: It will be forgiven us. And if there came to them (again) the offer of the like, they would accept it (and would sin again). Hath not the covenant of the Scripture been taken on their behalf that they should not speak aught concerning Allah save the truth? And they have studied that which is therein. And the abode of the Hereafter is better, for those who ward off (evil). Have ye then no sense?
SHAKIR: Then there came after them an evil posterity who inherited the Book, taking only the frail good of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth, and they have read what is in it; and the abode of the hereafter is better for those who guard (against evil). Do you not then

understand?

007.170
YUSUFALI: As to those who hold fast by the Book and establish regular prayer,- never shall We suffer the reward of the righteous to perish.
PICKTHAL: And as for those who make (men) keep the Scripture, and establish worship - lo! We squander not the wages of reformers.
SHAKIR: And (as for) those who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right doers.

007.171
YUSUFALI: When We shook the Mount over them, as if it had been a canopy, and they thought it was going to fall on them (We said): "Hold firmly to what We have given you, and bring (ever) to remembrance what is therein; perchance ye may fear Allah."
PICKTHAL: And when We shook the Mount above them as it were a covering, and they supposed that it was going to fall upon them (and We said): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).
SHAKIR: And when We shook the mountain over them as if it were a covering overhead, and they thought that it was going to fall down upon them: Take hold of what We have given you with firmness, and be mindful of what is in it, so that you may guard (against evil).

007.172
YUSUFALI: When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful":
PICKTHAL: And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware;
SHAKIR: And when your Lord brought forth from the children of Adam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this.

007.173
YUSUFALI: Or lest ye should say: "Our fathers before us may have taken false gods, but we are (their) descendants after them: wilt Thou then destroy us because of the deeds of men who were futile?"
PICKTHAL: Or lest ye should say: (It is) only (that) our fathers ascribed partners to Allah of old and we were (their) seed after them. Wilt Thou destroy us on account of that which those who follow falsehood did?
SHAKIR: Or you should say: Only our fathers associated others (with Allah) before, and we

were an offspring after them: Wilt Thou then destroy us for what the vain doers did?

007.174
YUSUFALI: Thus do We explain the signs in detail; and perchance they may turn (unto Us).
PICKTHAL: Thus we detail the revelations, that haply they may return.
SHAKIR: And thus do We make clear the communications, and that haply they might return.

007.175
YUSUFALI: Relate to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray.
PICKTHAL: Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off, so Satan overtook him and he became of those who lead astray.
SHAKIR: And recite to them the narrative of him to whom We give Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those who go astray.

007.176
YUSUFALI: If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect.
PICKTHAL: And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefor his likeness is as the likeness of a dog: if thou attackest him he panteth with his tongue out, and if thou leavest him he panteth with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought.
SHAKIR: And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog; if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications; therefore relate the narrative that they may reflect.

007.177
YUSUFALI: Evil as an example are people who reject Our signs and wrong their own souls.
PICKTHAL: Evil as an example are the folk who denied Our revelations, and were wont to wrong themselves.
SHAKIR: Evil is the likeness of the people who reject Our communications and are unjust to their own souls.

007.178
YUSUFALI: Whom Allah doth guide,- he is on the right path: whom He rejects from His guidance,- such are the persons who perish.

PICKTHAL: He whom Allah leadeth, he indeed is led aright, while he whom Allah sendeth astray - they indeed are losers.
SHAKIR: Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers.

007.179
YUSUFALI: Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not, eyes wherewith they see not, and ears wherewith they hear not. They are like cattle,- nay more misguided: for they are heedless (of warning).
PICKTHAL: Already have We urged unto hell many of the jinn and humankind, having hearts wherewith they understand not, and having eyes wherewith they see not, and having ears wherewith they hear not. These are as the cattle - nay, but they are worse! These are the neglectful.
SHAKIR: And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are in worse errors; these are the heedless ones.

007.180
YUSUFALI: The most beautiful names belong to Allah: so call on him by them; but shun such men as use profanity in his names: for what they do, they will soon be requited.
PICKTHAL: Allah's are the fairest names. Invoke Him by them. And leave the company of those who blaspheme His names. They will be requited what they do.
SHAKIR: And Allah's are the best names, therefore call on Him thereby, and leave alone those who violate the sanctity of His names; they shall be recompensed for what they did.

007.181
YUSUFALI: Of those We have created are people who direct (others) with truth. And dispense justice therewith.
PICKTHAL: And of those whom We created there is a nation who guide with the Truth and establish justice therewith.
SHAKIR: And of those whom We have created are a people who guide with the truth and thereby they do justice.

007.182
YUSUFALI: Those who reject Our signs, We shall gradually visit with punishment, in ways they perceive not;
PICKTHAL: And those who deny Our revelations - step by step We lead them on from whence they know not.
SHAKIR: And (as to) those who reject Our communications, We draw them near (to destruction) by degrees from whence they know not.

007.183
YUSUFALI: Respite will I grant unto them: for My scheme is strong (and unfailing).
PICKTHAL: I give them rein (for) lo! My scheme is strong.
SHAKIR: And I grant them respite; surely My scheme is effective.

007.184
YUSUFALI: Do they not reflect? Their companion is not seized with madness: he is but a perspicuous warner.
PICKTHAL: Have they not bethought them (that) there is no madness in their comrade? He is but a plain warner.
SHAKIR: Do they not reflect that their companion has not unsoundness in mind; he is only a plain warner.

007.185
YUSUFALI: Do they see nothing in the government of the heavens and the earth and all that Allah hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what message after this will they then believe?
PICKTHAL: Have they not considered the dominion of the heavens and the earth, and what things Allah hath created, and that it may be that their own term draweth nigh? In what fact after this will they believe?
SHAKIR: Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created, and that may be their doom shall have drawn nigh; what announcement would they then believe in after this?

007.186
YUSUFALI: To such as Allah rejects from His guidance, there can be no guide: He will leave them in their trespasses, wandering in distraction.
PICKTHAL: Those whom Allah sendeth astray, there is no guide for them. He leaveth them to wander blindly on in their contumacy.
SHAKIR: Whomsoever Allah causes to err, there is no guide for him; and He leaves them alone in their inordinacy, blindly wandering on.

007.187
YUSUFALI: They ask thee about the (final) Hour - when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you." They ask thee as if thou Wert eager in search thereof: Say: "The knowledge thereof is with Allah (alone), but most men know not."
PICKTHAL: They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: Knowledge thereof is with Allah only, but most of mankind know not.

SHAKIR: They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say: Its knowledge is only with Allah, but most people do not know.

007.188
YUSUFALI: Say: "I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith."
PICKTHAL: Say: For myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe.
SHAKIR: Say: I do not control any benefit or harm for my own soul except as Allah please; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe.

007.189
YUSUFALI: It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about (unnoticed). When she grows heavy, they both pray to Allah their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful."
PICKTHAL: He it is Who did create you from a single soul, and therefrom did make his mate that he might take rest in her. And when he covered her she bore a light burden, and she passed (unnoticed) with it, but when it became heavy they cried unto Allah, their Lord, saying: If thou givest unto us aright we shall be of the thankful.
SHAKIR: He it is Who created you from a single being, and of the same (kind) did He make his mate, that he might incline to her; so when he covers her she bears a light burden, then moves about with it; but when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful ones.

007.190
YUSUFALI: But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him.
PICKTHAL: But when He gave unto them aright, they ascribed unto Him partners in respect of that which He had given them. High is He Exalted above all that they associate (with Him).
SHAKIR: But when He gives them a good one, thcy set up with Him associates in what He has given them; but high is Allah above what they associate (with Him).

007.191
YUSUFALI: Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created?
PICKTHAL: Attribute they as partners to Allah those who created naught, but are

themselves created,
SHAKIR: What! they associate (with Him) that which does not create any thing, while they are themselves created!

007.192
YUSUFALI: No aid can they give them, nor can they aid themselves!
PICKTHAL: And cannot give them help, nor can they help themselves?
SHAKIR: And they have no power to give them help, nor can they help themselves.

007.193
YUSUFALI: If ye call them to guidance, they will not obey: For you it is the same whether ye call them or ye hold your peace!
PICKTHAL: And if ye call them to the Guidance, they follow you not. Whether ye call them or are silent is all one for you.
SHAKIR: And if you invite them to guidance, they will not follow you; it is the same to you whether you invite them or you are silent.

007.194
YUSUFALI: Verily those whom ye call upon besides Allah are servants like unto you: Call upon them, and let them listen to your prayer, if ye are (indeed) truthful!
PICKTHAL: Lo! those on whom ye call beside Allah are slaves like unto you. Call on them now, and let them answer you, if ye are truthful!
SHAKIR: Surely those whom you call on besides Allah are in a state of subjugation like yourselves; therefore call on them, then let them answer you if you are truthful.

007.195
YUSUFALI: Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners', scheme (your worst) against me, and give me no respite!
PICKTHAL: Have they feet wherewith they walk, or have they hands wherewith they hold, or have they eyes wherewith they see, or have they ears wherewith they hear? Say: Call upon your (so-called) partners (of Allah), and then contrive against me, spare me not!
SHAKIR: Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see, or have they ears with which they hear? Say: Call your associates, then make a struggle (to prevail) against me and give me no respite.

007.196
YUSUFALI: "For my Protector is Allah, Who revealed the Book (from time to time), and He will choose and befriend the righteous.
PICKTHAL: Lo! my Protecting Friend is Allah Who revealeth the Scripture. He befriendeth the righteous.
SHAKIR: Surely my guardian is Allah, Who revealed the Book, and He befriends the good.

007.197
YUSUFALI: "But those ye call upon besides Him, are unable to help you, and indeed to help themselves."
PICKTHAL: They on whom ye call beside Him have no power to help you, nor can they help you, nor can they help themselves.
SHAKIR: And those whom you call upon besides Him are not able to help you, nor can they help themselves.

007.198
YUSUFALI: If thou callest them to guidance, they hear not. Thou wilt see them looking at thee, but they see not.
PICKTHAL: And if ye (Muslims) call them to the guidance they hear not; and thou (Muhammad) seest them looking toward thee, but they see not.
SHAKIR: And if you invite them to guidance, they do not hear; and you see them looking towards you, yet they do not see.

007.199
YUSUFALI: Hold to forgiveness; command what is right; But turn away from the ignorant.
PICKTHAL: Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant.
SHAKIR: Take to forgiveness and enjoin good and turn aside from the ignorant.

007.200
YUSUFALI: If a suggestion from Satan assail thy (mind), seek refuge with Allah; for He heareth and knoweth (all things).
PICKTHAL: And if a slander from the devil wound thee, then seek refuge in Allah. Lo! He is Hearer, Knower.
SHAKIR: And if a false imputation from the Shaitan afflict you, seek refuge in Allah; surely He is Hearing, Knowing.

007.201
YUSUFALI: Those who fear Allah, when a thought of evil from Satan assaults them, bring Allah to remembrance, when lo! they see (aright)!
PICKTHAL: Lo! those who ward off (evil), when a glamour from the devil troubleth them, they do but remember (Allah's Guidance) and behold them seers!
SHAKIR: Surely those who guard (against evil), when a visitation from the Shaitan afflicts them they become mindful, then lo! they see.

007.202
YUSUFALI: But their brethren (the evil ones) plunge them deeper into error, and never relax (their efforts).
PICKTHAL: Their brethren plunge them further into error and cease not.

SHAKIR: And their brethren increase them in error, then they cease not.

007.203
YUSUFALI: If thou bring them not a revelation, they say: "Why hast thou not got it together?" Say: "I but follow what is revealed to me from my Lord: this is (nothing but) lights from your Lord, and Guidance, and mercy, for any who have faith."
PICKTHAL: And when thou bringest not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Qur'an) is insight from your Lord, and a guidance and a mercy for a people that believe.
SHAKIR: And when you bring them not a revelation they say: Why do you not forge it? Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and a guidance and a mercy for a people who believe.

007.204
YUSUFALI: When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy.
PICKTHAL: And when the Qur'an is recited, give ear to it and pay heed, that ye may obtain mercy.
SHAKIR: And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.

007.205
YUSUFALI: And do thou (O reader!) Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheedful.
PICKTHAL: And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful.
SHAKIR: And remember your Lord within yourself humbly and fearing and in a voice not loud in the morning and the evening and be not of the heedless ones.

007.206
YUSUFALI: Those who are near to thy Lord, disdain not to do Him worship: They celebrate His praises, and prostrate before Him.
PICKTHAL: Lo! those who are with thy Lord are not too proud to do Him service, but they praise Him and prostrate before Him.
SHAKIR: Surely those who are with your Lord are not too proud to serve Him, and they declare His glory and prostrate in humility before Him.

AL-HAJJ (THE PILGRIMAGE)

In the name of Allah, the Compassionate, the Merciful.

022.001
YUSUFALI: O mankind! fear your Lord! for the convulsion of the Hour (of Judgment) will be a thing terrible!
PICKTHAL: O mankind! Fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing.
SHAKIR: O people! guard against (the punishment from) your Lord; surely the violence of the hour is a grievous thing.

022.002
YUSUFALI: The Day ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.
PICKTHAL: On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).
SHAKIR: On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.

022.003
YUSUFALI: And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!
PICKTHAL: Among mankind is he who disputeth concerning Allah without knowledge, and followeth each froward devil;
SHAKIR: And among men there is he who disputes about Allah without knowledge and follows every rebellious Shaitan;

022.004
YUSUFALI: About the (Evil One) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire.
PICKTHAL: For him it is decreed that whoso taketh him for friend, he verily will mislead him and will guide him to the punishment of the Flame.
SHAKIR: Against him it is written down that whoever takes him for a friend, he shall lead

him astray and conduct him to the chastisement of the burning fire.

022.005
YUSUFALI: O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), thou seest the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).
PICKTHAL: O mankind! if ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down water thereon, it doth thrill and swell and put forth every lovely kind (of growth).
SHAKIR: O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.

022.006
YUSUFALI: This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is He Who has power over all things.
PICKTHAL: That is because Allah, He is the Truth and because He quickeneth the dead, and because He is Able to do all things;
SHAKIR: This is because Allah is the Truth and because He gives life to the dead and because He has power over all things

022.007
YUSUFALI: And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves.
PICKTHAL: And because the Hour will come, there is no doubt thereof; and because Allah will raise those who are in the graves.

SHAKIR: And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves.

022.008
YUSUFALI: Yet there is among men such a one as disputes about Allah, without Knowledge, without Guidance, and without a Book of Enlightenment,-
PICKTHAL: And among mankind is he who disputeth concerning Allah without knowledge or guidance or a scripture giving light,
SHAKIR: And among men there is he who disputes about Allah without knowledge and without guidance and without an illuminating book,

022.009
YUSUFALI: (Disdainfully) bending his side, in order to lead (men) astray from the Path of Allah: for him there is disgrace in this life, and on the Day of Judgment We shall make him taste the Penalty of burning (Fire).
PICKTHAL: Turning away in pride to beguile (men) from the way of Allah. For him in this world is ignominy, and on the Day of Resurrection We make him taste the doom of burning.
SHAKIR: Turning away haughtily that he may lead (others) astray from the way of Allah; for him is disgrace in this world, and on the day of resurrection We will make him taste the punishment of burning:

022.010
YUSUFALI: (It will be said): "This is because of the deeds which thy hands sent forth, for verily Allah is not unjust to His servants.
PICKTHAL: (And unto him it will be said): This is for that which thy two hands have sent before, and because Allah is no oppressor of His slaves.
SHAKIR: This is due to what your two hands have sent before, and because Allah is not in the least unjust to the servants.

022.011
YUSUFALI: There are among men some who serve Allah, as it were, on the verge: if good befalls them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!
PICKTHAL: And among mankind is he who worshippeth Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss.
SHAKIR: And among men is he who serves Allah (standing) on the verge, so that if good befalls him he is satisfied therewith, but if a trial afflict him he turns back headlong; he loses this world as well as the hereafter; that is a manifest loss.

022.012
YUSUFALI: They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed (from the Way)!

PICKTHAL: He calleth, beside Allah, unto that which hurteth him not nor benefiteth him. That is the far error.
SHAKIR: He calls besides Allah upon that which does not harm him and that which does not profit him, that is the great straying.

022.013
YUSUFALI: (Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion (or help)!
PICKTHAL: He calleth unto him whose harm is nearer than his benefit; verily an evil patron and verily an evil friend!
SHAKIR: He calls upon him whose harm is nearer than his profit; evil certainly is the guardian and evil certainly is the associate.

022.014
YUSUFALI: Verily Allah will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for Allah carries out all that He plans.
PICKTHAL: Lo! Allah causeth those who believe and do good works to enter Gardens underneath which rivers flow. Lo! Allah doth what He intendeth.
SHAKIR: Surely Allah will cause those who believe and do good deeds to enter gardens beneath which rivers flow, surely Allah does what He pleases.

022.015
YUSUFALI: If any think that Allah will not help him (His Messenger) in this world and the Hereafter, let him stretch out a rope to the ceiling and cut (himself) off: then let him see whether his plan will remove that which enrages (him)!
PICKTHAL: Whoso is wont to think (through envy) that Allah will not give him (Muhammad) victory in the world and the Hereafter (and is enraged at the thought of his victory), let him stretch a rope up to the roof (of his dwelling), and let him hang himself. Then let him see whether his strategy dispelleth that whereat he rageth!.
SHAKIR: Whoever thinks that Allah will not assist him in this life and the hereafter, let him stretch a rope to the ceiling, then let him cut (it) off, then let him see if his struggle will take away that at which he is enraged.

022.016
YUSUFALI: Thus have We sent down Clear Signs; and verily Allah doth guide whom He will!
PICKTHAL: Thus We reveal it as plain revelations, and verily Allah guideth whom He will.
SHAKIR: And thus have We revealed it, being clear arguments, and because Allah guides whom He intends.

022.017
YUSUFALI: Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the

Day of Judgment: for Allah is witness of all things.
PICKTHAL: Lo! those who believe (this revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters - Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things.
SHAKIR: Surely those who believe and those who are Jews and the Sabeans and the Christians and the Magians and those who associate (others with Allah)-- surely Allah will decide between them on the day of resurrection; surely Allah is a witness over all things.

022.018
YUSUFALI: Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth,- the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace,- None can raise to honour: for Allah carries out all that He wills.
PICKTHAL: Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will.
SHAKIR: Do you not see that Allah is He, Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He pleases.

022.019
YUSUFALI: These two antagonists dispute with each other about their Lord: But those who deny (their Lord),- for them will be cut out a garment of Fire: over their heads will be poured out boiling water.
PICKTHAL: These twain (the believers and the disbelievers) are two opponents who contend concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads,
SHAKIR: These are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads.

022.020
YUSUFALI: With it will be scalded what is within their bodies, as well as (their) skins.
PICKTHAL: Whereby that which is in their bellies, and their skins too, will be melted;
SHAKIR: With it shall be melted what is in their bellies and (their) skins as well.

022.021
YUSUFALI: In addition there will be maces of iron (to punish) them.
PICKTHAL: And for them are hooked rods of iron.

SHAKIR: And for them are whips of iron.

022.022
YUSUFALI: Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said), "Taste ye the Penalty of Burning!"
PICKTHAL: Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.
SHAKIR: Whenever they will desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.

022.023
YUSUFALI: Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.
PICKTHAL: Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their raiment therein will be silk.
SHAKIR: Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and (with) pearls, and their garments therein shall be of silk.

022.024
YUSUFALI: For they have been guided (in this life) to the purest of speeches; they have been guided to the Path of Him Who is Worthy of (all) Praise.
PICKTHAL: They are guided unto gentle speech; they are guided unto the path of the Glorious One.
SHAKIR: And they are guided to goodly words and they are guided into the path of the Praised One.

022.025
YUSUFALI: As to those who have rejected (Allah), and would keep back (men) from the Way of Allah, and from the Sacred Mosque, which We have made (open) to (all) men - equal is the dweller there and the visitor from the country - and any whose purpose therein is profanity or wrong-doing - them will We cause to taste of a most Grievous Penalty.
PICKTHAL: Lo! those who disbelieve and bar (men) from the way of Allah and from the Inviolable Place of Worship, which We have appointed for mankind together, the dweller therein and the nomad: whosoever seeketh wrongful partiality therein, him We shall cause to taste a painful doom.
SHAKIR: Surely (as for) those who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.

022.026
YUSUFALI: Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer).
PICKTHAL: And (remember) when We prepared for Abraham the place of the (holy) House, saying: Ascribe thou no thing as partner unto Me, and purify My House for those who make the round (thereof) and those who stand and those who bow and make prostration.
SHAKIR: And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those who make the circuit and stand to pray and bow and prostrate themselves.

022.027
YUSUFALI: "And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;
PICKTHAL: And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine,
SHAKIR: And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,

022.028
YUSUFALI: "That they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want.
PICKTHAL: That they may witness things that are of benefit to them, and mention the name of Allah on appointed days over the beast of cattle that He hath bestowed upon them. Then eat thereof and feed therewith the poor unfortunate.
SHAKIR: That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.

022.029
YUSUFALI: "Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House."
PICKTHAL: Then let them make an end of their unkemptness and pay their vows and go around the ancient House.
SHAKIR: Then let them accomplish their needful acts of shaving and cleansing, and let them fulfil their vows and let them go round the Ancient House.

022.030
YUSUFALI: Such (is the Pilgrimage): whoever honours the sacred rites of Allah, for him it is good in the Sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except

those mentioned to you (as exception): but shun the abomination of idols, and shun the word that is false,-
PICKTHAL: That (is the command). And whoso magnifieth the sacred things of Allah, it will be well for him in the sight of his Lord. The cattle are lawful unto you save that which hath been told you. So shun the filth of idols, and shun lying speech,
SHAKIR: That (shall be so); and whoever respects the sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words,

022.031
YUSUFALI: Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place.
PICKTHAL: Turning unto Allah (only), not ascribing partners unto Him; for whoso ascribeth partners unto Allah, it is as if he had fallen from the sky and the birds had snatched him or the wind had blown him to a far-off place.
SHAKIR: Being upright for Allah, not associating aught with Him and whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.

022.032
YUSUFALI: Such (is his state): and whoever holds in honour the symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart.
PICKTHAL: That (is the command). And whoso magnifieth the offerings consecrated to Allah, it surely is from devotion of the hearts,
SHAKIR: That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.

022.033
YUSUFALI: In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House.
PICKTHAL: Therein are benefits for you for an appointed term; and afterward they are brought for sacrifice unto the ancient House.
SHAKIR: You have advantages in them till a fixed time, then their place of sacrifice is the Ancient House.

022.034
YUSUFALI: To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your god is One God: submit then your wills to Him (in Islam): and give thou the good news to those who humble themselves,-
PICKTHAL: And for every nation have We appointed a ritual, that they may mention the name of Allah over the beast of cattle that He hath given them for food; and your god is One

God, therefor surrender unto Him. And give good tidings (O Muhammad) to the humble,
SHAKIR: And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your god is One God, therefore to Him should you submit, and give good news to the humble,

022.035
YUSUFALI: To those whose hearts when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them.
PICKTHAL: Whose hearts fear when Allah is mentioned, and the patient of whatever may befall them, and those who establish worship and who spend of that We have bestowed on them.
SHAKIR: (To) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend (benevolently) out of what We have given them.

022.036
YUSUFALI: The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful.
PICKTHAL: And the camels! We have appointed them among the ceremonies of Allah. Therein ye have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have We made them subject unto you, that haply ye may give thanks.
SHAKIR: And (as for) the camels, We have made them of the signs of the religion of Allah for you; for you therein is much good; therefore mention the name of Allah on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar; thus have We made them subservient to you, that you may be grateful.

022.037
YUSUFALI: It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify Allah for His Guidance to you and proclaim the good news to all who do right.
PICKTHAL: Their flesh and their food reach not Allah, but the devotion from you reacheth Him. Thus have We made them subject unto you that ye may magnify Allah that He hath guided you. And give good tidings (O Muhammad) to the good.
SHAKIR: There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may magnify Allah because He has guided you aright; and give good news to those who do good (to others).

022.038
YUSUFALI: Verily Allah will defend (from ill) those who believe: verily, Allah loveth not any that is a traitor to faith, or show ingratitude.
PICKTHAL: Lo! Allah defendeth those who are true. Lo! Allah loveth not each treacherous ingrate.
SHAKIR: Surely Allah will defend those who believe; surely Allah does not love any one who is unfaithful, ungrateful.

022.039
YUSUFALI: To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, Allah is most powerful for their aid;-
PICKTHAL: Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory;
SHAKIR: Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;

022.040
YUSUFALI: (They are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, "our Lord is Allah". Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will).
PICKTHAL: Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty -
SHAKIR: Those who have been expelled from their homes without a just cause except that they say: Our Lord is Allah. And had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters and churches and synagogues and mosques in which Allah's name is much remembered; and surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty.

022.041
YUSUFALI: (They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.
PICKTHAL: Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.
SHAKIR: Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.

022.042
YUSUFALI: If they treat thy (mission) as false, so did the peoples before them (with their prophets),- the People of Noah, and 'Ad and Thamud;
PICKTHAL: If they deny thee (Muhammad), even so the folk of Noah, and (the tribes of) A'ad and Thamud, before thee, denied (Our messengers);
SHAKIR: And if they reject you, then already before you did the people of Nuh and Ad and Samood reject (prophets).

022.043
YUSUFALI: Those of Abraham and Lut;
PICKTHAL: And the folk of Abraham and the folk of Lot;
SHAKIR: And the people of Ibrahim and the people of Lut,

022.044
YUSUFALI: And the Companions of the Madyan People; and Moses was rejected (in the same way). But I granted respite to the Unbelievers, and (only) after that did I punish them: but how (terrible) was my rejection (of them)!
PICKTHAL: (And) the dwellers in Midian. And Moses was denied; but I indulged the disbelievers a long while, then I seized them, and how (terrible) was My abhorrence!
SHAKIR: As well as those of Madyan and Musa (too) was rejected, but I gave respite to the unbelievers, then did I overtake them, so how (severe) was My disapproval.

022.045
YUSUFALI: How many populations have We destroyed, which were given to wrong-doing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built?
PICKTHAL: How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins, and (how many) a deserted well and lofty tower!
SHAKIR: So how many a town did We destroy while it was unjust, so it was fallen down upon its roofs, and (how many a) deserted well and palace raised high.

022.046
YUSUFALI: Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.
PICKTHAL: Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.
SHAKIR: Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

022.047

YUSUFALI: Yet they ask thee to hasten on the Punishment! But Allah will not fail in His Promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.
PICKTHAL: And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lo! a Day with Allah is as a thousand years of what ye reckon.
SHAKIR: And they ask you to hasten on the punishment, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years of what you number.

022.048
YUSUFALI: And to how many populations did I give respite, which were given to wrong-doing? in the end I punished them. To me is the destination (of all).
PICKTHAL: And how many a township did I suffer long though it was sinful! Then I grasped it. Unto Me is the return.
SHAKIR: And how many a town to which I gave respite while it was unjust, then I overtook it, and to Me is the return.

022.049
YUSUFALI: Say: "O men! I am (sent) to you only to give a Clear Warning:
PICKTHAL: Say: O mankind! I am only a plain warner unto you.
SHAKIR: Say: O people! I am only a plain warner to you.

022.050
YUSUFALI: "Those who believe and work righteousness, for them is forgiveness and a sustenance most generous.
PICKTHAL: Those who believe and do good works, for them is pardon and a rich provision;
SHAKIR: Then (as for) those who believe and do good, they shall have forgiveness and an honorable sustenance.

022.051
YUSUFALI: "But those who strive against Our Signs, to frustrate them,- they will be Companions of the Fire."
PICKTHAL: While those who strive to thwart Our revelations, such are rightful owners of the Fire.
SHAKIR: And (as for) those who strive to oppose Our communications, they shall be the inmates of the flaming fire.

022.052
YUSUFALI: Never did We send a messenger or a prophet before thee, but, when he framed a desire, Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in, and Allah will confirm (and establish) His Signs: for Allah is full of Knowledge and Wisdom:
PICKTHAL: Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is

Knower, Wise;
SHAKIR: And We did not send before you any messenger or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise,

022.053
YUSUFALI: That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far (from the Truth):
PICKTHAL: That He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened - Lo! the evil-doers are in open schism -
SHAKIR: So that He may make what the Shaitan casts a trial for those in whose hearts is disease and those whose hearts are hard; and most surely the unjust are in a great opposition,

022.054
YUSUFALI: And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe, to the Straight Way.
PICKTHAL: And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path.
SHAKIR: And that those who have been given the knowledge may know that it is the truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into a right path.

022.055
YUSUFALI: Those who reject Faith will not cease to be in doubt concerning (Revelation) until the Hour (of Judgment) comes suddenly upon them, or there comes to them the Penalty of a Day of Disaster.
PICKTHAL: And those who disbelieve will not cease to be in doubt thereof until the Hour come upon them unawares, or there come unto them the doom of a disastrous day.
SHAKIR: And those who disbelieve shall not cease to be in doubt concerning it until the hour overtakes them suddenly, or there comes on them the chastisement of a destructive day.

022.056
YUSUFALI: On that Day of Dominion will be that of Allah: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight.
PICKTHAL: The Sovereignty on that day will be Allah's, He will judge between them. Then those who believed and did good works will be in Gardens of Delight,
SHAKIR: The kingdom on that day shall be Allah's; He will judge between them; so those who believe and do good will be in gardens of bliss.

022.057
YUSUFALI: And for those who reject Faith and deny our Signs, there will be a humiliating Punishment.
PICKTHAL: While those who disbelieved and denied Our revelations, for them will be a shameful doom.
SHAKIR: And (as for) those who disbelieve in and reject Our communications, these it is who shall have a disgraceful chastisement.

022.058
YUSUFALI: Those who leave their homes in the cause of Allah, and are then slain or die,- On them will Allah bestow verily a goodly Provision: Truly Allah is He Who bestows the best provision.
PICKTHAL: Those who fled their homes for the cause of Allah and then were slain or died, Allah verily will provide for them a good provision. Lo! Allah, He verily is Best of all who make provision.
SHAKIR: And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the best Giver of sustenance.

022.059
YUSUFALI: Verily He will admit them to a place with which they shall be well pleased: for Allah is All-Knowing, Most Forbearing.
PICKTHAL: Assuredly He will cause them to enter by an entry that they will love. Lo! Allah verily is Knower, Indulgent.
SHAKIR: He will certainly cause them to enter a place of entrance which they shall be well pleased with, and most surely Allah is Knowing, Forbearing.

022.060
YUSUFALI: That (is so). And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately, Allah will help him: for Allah is One that blots out (sins) and forgives (again and again).
PICKTHAL: That (is so). And whoso hath retaliated with the like of that which he was made to suffer and then hath (again) been wronged, Allah will succour him. Lo! Allah verily is Mild, Forgiving.
SHAKIR: That (shall be so); and he who retaliates with the like of that with which he has been afflicted and he has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Forgiving.

022.061
YUSUFALI: That is because Allah merges night into day, and He merges day into night, and verily it is Allah Who hears and sees (all things).

PICKTHAL: That is because Allah maketh the night to pass into the day and maketh the day to pass into the night, and because Allah is Hearer, Seer.
SHAKIR: That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearing, Seeing.

022.062
YUSUFALI: That is because Allah - He is the Reality; and those besides Him whom they invoke,- they are but vain Falsehood: verily Allah is He, Most High, Most Great.
PICKTHAL: That is because Allah, He is the True, and that whereon they call instead of Him, it is the false, and because Allah, He is the High, the Great.
SHAKIR: That is because Allah is the Truth, and that what they call upon besides Him-- that is the falsehood, and because Allah is the High, the Great.

022.063
YUSUFALI: Seest thou not that Allah sends down rain from the sky, and forthwith the earth becomes clothed with green? for Allah is He Who understands the finest mysteries, and is well-acquainted (with them).
PICKTHAL: Seest thou not how Allah sendeth down water from the sky and then the earth becometh green upon the morrow? Lo! Allah is Subtile, Aware.
SHAKIR: Do you not see that Allah sends down water from the cloud so the earth becomes green? Surely Allah is Benignant, Aware.

022.064
YUSUFALI: To Him belongs all that is in the heavens and on earth: for verily Allah,- He is free of all wants, Worthy of all Praise.
PICKTHAL: Unto Him belongeth all that is in the heavens and all that is in the earth. Lo! Allah, He verily is the Absolute, the Owner of Praise.
SHAKIR: His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised.

022.065
YUSUFALI: Seest thou not that Allah has made subject to you (men) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the sky (rain) from failing on the earth except by His leave: for Allah is Most Kind and Most Merciful to man.
PICKTHAL: Hast thou not seen how Allah hath made all that is in the earth subservient unto you? And the ship runneth upon the sea by His command, and He holdeth back the heaven from falling on the earth unless by His leave. Lo! Allah is, for mankind, Full of Pity, Merciful.
SHAKIR: Do you not see that Allah has made subservient to you whatsoever is in the earth and the ships running in the sea by His command? And He withholds the heaven from falling on the earth except with His permission; most surely Allah is Compassionate, Merciful to men.

022.066
YUSUFALI: It is He Who gave you life, will cause you to die, and will again give you life: Truly man is a most ungrateful creature!
PICKTHAL: And He it is Who gave you life, then He will cause you to die, and then will give you life (again). Lo! man is verily an ingrate.
SHAKIR: And He it is Who has brought you to life, then He will cause you to die, then bring you to life (again); most surely man is ungrateful.

022.067
YUSUFALI: To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way.
PICKTHAL: Unto each nation have We given sacred rites which they are to perform; so let them not dispute with thee of the matter, but summon thou unto thy Lord. Lo! thou indeed followest right guidance.
SHAKIR: To every nation We appointed acts of devotion which they observe, therefore they should not dispute with you about the matter and call to your Lord; most surely you are on a right way.

022.068
YUSUFALI: If they do wrangle with thee, say, "Allah knows best what it is ye are doing."
PICKTHAL: And if they wrangle with thee, say: Allah is Best Aware of what ye do.
SHAKIR: And if they contend with you, say: Allah best knows what you do.

022.069
YUSUFALI: "Allah will judge between you on the Day of Judgment concerning the matters in which ye differ."
PICKTHAL: Allah will judge between you on the Day of Resurrection concerning that wherein ye used to differ.
SHAKIR: Allah will judge between you on the day of resurrection respecting that in which you differ.

022.070
YUSUFALI: Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for Allah.
PICKTHAL: Hast thou not known that Allah knoweth all that is in the heaven and the earth? Lo! it is in a record. Lo! that is easy for Allah.
SHAKIR: Do you not know that Allah knows what is in the heaven and the earth? Surely this is in a book; surely this is easy to Allah.

022.071
YUSUFALI: Yet they worship, besides Allah, things for which no authority has been sent down to them, and of which they have (really) no knowledge: for those that do wrong there is

no helper.
PICKTHAL: And they worship instead of Allah that for which He hath sent down no warrant, and that whereof they have no knowledge. For evil-doers there is no helper.
SHAKIR: And they serve besides Allah that for which He has not sent any authority, and that of which they have no knowledge; and for the unjust there shall be no helper.

022.072
YUSUFALI: When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! they nearly attack with violence those who rehearse Our Signs to them. Say, "Shall I tell you of something (far) worse than these Signs? It is the Fire (of Hell)! Allah has promised it to the Unbelievers! and evil is that destination!"
PICKTHAL: And when Our revelations are recited unto them, thou knowest the denial in the faces of those who disbelieve; they all but attack those who recite Our revelations unto them. Say: Shall I proclaim unto you worse than that? The Fire! Allah hath promised it for those who disbelieve. A hapless journey's end!
SHAKIR: And when Our clear communications are recited to them you will find denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our communications. Say: Shall I inform you of what is worse than this? The fire; Allah has promised it to those who disbelieve; and how evil the resort!

022.073
YUSUFALI: O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!
PICKTHAL: O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. So weak are (both) the seeker and the sought!
SHAKIR: O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from i weak are the invoker and the invoked.

022.074
YUSUFALI: No just estimate have they made of Allah: for Allah is He Who is strong and able to Carry out His Will.
PICKTHAL: They measure not Allah His rightful measure. Lo! Allah is Strong, Almighty.
SHAKIR: They have not estimated Allah with the estimation that i due to Him; most surely Allah is Strong, Mighty.

022.075
YUSUFALI: Allah chooses messengers from angels and from men for Allah is He Who

hears and sees (all things).
PICKTHAL: Allah chooseth from the angels messengers, and (also) from mankind. Lo! Allah is Hearer, Seer.
SHAKIR: Allah chooses messengers from among the angels and from among the men; surely Allah is Hearing, Seeing.

022.076
YUSUFALI: He knows what is before them and what is behind them: and to Allah go back all questions (for decision).
PICKTHAL: He knoweth all that is before them and all that is behind them, and unto Allah all things are returned. $$A
SHAKIR: He knows what is before them and what is behind them and to Allah are all affairs turned back.

022.077
YUSUFALI: O ye who believe! bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper.
PICKTHAL: O ye who believe! Bow down and prostrate yourselves, and worship your Lord, and do good, that haply ye may prosper.
SHAKIR: O you who believe! bow down and prostrate yourselves and serve your Lord, and do good that you may succeed.

022.078
YUSUFALI: And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector - the Best to protect and the Best to help!
PICKTHAL: And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-due, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper!
SHAKIR: And strive hard in (the way of) Allah, (such) a striving a is due to Him; He has chosen you and has not laid upon you an hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!

IBRAHIM (ABRAHAM)

In the name of Allah, the Compassionate, the Merciful.

014.001
YUSUFALI: A. L. R. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of (Him) the Exalted in power, worthy of all praise!-
PICKTHAL: Alif. Lam. Ra. (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayst bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise,
SHAKIR: Alif Lam Ra. (This is) a Book which We have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light-- to the way of the Mighty, the Praised One,

014.002
YUSUFALI: Of Allah, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty (their Unfaith will bring them)!-
PICKTHAL: Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. and woe unto the disbelievers from an awful doom;
SHAKIR: (Of) Allah, Whose is whatever is in the heavens and whatever Is in the earth; and woe to the unbelievers on account of the severe chastisement,

014.003
YUSUFALI: Those who love the life of this world more than the Hereafter, who hinder (men) from the Path of Allah and seek therein something crooked: they are astray by a long distance.
PICKTHAL: Those who love the life of the world more than the Hereafter, and debar (men) from the way of Allah and would have it crooked: such are far astray.
SHAKIR: (To) those who love this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a great error.

014.004
YUSUFALI: We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom.
PICKTHAL: And We never sent a messenger save with the language of his folk, that he might make (the message) clear for them. Then Allah sendeth whom He will astray, and guideth whom He will. He is the Mighty, the Wise.

SHAKIR: And We did not send any messenger but with the language of his people, so that he might explain to them clearly; then Allah makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise.

014.005
YUSUFALI: We sent Moses with Our signs (and the command). "Bring out thy people from the depths of darkness into light, and teach them to remember the Days of Allah." Verily in this there are Signs for such as are firmly patient and constant,- grateful and appreciative.
PICKTHAL: We verily sent Moses with Our revelations, saying: Bring thy people forth from darkness unto light. And remind them of the days of Allah. Lo! therein are revelations for each steadfast, thankful (heart).
SHAKIR: And certainly We sent Musa with Our communications, saying: Bring forth your people from utter darkness into light and remind them of the days of Allah; most surely there are signs in this for every patient, grateful one.

014.006
YUSUFALI: Remember! Moses said to his people: "Call to mind the favour of Allah to you when He delivered you from the people of Pharaoh: they set you hard tasks and punishments, slaughtered your sons, and let your women-folk live: therein was a tremendous trial from your Lord."
PICKTHAL: And (remind them) how Moses said unto his people: Remember Allah's favour unto you when He delivered you from Pharaoh's folk who were afflicting you with dreadful torment, and were slaying your sons and sparing your women; that was a tremendous trial from your Lord.
SHAKIR: And when Musa said to his people: Call to mind Allah's favor to you when He delivered you from Firon's people, who subjected you to severe torment, and slew your sons and spared your women; and in this there was a great trial from your Lord.

014.007
YUSUFALI: And remember! your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed."
PICKTHAL: And when your Lord proclaimed: If ye give thanks, I will give you more; but if ye are thankless, lo! My punishment is dire.
SHAKIR: And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.

014.008
YUSUFALI: And Moses said: "If ye show ingratitude, ye and all on earth together, yet is Allah free of all wants, worthy of all praise.
PICKTHAL: And Moses said: Though ye and all who are in the earth prove thankless, lo! Allah verily is Absolute, Owner of Praise.
SHAKIR: And Musa said: If you are ungrateful, you and those on earth all together, most

surely Allah is Self-sufficient, Praised;

014.009
YUSUFALI: Has not the story reached you, (O people!), of those who (went) before you? - of the people of Noah, and 'Ad, and Thamud? - And of those who (came) after them? None knows them but Allah. To them came messengers with Clear (Signs); but they put their hands up to their mouths, and said: "We do deny (the mission) on which ye have been sent, and we are really in suspicious (disquieting) doubt as to that to which ye invite us."
PICKTHAL: Hath not the history of those before you reached you: the folk of Noah, and (the tribes of) A'ad and Thamud, and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs, but they thrust their hands into their mouths, and said: Lo! we disbelieve in that wherewith ye have been sent, and lo! we are in grave doubt concerning that to which ye call us.
SHAKIR: Has not the account reached you of those before you, of the people of Nuh and Ad and Samood, and those after them? None knows them but Allah. Their messengers come to them with clear arguments, but they thrust their hands into their mouths and said: Surely we deny that with which you are sent, and most surely we are in serious doubt as to that to which you invite us.

014.010
YUSUFALI: Their messengers said: "Is there a doubt about Allah, The Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human, like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority."
PICKTHAL: Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? He calleth you that He may forgive you your sins and reprieve you unto an appointed term. They said: Ye are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring some clear warrant.
SHAKIR: Their messengers said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive you your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from what our fathers used to worship; bring us therefore some clear authority.

014.011
YUSUFALI: Their messengers said to them: "True, we are human like yourselves, but Allah doth grant His grace to such of his servants as He pleases. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust.
PICKTHAL: Their messengers said unto them: We are but mortals like you, but Allah giveth grace unto whom He will of His slaves. It is not ours to bring you a warrant unless by the permission of Allah. In Allah let believers put their trust!
SHAKIR: Their messengers said to them: We are nothing but mortals like yourselves, but Allah bestows (His) favors on whom He pleases of His servants, and it is not for us that we

should bring you an authority except by Allah's permission; and on Allah should the believers rely.

014.012
YUSUFALI: "No reason have we why we should not put our trust on Allah. Indeed He Has guided us to the Ways we (follow). We shall certainly bear with patience all the hurt you may cause us. For those who put their trust should put their trust on Allah."
PICKTHAL: How should we not put our trust in Allah when He hath shown us our ways? We surely will endure the hurt ye do us. In Allah let the trusting put their trust.
SHAKIR: And what reason have we that we should not rely on Allah? And He has indeed guided us in our ways; and certainly we would bear with patience your persecution of us; and on Allah should the reliant rely.

014.013
YUSUFALI: And the Unbelievers said to their messengers: "Be sure we shall drive you out of our land, or ye shall return to our religion." But their Lord inspired (this Message) to them: "Verily We shall cause the wrong-doers to perish!
PICKTHAL: And those who disbelieved said unto their messengers: Verily we will drive you out from our land, unless ye return to our religion. Then their Lord inspired them, (saying): Verily we shall destroy the wrong-doers,
SHAKIR: And those who disbelieved said to their messengers: We will most certainly drive you forth from our land, or else you shall come back into our religion. So their Lord revealed to them: Most certainly We will destroy the unjust.

014.014
YUSUFALI: "And verily We shall cause you to abide in the land, and succeed them. This for such as fear the Time when they shall stand before My tribunal,- such as fear the punishment denounced."
PICKTHAL: And verily We shall make you to dwell in the land after them. This is for him who feareth My Majesty and feareth My threats.
SHAKIR: And most certainly We will settle you in the land after them; this is for him who fears standing in My presence and who fears My threat.

014.015
YUSUFALI: But they sought victory and decision (there and then), and frustration was the lot of every powerful obstinate transgressor.
PICKTHAL: And they sought help (from their Lord) and every froward potentate was bought to naught;
SHAKIR: And they asked for judgment and every insolent opposer was disappointed:

014.016
YUSUFALI: In front of such a one is Hell, and he is given, for drink, boiling fetid water.
PICKTHAL: Hell is before him, and he is made to drink a festering water,

SHAKIR: Hell is before him and he shall be given to drink of festering water:

014.017
YUSUFALI: In gulps will he sip it, but never will he be near swallowing it down his throat: death will come to him from every quarter, yet will he not die: and in front of him will be a chastisement unrelenting.
PICKTHAL: Which he sippeth but can hardly swallow, and death cometh unto him from every side while yet he cannot die, and before him is a harsh doom.
SHAKIR: He will drink it little by little and will not be able to swallow it agreeably, and death will come to him from every quarter, but he shall not die; and there shall be vehement chastisement before him.

014.018
YUSUFALI: The parable of those who reject their Lord is that their works are as ashes, on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: that is the straying far, far (from the goal).
PICKTHAL: A similitude of those who disbelieve in their Lord: Their works are as ashes which the wind bloweth hard upon a stormy day. They have no control of aught that they have earned. That is the extreme failure.
SHAKIR: The parable of those who disbelieve in their Lord: their actions are like ashes on which the wind blows hard on a stormy day; they shall not have power over any thing out of what they have earned; this is the great error.

014.019
YUSUFALI: Seest thou not that Allah created the heavens and the earth in Truth? If He so will, He can remove you and put (in your place) a new creation?
PICKTHAL: Hast thou not seen that Allah hath created the heavens and the earth with truth? If He will, He can remove you and bring (in) some new creation;
SHAKIR: Do you not see that Allah created the heavens and the earth with truth? If He please He will take you off and bring a new creation,

014.020
YUSUFALI: Nor is that for Allah any great matter.
PICKTHAL: And that is no great matter for Allah.
SHAKIR: And this is not difficult for Allah.

014.021
YUSUFALI: They will all be marshalled before Allah together: then will the weak say to those who were arrogant, "For us, we but followed you; can ye then avail us to all against the wrath of Allah?" They will reply, "If we had received the Guidance of Allah, we should have given it to you: to us it makes no difference (now) whether we rage, or bear (these torments) with patience: for ourselves there is no way of escape."
PICKTHAL: They all come forth unto their Lord. Then those who were despised say unto

those who were scornful: We were unto you a following, can ye then avert from us aught of Allah's doom? They say: Had Allah guided us, we should have guided you. Whether we rage or patiently endure is (now) all one for us; we have no place of refuge.
SHAKIR: And they shall all come forth before Allah, then the weak shall say to those who were proud: Surely we were your followers, can you therefore avert from us any part of the chastisement of Allah? They would say: If Allah had guided us, we too would have guided you; it is the same to us whether we are impatient (now) or patient, there is no place for us to fly to.

014.022
YUSUFALI: And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty."
PICKTHAL: And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame not, but blame yourselves. I cannot help you, nor can ye help me, Lo! I disbelieved in that which ye before ascribed to me. Lo! for wrong-doers is a painful doom.
SHAKIR: And the Shaitan shall say after the affair is decided: Surely Allah promised you the promise of truth, and I gave you promises, then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed me, therefore do not blame me but blame yourselves: I cannot be your aider (now) nor can you be my aiders; surely I disbelieved in your associating me with Allah before; surely it is the unjust that shall have the painful punishment.

014.023
YUSUFALI: But those who believe and work righteousness will be admitted to gardens beneath which rivers flow,- to dwell therein for aye with the leave of their Lord. Their greeting therein will be: "Peace!"
PICKTHAL: And those who believed and did good works are made to enter Gardens underneath which rivers flow, therein abiding by permission of their Lord, their greeting therein: Peace!
SHAKIR: And those who believe and do good are made to enter gardens, beneath which rivers flow, to abide in them by their Lord's permission; their greeting therein is, Peace.

014.024
YUSUFALI: Seest thou not how Allah sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens,- of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.
PICKTHAL: Seest thou not how Allah coineth a similitude: A goodly saying, as a goodly tree, its root set firm, its branches reaching into heaven,

SHAKIR: Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven,

014.025
YUSUFALI: It brings forth its fruit at all times, by the leave of its Lord. So Allah sets forth parables for men, in order that they may receive admonition.
PICKTHAL: Giving its fruit at every season by permission of its Lord? Allah coineth the similitudes for mankind in order that they may reflect.
SHAKIR: Yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful.

014.026
YUSUFALI: And the parable of an evil Word is that of an evil tree: It is torn up by the root from the surface of the earth: it has no stability.
PICKTHAL: And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.
SHAKIR: And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.

014.027
YUSUFALI: Allah will establish in strength those who believe, with the word that stands firm, in this world and in the Hereafter; but Allah will leave, to stray, those who do wrong: Allah doeth what He willeth.
PICKTHAL: Allah confirmeth those who believe by a firm saying in the life of the world and in the Hereafter, and Allah sendeth wrong-doers astray. And Allah doeth what He will.
SHAKIR: Allah confirms those who believe with the sure word in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He pleases.

014.028
YUSUFALI: Hast thou not turned thy vision to those who have changed the favour of Allah. Into blasphemy and caused their people to descend to the House of Perdition?-
PICKTHAL: Hast thou not seen those who gave the grace of Allah in exchange for thanklessness and led their people down to the Abode of Loss,
SHAKIR: Have you not seen those who have changed Allah's favor for ungratefulness and made their people to alight into the abode of perdition

014.029
YUSUFALI: Into Hell? They will burn therein,- an evil place to stay in!
PICKTHAL: (Even to) hell? They are exposed thereto. A hapless end!
SHAKIR: (Into j hell? They shall enter into it and an evil place it is to settle in.

014.030

YUSUFALI: And they set up (idols) as equal to Allah, to mislead (men) from the Path! Say: "Enjoy (your brief power)! But verily ye are making straightway for Hell!"
PICKTHAL: And they set up rivals to Allah that they may mislead (men) from His way. Say: Enjoy life (while ye may) for lo! your journey's end will be the Fire.
SHAKIR: And they set up equals with Allah that they may lead (people) astray from His path. Say: Enjoy yourselves, for surely your return is to the fire.

014.031
YUSUFALI: Speak to my servants who have believed, that they may establish regular prayers, and spend (in charity) out of the sustenance we have given them, secretly and openly, before the coming of a Day in which there will be neither mutual bargaining nor befriending.
PICKTHAL: Tell My bondmen who believe to establish worship and spend of that which We have given them, secretly and publicly, before a day cometh wherein there will be neither traffick nor befriending.
SHAKIR: Say to My servants who believe that they should keep up prayer and spend out of what We have given them secretly and openly before the coming of the day in which there shall be no bartering nor mutual befriending.

014.032
YUSUFALI: It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies, and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you, that they may sail through the sea by His command; and the rivers (also) hath He made subject to you.
PICKTHAL: Allah is He Who created the heavens and the earth, and causeth water to descend from the sky, thereby producing fruits as food for you, and maketh the ships to be of service unto you, that they may run upon the sea at His command, and hath made of service unto you the rivers;
SHAKIR: Allah is He Who created the heavens and the earth and sent down water from the clouds, then brought forth with it fruits as a sustenance for you, and He has made the ships subservient to you, that they might run their course in the sea by His command, and He has made the rivers subservient to you.

014.033
YUSUFALI: And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you.
PICKTHAL: And maketh the sun and the moon, constant in their courses, to be of service unto you, and hath made of service unto you the night and the day.
SHAKIR: And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day.

014.034
YUSUFALI: And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.

PICKTHAL: And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate.
SHAKIR: And He gives you of all that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely man is very unjust, very ungrateful.

014.035
YUSUFALI: Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols.
PICKTHAL: And when Abraham said: My Lord! Make safe this territory, and preserve me and my sons from serving idols.
SHAKIR: And when Ibrahim said: My Lord! make this city secure, and save me and my sons from worshipping idols:

014.036
YUSUFALI: "O my Lord! they have indeed led astray many among mankind; He then who follows my (ways) is of me, and he that disobeys me,- but Thou art indeed Oft-forgiving, Most Merciful.
PICKTHAL: My Lord! Lo! they have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me - Still Thou art Forgiving, Merciful.
SHAKIR: My Lord! surely they have led many men astray; then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely arc Forgiving, Merciful:

014.037
YUSUFALI: "O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks.
PICKTHAL: Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide Thou them with fruits in order that they may be thankful.
SHAKIR: O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful:

014.038
YUSUFALI: "O our Lord! truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven.
PICKTHAL: Our Lord! Lo! Thou knowest that which we hide and that which we proclaim. Nothing in the earth or in the heaven is hidden from Allah.
SHAKIR: O our Lord! Surely Thou knowest what we hide and what we make public, and nothing in the earth nor any thing in heaven is hidden from Allah:

014.039
YUSUFALI: "Praise be to Allah, Who hath granted unto me in old age Isma'il and Isaac: for truly my Lord is He, the Hearer of Prayer!
PICKTHAL: Praise be to Allah Who hath given me, in my old age, Ishmael and Isaac! Lo! my Lord is indeed the Hearer of Prayer.
SHAKIR: Praise be to Allah, Who has given me in old age Ismail and Ishaq; most surely my Lord is the Hearer of prayer:

014.040
YUSUFALI: O my Lord! make me one who establishes regular Prayer, and also (raise such) among my offspring O our Lord! and accept Thou my Prayer.
PICKTHAL: My Lord! Make me to establish proper worship, and some of my posterity (also); our Lord! and accept my prayer.
SHAKIR: My Lord! make me keep up prayer and from my offspring (too), O our Lord, and accept my prayer:

014.041
YUSUFALI: "O our Lord! cover (us) with Thy Forgiveness - me, my parents, and (all) Believers, on the Day that the Reckoning will be established!
PICKTHAL: Our Lord! Forgive me and my parents and believers on the day when the account is cast.
SHAKIR: O our Lord! grant me protection and my parents and the believers on the day when the reckoning shall come to pass!

014.042
YUSUFALI: Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror,-
PICKTHAL: Deem not that Allah is unaware of what the wicked do. He but giveth them a respite till a day when eyes will stare (in terror),
SHAKIR: And do not think Allah to be heedless of what the unjust do; He only respites them to a day on which the eyes shall be fixedly open,

014.043
YUSUFALI: They running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void!
PICKTHAL: As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air.
SHAKIR: Hastening forward, their heads upraised, their eyes not reverting to them and their hearts vacant.

014.044
YUSUFALI: So warn mankind of the Day when the Wrath will reach them: then will the

wrong-doers say: "Our Lord! respite us (if only) for a short term: we will answer Thy call, and follow the messengers!" "What! were ye not wont to swear aforetime that ye should suffer no decline?
PICKTHAL: And warn mankind of a day when the doom will come upon them, and those who did wrong will say: Our Lord! Reprieve us for a little while. We will obey Thy call and will follow the messengers. (It will be answered): Did ye not swear before that there would be no end for you?
SHAKIR: And warn people of the day when the chastisement shall come to them, then those who were unjust will say: O our Lord! respite us to a near term, (so) we shall respond to Thy call and follow the messengers. What! did you not swear before (that) there will be no passing away for you!

014.045
YUSUFALI: "And ye dwelt in the dwellings of men who wronged their own souls; ye were clearly shown how We dealt with them; and We put forth (many) parables in your behoof!"
PICKTHAL: And (have ye not) dwelt in the dwellings of those who wronged themselves (of old) and (hath it not) become plain to you how We dealt with them and made examples for you?
SHAKIR: And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We dealt with them and We have made (them) examples to you.

014.046
YUSUFALI: Mighty indeed were the plots which they made, but their plots were (well) within the sight of Allah, even though they were such as to shake the hills!
PICKTHAL: Verily they have plotted their plot, and their plot is with Allah, though their plot were one whereby the mountains should be moved.
SHAKIR: And they have indeed planned their plan, but their plan is with Allah, though their plan was such that the mountains should pass away thereby.

014.047
YUSUFALI: Never think that Allah would fail his messengers in His promise: for Allah is Exalted in power, - the Lord of Retribution.
PICKTHAL: So think not that Allah will fail to keep His promise to His messengers. Lo! Allah is Mighty, Able to Requite (the wrong).
SHAKIR: Therefore do not think Allah (to be one) failing in His promise to His messengers; surely Allah is Mighty, the Lord of Retribution.

014.048
YUSUFALI: One day the earth will be changed to a different earth, and so will be the heavens, and (men) will be marshalled forth, before Allah, the One, the Irresistible;
PICKTHAL: On the day when the earth will be changed to other than the earth, and the heavens (also will be changed) and they will come forth unto Allah, the One, the Almighty,
SHAKIR: On the day when the earth shall be changed into a different earth, and the heavens

(as well), and they shall come forth before Allah, the One, the Supreme.

014.049
YUSUFALI: And thou wilt see the sinners that day bound together in fetters;-
PICKTHAL: Thou wilt see the guilty on that day linked together in chains,
SHAKIR: And you will see the guilty on that day linked together in chains.

014.050
YUSUFALI: Their garments of liquid pitch, and their faces covered with Fire;
PICKTHAL: Their raiment of pitch, and the Fire covering their faces,
SHAKIR: Their shirts made of pitch and the fire covering their faces

014.051
YUSUFALI: That Allah may requite each soul according to its deserts; and verily Allah is swift in calling to account.
PICKTHAL: That Allah may repay each soul what it hath earned. Lo! Allah is swift at reckoning.
SHAKIR: That Allah may requite each soul (according to) what it has earned; surely Allah is swift in reckoning.

014.052
YUSUFALI: Here is a Message for mankind: Let them take warning therefrom, and let them know that He is (no other than) One Allah: let men of understanding take heed.
PICKTHAL: This is a clear message for mankind in order that they may be warned thereby, and that they may know that He is only One Allah, and that men of understanding may take heed.
SHAKIR: This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that He is One Allah and that those possessed of understanding may mind.

ASH-SHURA (COUNCIL, CONSULTATION)

In the name of Allah, the Compassionate, the Merciful.

042.001
YUSUFALI: Ha-Mim
PICKTHAL: Ha. Mim.
SHAKIR: Ha Mim.

042.002
YUSUFALI: 'Ain. Sin. Qaf.
PICKTHAL: A'in. Sin. Qaf.
SHAKIR: Ain Sin Qaf.

042.003
YUSUFALI: Thus doth (He) send inspiration to thee as (He did) to those before thee,- Allah, Exalted in Power, Full of Wisdom.
PICKTHAL: Thus Allah the Mighty, the Knower inspireth thee (Muhammad) as (He inspired) those before thee.
SHAKIR: Thus does Allah, the Mighty, the Wise, reveal to you, and (thus He revealed) to those before you.

042.004
YUSUFALI: To Him belongs all that is in the heavens and on earth: and He is Most High, Most Great.
PICKTHAL: Unto Him belongeth all that is in the heavens and all that is in the earth, and He is the Sublime, the Tremendous.
SHAKIR: His is what is in the heavens and what is in the earth, and He is the High, the Great.

042.005
YUSUFALI: The heavens are almost rent asunder from above them (by Him Glory): and the angels celebrate the Praises of their Lord, and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, Most Merciful.
PICKTHAL: Almost might the heavens above be rent asunder while the angels hymn the praise of their Lord and ask forgiveness for those on the earth. Lo! Allah, He is the Forgiver, the Merciful.
SHAKIR: The heavens may almost rend asunder from above them and the angels sing the praise of their Lord and ask forgiveness for those on earth; now surely Allah is the Forgiving,

the Merciful.

042.006
YUSUFALI: And those who take as protectors others besides Him,- Allah doth watch over them; and thou art not the disposer of their affairs.
PICKTHAL: And as for those who choose protecting friends beside Him, Allah is Warden over them, and thou art in no wise a guardian over them.
SHAKIR: And (as for) those who take guardians besides Him, Allah watches over them, and you have not charge over them.

042.007
YUSUFALI: Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her,- and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire.
PICKTHAL: And thus We have inspired in thee a Lecture in Arabic, that thou mayst warn the mother-town and those around it, and mayst warn of a day of assembling whereof there is no doubt. A host will be in the Garden, and a host of them in the Flame.
SHAKIR: And thus have We revealed to you an Arabic Quran, that you may warn the mother city and those around it, and that you may give warning of the day of gathering together wherein is no doubt; a party shall be in the garden and (another) party in the burning fire.

042.008
YUSUFALI: If Allah had so willed, He could have made them a single people; but He admits whom He will to His Mercy; and the Wrong-doers will have no protector nor helper.
PICKTHAL: Had Allah willed, He could have made them one community, but Allah bringeth whom He will into His mercy. And the wrong-doers have no friend nor helper.
SHAKIR: And if Allah had pleased He would surely have made them a single community, but He makes whom He pleases enter into His mercy, and the unjust it is that shall have no guardian or helper.

042.009
YUSUFALI: What! Have they taken (for worship) protectors besides Him? But it is Allah,- He is the Protector, and it is He Who gives life to the dead: It is He Who has power over all things,
PICKTHAL: Or have they chosen protecting friends besides Him? But Allah, He (alone) is the Protecting Friend. He quickeneth the dead, and He is Able to do all things.
SHAKIR: Or have they taken guardians besides Him? But Allah is the Guardian, and He gives life to the dead, and He has power over all things.

042.010
YUSUFALI: Whatever it be wherein ye differ, the decision thereof is with Allah: such is Allah my Lord: In Him I trust, and to Him I turn.

PICKTHAL: And in whatsoever ye differ, the verdict therein belongeth to Allah. Such is my Lord, in Whom I put my trust, and unto Whom I turn.
SHAKIR: And in whatever thing you disagree, the judgment thereof is (in) Allah's (hand); that is Allah, my Lord, on Him do I rely and to Him do I turn time after time.

042.011
YUSUFALI: (He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him, and He is the One that hears and sees (all things).
PICKTHAL: The Creator of the heavens and the earth. He hath made for you pairs of yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearer, the Seer.
SHAKIR: The Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing like a likeness of Him; and He is the Hearing, the Seeing.

042.012
YUSUFALI: To Him belong the keys of the heavens and the earth: He enlarges and restricts. The Sustenance to whom He will: for He knows full well all things.
PICKTHAL: His are the keys of the heavens and the earth. He enlargeth providence for whom He will and straiteneth (it for whom He will). Lo! He is Knower of all things.
SHAKIR: His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things.

042.013
YUSUFALI: The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).
PICKTHAL: He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not divided therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him).
SHAKIR: He has made plain to you of the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently.

042.014

YUSUFALI: And they became divided only after Knowledge reached them,- through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord, (tending) to a Term appointed, the matter would have been settled between them: But truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it.
PICKTHAL: And they were not divided until after the knowledge came unto them, through rivalry among themselves; and had it not been for a Word that had already gone forth from thy Lord for an appointed term, it surely had been judged between them. And those who were made to inherit the Scripture after them are verily in hopeless doubt concerning it.
SHAKIR: And they did not become divided until after knowledge had come to them out of envy among themselves; and had not a word gone forth from your Lord till an appointed term, certainly judgment would have been given between them; and those who were made to inherit the Book after them are most surely in disquieting doubt concerning it.

042.015
YUSUFALI: Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: "I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our) Final Goal.
PICKTHAL: Unto this, then, summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts, but say: I believe in whatever scripture Allah hath sent down, and I am commanded to be just among you. Allah is our Lord and your Lord. Unto us our works and unto you your works; no argument between us and you. Allah will bring us together, and unto Him is the journeying.
SHAKIR: To this then go on inviting, and go on steadfastly on the right way as you are commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: Allah will gather us together, and to Him is the return.

042.016
YUSUFALI: But those who dispute concerning Allah after He has been accepted,- futile is their dispute in the Sight of their Lord: on them will be a Penalty terrible.
PICKTHAL: And those who argue concerning Allah after He hath been acknowledged, their argument hath no weight with their Lord, and wrath is upon them and theirs will be an awful doom.
SHAKIR: And (as for) those who dispute about Allah after that obedience has been rendered to Him, their plea is null with their Lord, and upon them is wrath, and for them is severe punishment.

042.017
YUSUFALI: It is Allah Who has sent down the Book in Truth, and the Balance (by which to

weigh conduct). And what will make thee realise that perhaps the Hour is close at hand?
PICKTHAL: Allah it is Who hath revealed the Scripture with truth, and the Balance. How canst thou know? It may be that the Hour is nigh.
SHAKIR: Allah it is Who revealed the Book with truth, and the balance, and what shall make you know that haply the hour be nigh?

042.018
YUSUFALI: Only those wish to hasten it who believe not in it: those who believe hold it in awe, and know that it is the Truth. Behold, verily those that dispute concerning the Hour are far astray.
PICKTHAL: Those who believe not therein seek to hasten it, while those who believe are fearful of it and know that it is the Truth. Are not they who dispute, in doubt concerning the Hour, far astray?
SHAKIR: Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.

042.019
YUSUFALI: Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has power and can carry out His Will.
PICKTHAL: Allah is gracious unto His slaves. He provideth for whom He will. And He is the Strong, the Mighty.
SHAKIR: Allah is Benignant to His servants; He gives sustenance to whom He pleases, and He is the Strong, the Mighty.

042.020
YUSUFALI: To any that desires the tilth of the Hereafter, We give increase in his tilth, and to any that desires the tilth of this world, We grant somewhat thereof, but he has no share or lot in the Hereafter.
PICKTHAL: Whoso desireth the harvest of the Hereafter, We give him increase in its harvest. And whoso desireth the harvest of the world, We give him thereof, and he hath no portion in the Hereafter.
SHAKIR: Whoever desires the gain of the hereafter, We will give him more of that gain; and whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion.

042.021
YUSUFALI: What! have they partners (in godhead), who have established for them some religion without the permission of Allah? Had it not been for the Decree of Judgment, the matter would have been decided between them (at once). But verily the Wrong-doers will have a grievous Penalty.
PICKTHAL: Or have they partners (of Allah) who have made lawful for them in religion that which Allah allowed not? And but for a decisive word (gone forth already), it would have

been judged between them. Lo! for wrong-doers is a painful doom.
SHAKIR: Or have they associates who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, decision would have certainly been given between them; and surely the unjust shall have a painful punishment.

042.022
YUSUFALI: Thou wilt see the Wrong-doers in fear on account of what they have earned, and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before their Lord, all that they wish for. That will indeed be the magnificent Bounty (of Allah).
PICKTHAL: Thou seest the wrong-doers fearful of that which they have earned, and it will surely befall them, while those who believe and do good works (will be) in flowering meadows of the Gardens, having what they wish from their Lord. This is the great preferment.
SHAKIR: You will see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace.

042.023
YUSUFALI: That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for Allah is Oft-Forgiving, Most Ready to appreciate (service).
PICKTHAL: This it is which Allah announceth unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind): I ask of you no fee therefor, save lovingkindness among kinsfolk. And whoso scoreth a good deed We add unto its good for him. Lo! Allah is Forgiving, Responsive.
SHAKIR: That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, We give him more of good therein; surely Allah is Forgiving, Grateful.

042.024
YUSUFALI: What! Do they say, "He has forged a falsehood against Allah"? But if Allah willed, He could seal up thy heart. And Allah blots out Vanity, and proves the Truth by His Words. For He knows well the secrets of all hearts.
PICKTHAL: Or say they: He hath invented a lie concerning Allah? If Allah willed, He could have sealed thy heart (against them). And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is Aware of what is hidden in the breasts (of men).
SHAKIR: Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts.

042.025

YUSUFALI: He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do.
PICKTHAL: And He it is Who accepteth repentance from His bondmen, and pardoneth the evil deeds, and knoweth what ye do,
SHAKIR: And He it is Who accepts repentance from His servants and pardons the evil deeds and He knows what you do;

042.026
YUSUFALI: And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty: but for the Unbelievers their is a terrible Penalty.
PICKTHAL: And accepteth those who do good works, and giveth increase unto them of His bounty. And as for disbelievers, theirs will be an awful doom.
SHAKIR: And He answers those who believe and do good deeds, and gives them more out of His grace; and (as for) the unbelievers, they shall have a severe punishment.

042.027
YUSUFALI: If Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but he sends (it) down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful.
PICKTHAL: And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sendeth down by measure as He willeth. Lo! He is Informed, a Seer of His bondmen.
SHAKIR: And if Allah should amplify the provision for His servants they would certainly revolt in the earth; but He sends it down according to a measure as He pleases; surely He is Aware of, Seeing, His servants.

042.028
YUSUFALI: He is the One that sends down rain (even) after (men) have given up all hope, and scatters His Mercy (far and wide). And He is the Protector, Worthy of all Praise.
PICKTHAL: And He it is Who sendeth down the saving rain after they have despaired, and spreadeth out His mercy. He is the Protecting Friend, the Praiseworthy.
SHAKIR: And He it is Who sends down the rain after they have despaired, and He unfolds His mercy; and He is the Guardian, the Praised One.

042.029
YUSUFALI: And among His Signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them: and He has power to gather them together when He wills.
PICKTHAL: And of His portents is the creation of the heaven and the earth, and of whatever beasts He hath dispersed therein. And He is Able to gather them when He will.
SHAKIR: And one of His signs is the creation of the heavens and the earth and what He has spread forth in both of them of living beings; and when He pleases He is all-powerful to gather them together.

042.030
YUSUFALI: Whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) He grants forgiveness.
PICKTHAL: Whatever of misfortune striketh you, it is what your right hands have earned. And He forgiveth much.
SHAKIR: And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) He pardons most (of your faults).

042.031
YUSUFALI: Nor can ye frustrate (aught), (fleeing) through the earth; nor have ye, besides Allah, any one to protect or to help.
PICKTHAL: Ye cannot escape in the earth, for beside Allah ye have no protecting friend nor any helper.
SHAKIR: And you cannot escape in the earth, and you shall not have a guardian or a helper besides Allah.

042.032
YUSUFALI: And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains.
PICKTHAL: And of His portents are the ships, like banners on the sea;
SHAKIR: And among His signs are the ships in the sea like mountains.

042.033
YUSUFALI: If it be His Will He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is grateful.
PICKTHAL: If He will He calmeth the wind so that they keep still upon its surface - Lo! herein verily are signs for every steadfast grateful (heart). -
SHAKIR: If He pleases, He causes the wind to become still so that they lie motionless on its back; most surely there are signs in this for every patient, grateful one,

042.034
YUSUFALI: Or He can cause them to perish because of the (evil) which (the men) have earned; but much doth He forgive.
PICKTHAL: Or He causeth them to perish on account of that which they have earned - And He forgiveth much -
SHAKIR: Or He may make them founder for what they have earned, and (even then) pardon most;

042.035
YUSUFALI: But let those know, who dispute about Our Signs, that there is for them no way of escape.

PICKTHAL: And that those who argue concerning Our revelations may know they have no refuge.
SHAKIR: And (that) those who dispute about Our communications may know; there is no place of refuge for them.

042.036
YUSUFALI: Whatever ye are given (here) is (but) a convenience of this life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord:
PICKTHAL: Now whatever ye have been given is but a passing comfort for the life of the world, and that which Allah hath is better and more lasting for those who believe and put their trust in their Lord,
SHAKIR: So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord.

042.037
YUSUFALI: Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive;
PICKTHAL: And those who shun the worst of sins and indecencies and, when they are wroth, forgive,
SHAKIR: And those who. shun the great sins and indecencies, and whenever they are angry they forgive.

042.038
YUSUFALI: Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance;
PICKTHAL: And those who answer the call of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them,
SHAKIR: And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them.

042.039
YUSUFALI: And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves.
PICKTHAL: And those who, when great wrong is done to them, defend themselves,
SHAKIR: And those who, when great wrong afflicts them, defend themselves.

042.040
YUSUFALI: The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong.

PICKTHAL: The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong-doers.
SHAKIR: And the recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.

042.041
YUSUFALI: But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.
PICKTHAL: And whoso defendeth himself after he hath suffered wrong - for such, there is no way (of blame) against them.
SHAKIR: And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).

042.042
YUSUFALI: The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous.
PICKTHAL: The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom.
SHAKIR: The way (to blame) is only against those who oppress men and revolt in the earth unjustly; these shall have a painful punishment.

042.043
YUSUFALI: But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.
PICKTHAL: And verily whoso is patient and forgiveth - lo! that, verily, is (of) the steadfast heart of things.
SHAKIR: And whoever is patient and forgiving, these most surely are actions due to courage.

042.044
YUSUFALI: For any whom Allah leaves astray, there is no protector thereafter. And thou wilt see the Wrong-doers, when in sight of the Penalty, Say: "Is there any way (to effect) a return?"
PICKTHAL: He whom Allah sendeth astray, for him there is no protecting friend after Him. And thou (Muhammad) wilt see the evil-doers when they see the doom, (how) they say: Is there any way of return?
SHAKIR: And whomsoever Allah makes err, he has no guardian after Him; and you shall see the unjust, when they see the punishment, saying: Is there any way to return?

042.045
YUSUFALI: And thou wilt see them brought forward to the (Penalty), in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. And the Believers will

say: "Those are indeed in loss, who have given to perdition their own selves and those belonging to them on the Day of Judgment. Behold! Truly the Wrong-doers are in a lasting Penalty!"
PICKTHAL: And thou wilt see them exposed to (the Fire), made humble by disgrace, and looking with veiled eyes. And those who believe will say: Lo! the (eternal) losers are they who lose themselves and their housefolk on the Day of Resurrection. Lo! are not the wrong-doers in perpetual torment?
SHAKIR: And you shall see them brought before it humbling themselves because of the abasements, looking with a faint glance. And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.

042.046
YUSUFALI: And no protectors have they to help them, other than Allah. And for any whom Allah leaves to stray, there is no way (to the Goal).
PICKTHAL: And they will have no protecting friends to help them instead of Allah. He whom Allah sendeth astray, for him there is no road.
SHAKIR: And they shall have no friends to help them besides Allah; and-- whomsoever Allah makes err, he shall have no way.

042.047
YUSUFALI: Hearken ye to your Lord, before there come a Day which there will be no putting back, because of (the Ordainment of) Allah! that Day there will be for you no place of refuge nor will there be for you any room for denial (of your sins)!
PICKTHAL: Answer the call of your Lord before there cometh unto you from Allah a Day which there is no averting. Ye have no refuge on that Day, nor have a ye any (power of) refusal.
SHAKIR: Hearken to your Lord before there comes the day from Allah for which there shall be no averting; you shall have no refuge on that day, nor shall it be yours to make a denial.

042.048
YUSUFALI: If then they run away, We have not sent thee as a guard over them. Thy duty is but to convey (the Message). And truly, when We give man a taste of a Mercy from Ourselves, he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!
PICKTHAL: But if they are averse, We have not sent thee as a warder over them. Thine is only to convey (the message). And lo! when We cause man to taste of mercy from Us he exulteth therefor. And if some evil striketh them because of that which their own hands have sent before, then lo! man is an ingrate.
SHAKIR: But if they turn aside, We have not sent you as a watcher over them; on you is only to deliver (the message); and surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then-surely man is ungrateful.

042.049
YUSUFALI: To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan),
PICKTHAL: Unto Allah belongeth the Sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will;
SHAKIR: Allah's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons.

042.050
YUSUFALI: Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power.
PICKTHAL: Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful.
SHAKIR: Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.

042.051
YUSUFALI: It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.
PICKTHAL: And it was not (vouchsafed) to any mortal that Allah should speak to him unless (it be) by revelation or from behind a veil, or (that) He sendeth a messenger to reveal what He will by His leave. Lo! He is Exalted, Wise.
SHAKIR: And it is not for any mortal that Allah should speak to them, they could not bear to hear and they did not see.

042.052
YUSUFALI: And thus have We, by Our Command, sent inspiration to thee: thou knewest not (before) what was Revelation, and what was Faith; but We have made the (Qur'an) a Light, wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way,-
PICKTHAL: And thus have We inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Scripture was, nor what the Faith. But We have made it a light whereby We guide whom We will of Our bondmen. And lo! thou verily dost guide unto a right path,
SHAKIR: And thus did We reveal to you an inspired book by Our command. You did not know what the Book was, nor (what) the faith (was), but We made it a light, guiding thereby whom We please of Our servants; and most surely you show the way to the right path:

042.053
YUSUFALI: The Way of Allah, to Whom belongs whatever is in the heavens and whatever

is on earth. Behold (how) all affairs tend towards Allah!
PICKTHAL: The path of Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. Do not all things reach Allah at last?
SHAKIR: The path of Allah, Whose is whatsoever is in the heavens and whatsoever is in the earth; now surely to Allah do all affairs eventually come.

AL-AHZAB (THE CLANS, THE COALITION,THE COMBINED FORCES)

In the name of Allah, the Compassionate, the Merciful.

033.001
YUSUFALI: O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of Knowledge and Wisdom.
PICKTHAL: O Prophet! Keep thy duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is Knower, Wise.
SHAKIR: O Prophet! be careful of (your duty to) Allah and do not comply with (the wishes of) the unbelievers and the hypocrites; surely Allah is Knowing, Wise;

033.002
YUSUFALI: But follow that which comes to thee by inspiration from thy Lord: for Allah is well acquainted with (all) that ye do.
PICKTHAL: And follow that which is inspired in thee from thy Lord. Lo! Allah is Aware of what ye do.
SHAKIR: And follow what is revealed to you from your Lord; surely Allah is Aware of what you do;

033.003
YUSUFALI: And put thy trust in Allah, and enough is Allah as a disposer of affairs.
PICKTHAL: And put thy trust in Allah, for Allah is sufficient as Trustee.
SHAKIR: And rely on Allah; and Allah is sufficient for a Protector.

033.004
YUSUFALI: Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way.
PICKTHAL: Allah hath not assigned unto any man two hearts within his body, nor hath He made your wives whom ye declare (to be your mothers) your mothers, nor hath He made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah saith the truth and He showeth the way.
SHAKIR: Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths;

and Allah speaks the truth and He guides to the way.

033.005

YUSUFALI: Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful.
PICKTHAL: Proclaim their real parentage. That will be more equitable in the sight of Allah. And if ye know not their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is ever Forgiving, Merciful.
SHAKIR: Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.

033.006

YUSUFALI: The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of Allah. Than (the Brotherhood of) Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah).
PICKTHAL: The Prophet is closer to the believers than their selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Mecca), except that ye should do kindness to your friends. This is written in the Book (of nature).
SHAKIR: The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book.

033.007

YUSUFALI: And remember We took from the prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant:
PICKTHAL: And when We exacted a covenant from the prophets, and from thee (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant;
SHAKIR: And when We made a covenant with the prophets and with you, and with Nuh and Ibrahim and Musa and Isa, son of Marium, and We made with them a strong covenant

033.008

YUSUFALI: That (Allah) may question the (custodians) of Truth concerning the Truth they

(were charged with): And He has prepared for the Unbelievers a grievous Penalty.
PICKTHAL: That He may ask the loyal of their loyalty. And He hath prepared a painful doom for the unfaithful.
SHAKIR: That He may question the truthful of their truth, and He has prepared for the unbelievers a painful punishment.

033.009
YUSUFALI: O ye who believe! Remember the Grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do.
PICKTHAL: O ye who believe! Remember Allah's favour unto you when there came against you hosts, and We sent against them a great wind and hosts ye could not see. And Allah is ever Seer of what ye do.
SHAKIR: O you who believe! call to mind the favor of Allah to you when there came down upon you hosts, so We sent against them a strong wind and hosts, that you saw not, and Allah is Seeing what you do.

033.010
YUSUFALI: Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah!
PICKTHAL: When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and ye were imagining vain thoughts concerning Allah.
SHAKIR: When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you began to think diverse thoughts of Allah.

033.011
YUSUFALI: In that situation were the Believers tried: they were shaken as by a tremendous shaking.
PICKTHAL: There were the believers sorely tried, and shaken with a mighty shock.
SHAKIR: There the believers were tried and they were shaken with severe shaking.

033.012
YUSUFALI: And behold! The Hypocrites and those in whose hearts is a disease (even) say: "Allah and His Messenger promised us nothing but delusion!"
PICKTHAL: And when the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us naught but delusion.
SHAKIR: And when the hypocrites and those in whose hearts was a disease began to say: Allah and His Messenger did not promise us (victory) but only to deceive.

033.013

YUSUFALI: Behold! A party among them said: "Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!" And a band of them ask for leave of the Prophet, saying, "Truly our houses are bare and exposed," though they were not exposed they intended nothing but to run away.
PICKTHAL: And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefor turn back. And certain of them (even) sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee.
SHAKIR: And when a party of them said: O people of Yasrib! there IS no place to stand for you (here), therefore go back; and a party of them asked permission of the prophet, saying. Surely our houses are exposed; and they were not exposed; they only desired to fly away.

033.014
YUSUFALI: And if an entry had been effected to them from the sides of the (city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay!
PICKTHAL: If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little.
SHAKIR: And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while.

033.015
YUSUFALI: And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah must (surely) be answered for.
PICKTHAL: And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for.
SHAKIR: And certainly they had made a covenant with Allah before, that) they would not turn (their) backs; and Allah's covenant shall be inquired of.

033.016
YUSUFALI: Say: "Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!"
PICKTHAL: Say: Flight will not avail you if ye flee from death or killing, and then ye dwell in comfort but a little while.
SHAKIR: Say: Flight shall not do you any good if you fly from death or slaughter, and in that case you will not be allowed to enjoy yourselves but a little.

033.017
YUSUFALI: Say: "Who is it that can screen you from Allah if it be His wish to give you punishment or to give you Mercy?" Nor will they find for themselves, besides Allah, any protector or helper.
PICKTHAL: Say: Who is he who can preserve you from Allah if He intendeth harm for you,

or intendeth mercy for you. They will not find that they have any friend or helper other than Allah.
SHAKIR: Say: Who is it that can withhold you from Allah if He intends to do you evil, rather He intends to show you mercy? And they will not find for themselves besides Allah any guardian or a helper.

033.018
YUSUFALI: Verily Allah knows those among you who keep back (men) and those who say to their brethren, "Come along to us", but come not to the fight except for just a little while.
PICKTHAL: Allah already knoweth those of you who hinder, and those who say unto their brethren: "Come ye hither unto us!" and they come not to the stress of battle save a little,
SHAKIR: Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little,

033.019
YUSUFALI: Covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah.
PICKTHAL: Being sparing of their help to you (believers). But when the fear cometh, then thou (Muhammad) seest them regarding thee with rolling eyes like one who fainteth unto death. Then, when the fear departeth, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefor Allah maketh their deeds fruitless. And that is easy for Allah.
SHAKIR: Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah.

033.020
YUSUFALI: They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little.
PICKTHAL: They hold that the clans have not retired (for good); and if the clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you; and if they were among you, they would not give battle, save a little.
SHAKIR: They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts with the desert Arabs asking for news about you, and if they were among you they would not fight save a little.

033.021
YUSUFALI: Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for

any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.
PICKTHAL: Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.
SHAKIR: Certainly you have in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the latter day and remembers Allah much.

033.022
YUSUFALI: When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.
PICKTHAL: And when the true believers saw the clans, they said: This is that which Allah and His messenger promised us. Allah and His messenger are true. It did but confirm them in their faith and resignation.
SHAKIR: And when the believers saw the allies, they said: This is what Allah and His Messenger promised us, and Allah and His Messenger spoke the truth; and it only increased them in faith and submission.

033.023
YUSUFALI: Among the Believers are men who have been true to their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least:
PICKTHAL: Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least;
SHAKIR: Of the believers are men who are true to the covenant which they made with Allah: so of them is he who accomplished his vow, and of them is he who yet waits, and they have not changed in the least

033.024
YUSUFALI: That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: That Allah may reward the true men for their truth, and punish the hypocrites if He will, or relent toward them (if He will). Lo! Allah is Forgiving, Merciful.
SHAKIR: That Allah may reward the truthful for their truth, and punish the hypocrites if He please or turn to them (mercifully); surely Allah is Forgiving, Merciful.

033.025
YUSUFALI: And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.
PICKTHAL: And Allah repulsed the disbelievers in their wrath; they gained no good. Allah

averted their attack from the believers. Allah is ever Strong, Mighty.
SHAKIR: And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Strong, Mighty.

033.026
YUSUFALI: And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made prisoners.
PICKTHAL: And He brought those of the People of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some ye slew, and ye made captive some.
SHAKIR: And He drove down those of the followers of the Book who backed them from their fortresses and He cast awe into their hearts; some you killed and you took captive another part.

033.027
YUSUFALI: And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things.
PICKTHAL: And He caused you to inherit their land and their houses and their wealth, and land ye have not trodden. Allah is ever Able to do all things.
SHAKIR: And He made you heirs to their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.

033.028
YUSUFALI: O Prophet! Say to thy Consorts: "If it be that ye desire the life of this World, and its glitter,- then come! I will provide for your enjoyment and set you free in a handsome manner.
PICKTHAL: O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release.
SHAKIR: O Prophet! say to your wives: If you desire this world's life and its adornment, then come, I will give you a provision and allow you to depart a goodly departing

033.029
YUSUFALI: But if ye seek Allah and His Messenger, and the Home of the Hereafter, verily Allah has prepared for the well-doers amongst you a great reward.
PICKTHAL: But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward.
SHAKIR: And if you desire Allah and His Messenger and the latter abode, then surely Allah has prepared for the doers of good among you a mighty reward.

033.030
YUSUFALI: O Consorts of the Prophet! If any of you were guilty of evident unseemly conduct, the Punishment would be doubled to her, and that is easy for Allah.

PICKTHAL: O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah.
SHAKIR: O wives of the prophet! whoever of you commits an open indecency, the punishment shall be increased to her doubly; and this IS easy to Allah.

033.031
YUSUFALI: But any of you that is devout in the service of Allah and His Messenger, and works righteousness,- to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.
PICKTHAL: And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her her reward twice over, and We have prepared for her a rich provision.
SHAKIR: And whoever of you is obedient to Allah and His Messenger and does good, We will give to her her reward doubly, and We have prepared for her an honorable sustenance.

033.032
YUSUFALI: O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just.
PICKTHAL: O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.
SHAKIR: O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word.

033.033
YUSUFALI: And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey Allah and His Messenger. And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.
PICKTHAL: And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.
SHAKIR: And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.

033.034
YUSUFALI: And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them).
PICKTHAL: And bear in mind that which is recited in your houses of the revelations of

Allah and wisdom. Lo! Allah is Subtile, Aware.
SHAKIR: And keep to mind what is recited in your houses of the communications of Allah and the wisdom; surely Allah is Knower of subtleties, Aware.

033.035
YUSUFALI: For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah prepared forgiveness and great reward.
PICKTHAL: Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember - Allah hath prepared for them forgiveness and a vast reward.
SHAKIR: Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women, and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a mighty reward.

033.036
YUSUFALI: It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.
PICKTHAL: And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.
SHAKIR: And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Messenger have decided a matter; and whoever disobeys Allah and His Messenger, he surely strays off a manifest straying.

033.037
YUSUFALI: Behold! Thou didst say to one who had received the grace of Allah and thy favour: "Retain thou (in wedlock) thy wife, and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting

that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons, when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled.
PICKTHAL: And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him. So when Zeyd had performed that necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.
SHAKIR: And when you said to him to whom Allah had shown favor and to whom you had shown a favor: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul what Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah's command shall be performed.

033.038
YUSUFALI: There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice (approved) of Allah amongst those of old that have passed away. And the command of Allah is a decree determined.
PICKTHAL: There is no reproach for the Prophet in that which Allah maketh his due. That was Allah's way with those who passed away of old - and the commandment of Allah is certain destiny -
SHAKIR: There is no harm in the Prophet doing that which Allah has ordained for him; such has been the course of Allah with respect to those who have gone before; and the command of Allah is a decree that is made absolute:

033.039
YUSUFALI: (It is the practice of those) who preach the Messages of Allah, and fear Him, and fear none but Allah. And enough is Allah to call (men) to account.
PICKTHAL: Who delivered the messages of Allah and feared Him, and feared none save Allah. Allah keepeth good account.
SHAKIR: Those who deliver the messages of Allah and fear Him, and do not fear any one but Allah; and Allah is sufficient to take account.

033.040
YUSUFALI: Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.

PICKTHAL: Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things.
SHAKIR: Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things.

033.041
YUSUFALI: O ye who believe! Celebrate the praises of Allah, and do this often;
PICKTHAL: O ye who believe! Remember Allah with much remembrance.
SHAKIR: O you who believe! remember Allah, remembering frequently,

033.042
YUSUFALI: And glorify Him morning and evening.
PICKTHAL: And glorify Him early and late.
SHAKIR: And glorify Him morning and evening.

033.043
YUSUFALI: He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers.
PICKTHAL: He it is Who blesseth you, and His angels (bless you), that He may bring you forth from darkness unto light; and He is ever Merciful to the believers.
SHAKIR: He it is Who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light; and He is Merciful to the believers.

033.044
YUSUFALI: Their salutation on the Day they meet Him will be "Peace!"; and He has prepared for them a generous Reward.
PICKTHAL: Their salutation on the day when they shall meet Him will be: Peace. And He hath prepared for them a goodly recompense.
SHAKIR: Their salutation on the day that they meet Him shall be, Peace, and He has prepared for them an honourable reward.

033.045
YUSUFALI: O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,-
PICKTHAL: O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner.
SHAKIR: O Prophet! surely We have sent you as a witness, and as a bearer of good news and as a warner,

033.046
YUSUFALI: And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light.

PICKTHAL: And as a summoner unto Allah by His permission, and as a lamp that giveth light.
SHAKIR: And as one inviting to Allah by His permission, and as a light-giving torch.

033.047
YUSUFALI: Then give the Glad Tidings to the Believers, that they shall have from Allah a very great Bounty.
PICKTHAL: And announce unto the believers the good tidings that they will have great bounty from Allah.
SHAKIR: And give to the believers the good news that they shall have a great grace from Allah.

033.048
YUSUFALI: And obey not (the behests) of the Unbelievers and the Hypocrites, and heed not their annoyances, but put thy Trust in Allah. For enough is Allah as a Disposer of affairs.
PICKTHAL: And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee.
SHAKIR: And be not compliant to the unbelievers and the hypocrites, and leave unregarded their annoying talk, and rely on Allah; and Allah is sufficient as a Protector.

033.049
YUSUFALI: O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddat have ye to count in respect of them: so give them a present. And set them free in a handsome manner.
PICKTHAL: O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely.
SHAKIR: O you who believe! when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon; so make some provision for them and send them forth a goodly sending forth.

033.050
YUSUFALI: O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts, and daughters of thy maternal uncles and aunts, who migrated (from Makka) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her;- this only for thee, and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess;- in order that there should be no difficulty for thee. And Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of

thine aunts on the father's side, and the daughters of thine uncle on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage - a privilege for thee only, not for the (rest of) believers - We are Aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - that thou mayst be free from blame, for Allah is ever Forgiving, Merciful.
SHAKIR: O Prophet! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncles and the daughters of your paternal aunts, and the daughters of your maternal uncles and the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her-- specially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you; and Allah is Forgiving, Merciful.

033.051
YUSUFALI: Thou mayest defer (the turn of) any of them that thou pleasest, and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes, the prevention of their grief, and their satisfaction - that of all of them - with that which thou hast to give them: and Allah knows (all) that is in your hearts: and Allah is All-Knowing, Most Forbearing.
PICKTHAL: Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men), and Allah is ever Forgiving, Clement.
SHAKIR: You may put off whom you please of them, and you may take to you whom you please, and whom you desire of those whom you had separated provisionally; no blame attaches to you; this is most proper, so that their eyes may be cool and they may not grieve, and that they should be pleased, all of them with what you give them, and Allah knows what is in your hearts; and Allah is Knowing, Forbearing.

033.052
YUSUFALI: It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens): and Allah doth watch over all things.
PICKTHAL: It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is ever Watcher over all things.
SHAKIR: It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things.

033.053
YUSUFALI: O ye who believe! Enter not the Prophet's houses,- until leave is given you,- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.
PICKTHAL: O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.
SHAKIR: O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished-- but when you are invited, enter, and when you have taken the food, then disperse-- not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and Allah does not forbear from the truth And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behove you that you should give trouble to the Messenger of Allah, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.

033.054
YUSUFALI: Whether ye reveal anything or conceal it, verily Allah has full knowledge of all things.
PICKTHAL: Whether ye divulge a thing or keep it hidden, lo! Allah is ever Knower of all things.
SHAKIR: If you do a thing openly or do it in secret, then surely Allah is Cognizant of all things.

033.055
YUSUFALI: There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brother's sons, or their sisters' sons, or their women, or the (slaves) whom their right hands possess. And, (ladies), fear Allah; for Allah is Witness to all things.
PICKTHAL: It is no sin for them (thy wives) to converse freely) with their fathers, or their sons, or their brothers, or their brothers' sons, or the sons of their sisters or of their own women, or their slaves. O women! Keep your duty to Allah. Lo! Allah is ever Witness over all things.

SHAKIR: There is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons nor their own women, nor of what their right hands possess; and be careful of (your duty to) Allah; surely Allah is a witness of all things.

033.056
YUSUFALI: Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect.
PICKTHAL: Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation.
SHAKIR: Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation.

033.057
YUSUFALI: Those who annoy Allah and His Messenger - Allah has cursed them in this World and in the Hereafter, and has prepared for them a humiliating Punishment.
PICKTHAL: Lo! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained.
SHAKIR: Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the here after, and He has prepared for them a chastisement bringing disgrace.

033.058
YUSUFALI: And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.
PICKTHAL: And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.
SHAKIR: And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false accusation and a manifest sin.

033.059
YUSUFALI: O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.
SHAKIR: O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.

033.060

YUSUFALI: Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time:
PICKTHAL: If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge thee on against them, then they will be your neighbours in it but a little while.
SHAKIR: If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbors in it but for a little while;

033.061
YUSUFALI: They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy).
PICKTHAL: Accursed, they will be seized wherever found and slain with a (fierce) slaughter.
SHAKIR: Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.

033.062
YUSUFALI: (Such was) the practice (approved) of Allah among those who lived aforetime: No change wilt thou find in the practice (approved) of Allah.
PICKTHAL: That was the way of Allah in the case of those who passed away of old; thou wilt not find for the way of Allah aught of power to change.
SHAKIR: (Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.

033.063
YUSUFALI: Men ask thee concerning the Hour: Say, "The knowledge thereof is with Allah (alone)": and what will make thee understand?- perchance the Hour is nigh!
PICKTHAL: Men ask thee of the Hour. Say: The knowledge of it is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is nigh.
SHAKIR: Men ask you about the hour; say: The knowledge of it is only with Allah, and what will make you comprehend that the : hour may be nigh.

033.064
YUSUFALI: Verily Allah has cursed the Unbelievers and prepared for them a Blazing Fire,-
PICKTHAL: Lo! Allah hath cursed the disbelievers, and hath prepared for them a flaming fire,
SHAKIR: Surely Allah has cursed the unbelievers and has prepared for them a burning fire,

033.065
YUSUFALI: To dwell therein for ever: no protector will they find, nor helper.
PICKTHAL: Wherein they will abide for ever. They will find (then) no protecting friend nor

helper.
SHAKIR: To abide therein for a long time; they shall not find a protector or a helper.

033.066
YUSUFALI: The Day that their faces will be turned upside down in the Fire, they will say: "Woe to us! Would that we had obeyed Allah and obeyed the Messenger!"
PICKTHAL: On the day when their faces are turned over in the Fire, they say: Oh, would that we had obeyed Allah and had obeyed His messenger!
SHAKIR: On the day when their faces shall be turned back into the fire, they shall say: O would that we had obeyed Allah and obeyed the Messenger!

033.067
YUSUFALI: And they would say: "Our Lord! We obeyed our chiefs and our great ones, and they misled us as to the (right) Path.
PICKTHAL: And they say: Our Lord! Lo! we obeyed our princes and great men, and they misled us from the Way.
SHAKIR: And they shall say: O our Lord! surely we obeyed our leaders and our great men, so they led us astray from the path;

033.068
YUSUFALI: "Our Lord! Give them double Penalty and curse them with a very great Curse!"
PICKTHAL: Our Lord! Oh, give them double torment and curse them with a mighty curse.
SHAKIR: O our Lord! give them a double punishment and curse them with a great curse.

033.069
YUSUFALI: O ye who believe! Be ye not like those who vexed and insulted Moses, but Allah cleared him of the (calumnies) they had uttered: and he was honourable in Allah's sight.
PICKTHAL: O ye who believe! Be not as those who slandered Moses, but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight.
SHAKIR: O you who believe! be not like those who spoke evil things of Musa, but Allah cleared him of what they said, and he was worthy of regard with Allah.

033.070
YUSUFALI: O ye who believe! Fear Allah, and (always) say a word directed to the Right:
PICKTHAL: O ye who believe! Guard your duty to Allah, and speak words straight to the point;
SHAKIR: O you who believe! be careful of(your duty to) Allah and speak the right word,

033.071
YUSUFALI: That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement.
PICKTHAL: He will adjust your works for you and will forgive you your sins. Whosoever

obeyeth Allah and His messenger, he verily hath gained a signal victory.
SHAKIR: He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Messenger, he indeed achieves a mighty success.

033.072
YUSUFALI: We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish;-
PICKTHAL: Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool.
SHAKIR: Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant;

033.073
YUSUFALI: (With the result) that Allah has to punish the Hypocrites, men and women, and the Unbelievers, men and women, and Allah turns in Mercy to the Believers, men and women: for Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women, and Allah is ever Forgiving, Merciful.
SHAKIR: So Allah will chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing women, and Allah is Forgiving, Merciful.

AL-ALAQ (THE CLOT, READ)

In the name of Allah, the Compassionate, the Merciful.

096.001
YUSUFALI: Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created-
PICKTHAL: Read: In the name of thy Lord Who createth,
SHAKIR: Read in the name of your Lord Who created.

096.002
YUSUFALI: Created man, out of a (mere) clot of congealed blood:
PICKTHAL: Createth man from a clot.
SHAKIR: He created man from a clot.

096.003
YUSUFALI: Proclaim! And thy Lord is Most Bountiful,-
PICKTHAL: Read: And thy Lord is the Most Bounteous,
SHAKIR: Read and your Lord is Most Honorable,

096.004
YUSUFALI: He Who taught (the use of) the pen,-
PICKTHAL: Who teacheth by the pen,
SHAKIR: Who taught (to write) with the pen

096.005
YUSUFALI: Taught man that which he knew not.
PICKTHAL: Teacheth man that which he knew not.
SHAKIR: Taught man what he knew not.

096.006
YUSUFALI: Day, but man doth transgress all bounds,
PICKTHAL: Nay, but verily man is rebellious
SHAKIR: Nay! man is most surely inordinate,

096.007
YUSUFALI: In that he looketh upon himself as self-sufficient.
PICKTHAL: That he thinketh himself independent!
SHAKIR: Because he sees himself free from want.

096.008
YUSUFALI: Verily, to thy Lord is the return (of all).
PICKTHAL: Lo! unto thy Lord is the return.
SHAKIR: Surely to your Lord is the return.

096.009
YUSUFALI: Seest thou one who forbids-
PICKTHAL: Hast thou seen him who dissuadeth
SHAKIR: Have you seen him who forbids

096.010
YUSUFALI: A votary when he (turns) to pray?
PICKTHAL: A slave when he prayeth?
SHAKIR: A servant when he prays?

096.011
YUSUFALI: Seest thou if he is on (the road of) Guidance?-
PICKTHAL: Hast thou seen if he relieth on the guidance (of Allah)
SHAKIR: Have you considered if he were on the right way,

096.012
YUSUFALI: Or enjoins Righteousness?
PICKTHAL: Or enjoineth piety?
SHAKIR: Or enjoined guarding (against evil)?

096.013
YUSUFALI: Seest thou if he denies (Truth) and turns away?
PICKTHAL: Hast thou seen if he denieth (Allah's guidance) and is froward?
SHAKIR: Have you considered if he gives the lie to the truth and turns (his) back?

096.014
YUSUFALI: Knoweth he not that Allah doth see?
PICKTHAL: Is he then unaware that Allah seeth?
SHAKIR: Does he not know that Allah does see?

096.015
YUSUFALI: Let him beware! If he desist not, We will drag him by the forelock,-
PICKTHAL: Nay, but if he cease not We will seize him by the forelock -
SHAKIR: Nay! if he desist not, We would certainly smite his forehead,

096.016
YUSUFALI: A lying, sinful forelock!

PICKTHAL: The lying, sinful forelock -
SHAKIR: A lying, sinful forehead.

096.017
YUSUFALI: Then, let him call (for help) to his council (of comrades):
PICKTHAL: Then let him call upon his henchmen!
SHAKIR: Then let him summon his council,

096.018
YUSUFALI: We will call on the angels of punishment (to deal with him)!
PICKTHAL: We will call the guards of hell.
SHAKIR: We too would summon the braves of the army.

096.019
YUSUFALI: Day, heed him not: But bow down in adoration, and bring thyself the closer (to Allah)!
PICKTHAL: Nay, Obey not thou him. But prostrate thyself, and draw near (unto Allah).
SHAKIR: Nay! obey him not, and make obeisance and draw nigh (to Allah).

AL-HUJRAAT (THE PRIVATE APARTMENTS, THE INNER APARTMENTS)

In the name of Allah, the Compassionate, the Merciful.

049.001
YUSUFALI: O Ye who believe! Put not yourselves forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things.
PICKTHAL: O ye who believe! Be not forward in the presence of Allah and His messenger, and keep your duty to Allah. Lo! Allah is Hearer, Knower.
SHAKIR: O you who believe! be not forward in the presence of Allah and His Messenger, and be careful of (your duty to) Allah; surely Allah is Hearing, Knowing.

049.002
YUSUFALI: O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.
PICKTHAL: O ye who believe! Lift not up your voices above the voice of the Prophet, nor shout when speaking to him as ye shout one to another, lest your works be rendered vain while ye perceive not.
SHAKIR: O you who believe! do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.

049.003
YUSUFALI: Those that lower their voices in the presence of Allah's Messenger,- their hearts has Allah tested for piety: for them is Forgiveness and a great Reward.
PICKTHAL: Lo! they who subdue their voices in the presence of the messenger of Allah, those are they whose hearts Allah hath proven unto righteousness. Theirs will be forgiveness and immense reward.
SHAKIR: Surely those who lower their voices before Allah's Messenger are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.

049.004
YUSUFALI: Those who shout out to thee from without the inner apartments - most of them lack understanding.
PICKTHAL: Lo! those who call thee from behind the private apartments, most of them have

no sense.
SHAKIR: (As for) those who call out to you from behind the private chambers, surely most of them do not understand.

049.005
YUSUFALI: If only they had patience until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: And if they had had patience till thou camest forth unto them, it had been better for them. And Allah is Forgiving, Merciful.
SHAKIR: And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.

049.006
YUSUFALI: O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.
PICKTHAL: O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did.
SHAKIR: O you who believe! if an evil-doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

049.007
YUSUFALI: And know that among you is Allah's Messenger: were he, in many matters, to follow your (wishes), ye would certainly fall into misfortune: But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness;-
PICKTHAL: And know that the messenger of Allah is among you. If he were to obey you in much of the government, ye would surely be in trouble; but Allah hath endeared the faith to you and hath beautified it in your hearts, and hath made disbelief and lewdness and rebellion hateful unto you. Such are they who are the rightly guided.
SHAKIR: And know that among you is Allah's Messenger; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you unbelief and transgression and disobedience; these it is that are the followers of a right way.

049.008
YUSUFALI: A Grace and Favour from Allah; and Allah is full of Knowledge and Wisdom.
PICKTHAL: (It is) a bounty and a grace from Allah; and Allah is Knower, Wise.
SHAKIR: By grace from Allah and as a favor; and Allah is Knowing, Wise.

049.009
YUSUFALI: If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all)

against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just).
PICKTHAL: And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight ye that which doeth wrong till it return unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably. Lo! Allah loveth the equitable.
SHAKIR: And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.

049.010
YUSUFALI: The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.
PICKTHAL: The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy.
SHAKIR: The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.

049.011
YUSUFALI: O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong.
PICKTHAL: O ye who believe! Let not a folk deride a folk who may be better than they (are), not let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nicknames. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers.
SHAKIR: O you who believe! let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women, perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith, and whoever does not turn, these it is that are the unjust.

049.012
YUSUFALI: O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it...But fear Allah: For Allah is Oft-Returning, Most Merciful.
PICKTHAL: O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead

brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful.
SHAKIR: O you who believe! avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

049.013
YUSUFALI: O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).
PICKTHAL: O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.
SHAKIR: O you men! surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.

049.014
YUSUFALI: The desert Arabs say, "We believe." Say, "Ye have no faith; but ye (only)say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful."
PICKTHAL: The wandering Arabs say: We believe. Say (unto them, O Muhammad): Ye believe not, but rather say "We submit," for the faith hath not yet entered into your hearts. Yet, if ye obey Allah and His messenger, He will not withhold from you aught of (the reward of) your deeds. Lo! Allah is Forgiving, Merciful.
SHAKIR: The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Messenger, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.

049.015
YUSUFALI: Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.
PICKTHAL: The (true) believers are those only who believe in Allah and His messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere.
SHAKIR: The believers are only those who believe in Allah and His Messenger then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.

049.016
YUSUFALI: Say: "What! Will ye instruct Allah about your religion? But Allah knows all that is in the heavens and on earth: He has full knowledge of all things.
PICKTHAL: Say (unto them, O Muhammad): Would ye teach Allah your religion, when Allah knoweth all that is in the heavens and all that is in the earth, and Allah is Aware of all things?
SHAKIR: Say: Do you apprise Allah of your religion, and Allah knows what is in the heavens and what is in the earth; and Allah is Cognizant of all things.

049.017
YUSUFALI: They impress on thee as a favour that they have embraced Islam. Say, "Count not your Islam as a favour upon me: Nay, Allah has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere.
PICKTHAL: They make it a favour unto thee (Muhammad) that they have surrendered (unto Him). Say: Deem not your Surrender a favour unto me; but Allah doth confer a favour on you, inasmuch as He hath led you to the Faith, if ye are earnest.
SHAKIR: They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith if you are truthful.

049.018
YUSUFALI: "Verily Allah knows the secrets of the heavens and the earth: and Allah Sees well all that ye do."
PICKTHAL: Lo! Allah knoweth the Unseen of the heavens and the earth. And Allah is Seer of what ye do.
SHAKIR: Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do.

AL-HIJR (AL-HIJR, STONELAND, ROCK CITY)

In the name of Allah, the Compassionate, the Merciful.

015.001
YUSUFALI: A. L. R. These are the Ayats of Revelation,- of a Qur'an that makes things clear.
PICKTHAL: Alif. Lam. Ra. These are verses of the Scripture and a plain Reading.
SHAKIR: Alif Lam Ra. These are the verses of the Book and (of) a Quran that makes (things) clear.

015.002
YUSUFALI: Again and again will those who disbelieve, wish that they had bowed (to Allah's will) in Islam.
PICKTHAL: It may be that those who disbelieve wish ardently that they were Muslims.
SHAKIR: Often will those who disbelieve wish that they had been Muslims.

015.003
YUSUFALI: Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them).
PICKTHAL: Let them eat and enjoy life, and let (false) hope beguile them. They will come to know!
SHAKIR: Leave them that they may eat and enjoy themselves and (that) hope may beguile them, for they will soon know.

015.004
YUSUFALI: Never did We destroy a population that had not a term decreed and assigned beforehand.
PICKTHAL: And We destroyed no township but there was a known decree for it.
SHAKIR: And never did We destroy a town but it had a term made known.

015.005
YUSUFALI: Neither can a people anticipate its term, nor delay it.
PICKTHAL: No nation can outstrip its term nor can they lag behind.
SHAKIR: No people can hasten on their doom nor can they postpone (it).

015.006
YUSUFALI: They say: "O thou to whom the Message is being revealed! truly thou art mad (or possessed)!

PICKTHAL: And they say: O thou unto whom the Reminder is revealed, lo! thou art indeed a madman!
SHAKIR: And they say: O you to whom the Reminder has been revealed! you are most surely insane:

015.007
YUSUFALI: "Why bringest thou not angels to us if it be that thou hast the Truth?"
PICKTHAL: Why bringest thou not angels unto us, if thou art of the truthful?
SHAKIR: Why do you not bring to us the angels if you are of the truthful ones?

015.008
YUSUFALI: We send not the angels down except for just cause: if they came (to the ungodly), behold! no respite would they have!
PICKTHAL: We send not down the angels save with the Fact, and in that case (the disbelievers) would not be tolerated.
SHAKIR: We do not send the angels but with truth, and then they would not be respited.

015.009
YUSUFALI: We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption).
PICKTHAL: Lo! We, even We, reveal the Reminder, and lo! We verily are its Guardian.
SHAKIR: Surely We have revealed the Reminder and We will most surely be its guardian.

015.010
YUSUFALI: We did send messengers before thee amongst the religious sects of old:
PICKTHAL: We verily sent (messengers) before thee among the factions of the men of old.
SHAKIR: And certainly We sent (messengers) before you among the nations of yore.

015.011
YUSUFALI: But never came a messenger to them but they mocked him.
PICKTHAL: And never came there unto them a messenger but they did mock him.
SHAKIR: And there never came a messenger to them but they mocked him.

015.012
YUSUFALI: Even so do we let it creep into the hearts of the sinners -
PICKTHAL: Thus do We make it traverse the hearts of the guilty:
SHAKIR: Thus do We make it to enter into the hearts of the guilty;

015.013
YUSUFALI: That they should not believe in the (Message); but the ways of the ancients have passed away.
PICKTHAL: They believe not therein, though the example of the men of old hath gone

before.
SHAKIR: They do not believe in it, and indeed the example of the former people has already passed.

015.014
YUSUFALI: Even if We opened out to them a gate from heaven, and they were to continue (all day) ascending therein,
PICKTHAL: And even if We opened unto them a gate of heaven and they kept mounting through it,
SHAKIR: And even if We open to them a gateway of heaven, so that they ascend into it all the while,

015.015
YUSUFALI: They would only say: "Our eyes have been intoxicated: Nay, we have been bewitched by sorcery."
PICKTHAL: They would say: Our sight is wrong - nay, but we are folk bewitched.
SHAKIR: They would certainly say: Only our eyes have been covered over, rather we are an enchanted people.

015.016
YUSUFALI: It is We Who have set out the zodiacal signs in the heavens, and made them fair-seeming to (all) beholders;
PICKTHAL: And verily in the heaven we have set mansions of the stars, and We have beautified it for beholders.
SHAKIR: And certainly We have made strongholds in the heaven and We have made it fair seeming to the beholders.

015.017
YUSUFALI: And (moreover) We have guarded them from every cursed devil:
PICKTHAL: And We have guarded it from every outcast devil,
SHAKIR: And We guard it against every accursed Shaitan,

015.018
YUSUFALI: But any that gains a hearing by stealth, is pursued by a flaming fire, bright (to see).
PICKTHAL: Save him who stealeth the hearing, and them doth a clear flame pursue.
SHAKIR: But he who steals a hearing, so there follows him a visible flame.

015.019
YUSUFALI: And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.
PICKTHAL: And the earth have We spread out, and placed therein firm hills, and caused

each seemly thing to grow therein.
SHAKIR: And the earth-- We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing.

015.020
YUSUFALI: And We have provided therein means of subsistence,- for you and for those for whose sustenance ye are not responsible.
PICKTHAL: And we have given unto you livelihoods therein, and unto those for whom ye provide not.
SHAKIR: And We have made in it means of subsistence for you and for him for whom you are not the suppliers.

015.021
YUSUFALI: And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures.
PICKTHAL: And there is not a thing but with Us are the stores thereof. And we send it not down save in appointed measure.
SHAKIR: And there is not a thing but with Us are the treasures of it, and We do not send it down but in a known measure.

015.022
YUSUFALI: And We send the fecundating winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores.
PICKTHAL: And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the store thereof.
SHAKIR: And We send the winds fertilizing, then send down water from the cloud so We give it to you to drink of, nor is it you who store it up.

015.023
YUSUFALI: And verily, it is We Who give life, and Who give death: it is We Who remain inheritors (after all else passes away).
PICKTHAL: Lo! and it is We, even We, Who quicken and give death, and We are the Inheritor.
SHAKIR: And most surely We bring to life and cause to die and We are the heirs.

015.024
YUSUFALI: To Us are known those of you who hasten forward, and those who lag behind.
PICKTHAL: And verily We know the eager among you and verily We know the laggards.
SHAKIR: And certainly We know those of you who have gone before and We certainly know those who shall come later.

015.025
YUSUFALI: Assuredly it is thy Lord Who will gather them together: for He is perfect in Wisdom and Knowledge.
PICKTHAL: Lo! thy Lord will gather them together. Lo! He is Wise, Aware.
SHAKIR: And surely your Lord will gather them together; surely He is Wise, Knowing.

015.026
YUSUFALI: We created man from sounding clay, from mud moulded into shape;
PICKTHAL: Verily We created man of potter's clay of black mud altered,
SHAKIR: And certainly We created man of clay that gives forth sound, of black mud fashioned in shape.

015.027
YUSUFALI: And the Jinn race, We had created before, from the fire of a scorching wind.
PICKTHAL: And the jinn did We create aforetime of essential fire.
SHAKIR: And the jinn We created before, of intensely hot fire.

015.028
YUSUFALI: Behold! thy Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape;
PICKTHAL: And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of black mud altered,
SHAKIR: And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud fashioned in shape.

015.029
YUSUFALI: "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."
PICKTHAL: So, when I have made him and have breathed into him of My Spirit, do ye fall down, prostrating yourselves unto him.
SHAKIR: So when I have made him complete and breathed into him of My spirit, fall down making obeisance to him.

015.030
YUSUFALI: So the angels prostrated themselves, all of them together:
PICKTHAL: So the angels fell prostrate, all of them together
SHAKIR: So the angels made obeisance, all of them together,

015.031
YUSUFALI: Not so Iblis: he refused to be among those who prostrated themselves.
PICKTHAL: Save Iblis. He refused to be among the prostrate.
SHAKIR: But Iblis (did it not); he refused to be with those who made obeisance.

015.032
YUSUFALI: (Allah) said: "O Iblis! what is your reason for not being among those who prostrated themselves?"
PICKTHAL: He said: O Iblis! What aileth thee that thou art not among the prostrate?
SHAKIR: He said: O Iblis! what excuse have you that you are not with those who make obeisance?

015.033
YUSUFALI: (Iblis) said: "I am not one to prostrate myself to man, whom Thou didst create from sounding clay, from mud moulded into shape."
PICKTHAL: He said: I am not one to prostrate myself unto a mortal whom Thou hast created out of potter's clay of black mud altered!
SHAKIR: He said: I am not such that I should make obeisance to a mortal whom Thou hast created of the essence of black mud fashioned in shape.

015.034
YUSUFALI: (Allah) said: "Then get thee out from here; for thou art rejected, accursed.
PICKTHAL: He said: Then go thou forth from hence, for lo! thou art outcast.
SHAKIR: He said: Then get out of it, for surely you are driven away:

015.035
YUSUFALI: "And the curse shall be on thee till the day of Judgment."
PICKTHAL: And lo! the curse shall be upon thee till the Day of Judgment.
SHAKIR: And surely on you is curse until the day of judgment.

015.036
YUSUFALI: (Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised."
PICKTHAL: He said: My Lord! Reprieve me till the day when they are raised.
SHAKIR: He said: My Lord! then respite me till the time when they are raised.

015.037
YUSUFALI: (Allah) said: "Respite is granted thee
PICKTHAL: He said: Then lo! thou art of those reprieved
SHAKIR: He said: So surely you are of the respited ones

015.038
YUSUFALI: "Till the Day of the Time appointed."
PICKTHAL: Till the Day of appointed time.
SHAKIR: Till the period of the time made known.

015.039

YUSUFALI: (Iblis) said: "O my Lord! because Thou hast put me in the wrong, I will make (wrong) fair-seeming to them on the earth, and I will put them all in the wrong,-
PICKTHAL: He said: My Lord! Because Thou hast sent me astray, I verily shall adorn the path of error for them in the earth, and shall mislead them every one,
SHAKIR: He said: My Lord! because Thou hast made life evil to me, I will certainly make (evil) fair-seeming to them on earth, and I will certainly cause them all to deviate

015.040
YUSUFALI: "Except Thy servants among them, sincere and purified (by Thy Grace)."
PICKTHAL: Save such of them as are Thy perfectly devoted slaves.
SHAKIR: Except Thy servants from among them, the devoted ones.

015.041
YUSUFALI: (Allah) said: "This (way of My sincere servants) is indeed a way that leads straight to Me.
PICKTHAL: He said: This is a right course incumbent upon Me:
SHAKIR: He said: This is a right way with Me:

015.042
YUSUFALI: "For over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee."
PICKTHAL: Lo! as for My slaves, thou hast no power over any of them save such of the froward as follow thee,
SHAKIR: Surely. as regards My servants, you have no authority ,over them except those who follow you of the deviators.

015.043
YUSUFALI: And verily, Hell is the promised abode for them all!
PICKTHAL: And lo! for all such, hell will be the promised place.
SHAKIR: And surely Hell is the promised place of them all:

015.044
YUSUFALI: To it are seven gates: for each of those gates is a (special) class (of sinners) assigned.
PICKTHAL: It hath seven gates, and each gate hath an appointed portion.
SHAKIR: It has seven gates; for every gate there shall be a separate party of them.

015.045
YUSUFALI: The righteous (will be) amid gardens and fountains (of clear-flowing water).
PICKTHAL: Lo! those who ward off (evil) are among gardens and watersprings.
SHAKIR: Surely those who guard (against evil) shall be in the midst of gardens and fountains:

015.046
YUSUFALI: (Their greeting will be): "Enter ye here in peace and security."
PICKTHAL: (And it is said unto them): Enter them in peace, secure.
SHAKIR: Enter them in peace, secure.

015.047
YUSUFALI: And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity).
PICKTHAL: And We remove whatever rancour may be in their breasts. As brethren, face to face, (they rest) on couches raised.
SHAKIR: And We will root out whatever of rancor is in their breasts-- (they shall be) as brethren, on raised couches, face to face.

015.048
YUSUFALI: There no sense of fatigue shall touch them, nor shall they (ever) be asked to leave.
PICKTHAL: Toil cometh not unto them there, nor will they be expelled from thence.
SHAKIR: Toil shall not afflict them in it, nor shall they be ever ejected from it.

015.049
YUSUFALI: Tell My servants that I am indeed the Oft-forgiving, Most Merciful;
PICKTHAL: Announce, (O Muhammad) unto My slaves that verily I am the Forgiving, the Merciful,
SHAKIR: Inform My servants that I am the Forgiving, the Merciful,

015.050
YUSUFALI: And that My Penalty will be indeed the most grievous Penalty.
PICKTHAL: And that My doom is the dolorous doom.
SHAKIR: And that My punishment-- that is the painful punishment.

015.051
YUSUFALI: Tell them about the guests of Abraham.
PICKTHAL: And tell them of Abraham's guests,
SHAKIR: And inform them of the guests of Ibrahim:

015.052
YUSUFALI: When they entered his presence and said, "Peace!" He said, "We feel afraid of you!"
PICKTHAL: (How) when they came in unto him, and said: Peace. He said: Lo! we are afraid of you.
SHAKIR: When they entered upon him, they said, Peace. He said: Surely we are afraid of you.

015.053
YUSUFALI: They said: "Fear not! We give thee glad tidings of a son endowed with wisdom."
PICKTHAL: They said: Be not afraid! Lo! we bring thee good tidings of a boy possessing wisdom.
SHAKIR: They said: Be not afraid, surely we give you the good news of a boy, possessing knowledge.

015.054
YUSUFALI: He said: "Do ye give me glad tidings that old age has seized me? Of what, then, is your good news?"
PICKTHAL: He said: Bring ye me good tidings (of a son) when old age hath overtaken me? Of what then can ye bring good tidings?
SHAKIR: He said: Do you give me good news (of a son) when old age has come upon me?-- Of what then do you give me good news!

015.055
YUSUFALI: They said: "We give thee glad tidings in truth: be not then in despair!"
PICKTHAL: They said: We bring thee good tidings in truth. So be not thou of the despairing.
SHAKIR: They said: We give you good news with truth, therefore be not of the despairing.

015.056
YUSUFALI: He said: "And who despairs of the mercy of his Lord, but such as go astray?"
PICKTHAL: He said: And who despaireth of the mercy of his Lord save those who are astray?
SHAKIR: He said: And who despairs of the mercy of his Lord but the erring ones?

015.057
YUSUFALI: Abraham said: "What then is the business on which ye (have come), O ye messengers (of Allah)?"
PICKTHAL: He said: And afterward what is your business, O ye messengers (of Allah)?
SHAKIR: He said: What is your business then, O messengers?

015.058
YUSUFALI: They said: "We have been sent to a people (deep) in sin,
PICKTHAL: They said: We have been sent unto a guilty folk,
SHAKIR: They said: Surely we are sent towards a guilty people,

015.059
YUSUFALI: "Excepting the adherents of Lut: them we are certainly (charged) to save (from harm),- All -

PICKTHAL: (All) save the family of Lot. Them we shall deliver every one,
SHAKIR: Except Lut's followers: We will most surely deliver them all,

015.060
YUSUFALI: "Except his wife, who, We have ascertained, will be among those who will lag behind."
PICKTHAL: Except his wife, of whom We had decreed that she should be of those who stay behind.
SHAKIR: Except his wife; We ordained that she shall surely be of those who remain behind.

015.061
YUSUFALI: At length when the messengers arrived among the adherents of Lut,
PICKTHAL: And when the messengers came unto the family of Lot,
SHAKIR: So when the messengers came to Lut's followers,

015.062
YUSUFALI: He said: "Ye appear to be uncommon folk."
PICKTHAL: He said: Lo! ye are folk unknown (to me).
SHAKIR: He said: Surely you are an unknown people.

015.063
YUSUFALI: They said: "Yea, we have come to thee to accomplish that of which they doubt.
PICKTHAL: They said: Nay, but we bring thee that concerning which they keep disputing,
SHAKIR: They said: Nay, we have come to you with that about which they disputed.

015.064
YUSUFALI: "We have brought to thee that which is inevitably due, and assuredly we tell the truth.
PICKTHAL: And bring thee the Truth, and lo! we are truth-tellers.
SHAKIR: And we have come to you with the truth, and we are most surely truthful.

015.065
YUSUFALI: "Then travel by night with thy household, when a portion of the night (yet remains), and do thou bring up the rear: let no one amongst you look back, but pass on whither ye are ordered."
PICKTHAL: So travel with thy household in a portion of the night, and follow thou their backs. Let none of you turn round, but go whither ye are commanded.
SHAKIR: Therefore go forth with your followers in a part of the night and yourself follow their rear, and let not any one of you turn round, and go forth whither you are commanded.

015.066
YUSUFALI: And We made known this decree to him, that the last remnants of those

(sinners) should be cut off by the morning.
PICKTHAL: And We made plain the case to him, that the root of them (who did wrong) was to be cut at early morn.
SHAKIR: And We revealed to him this decree, that the roots of these shall be cut off in the morning.

015.067
YUSUFALI: The inhabitants of the city came in (mad) joy (at news of the young men).
PICKTHAL: And the people of the city came, rejoicing at the news (of new arrivals).
SHAKIR: And the people of the town came rejoicing.

015.068
YUSUFALI: Lut said: "These are my guests: disgrace me not:
PICKTHAL: He said: Lo! they are my guests. Affront me not!
SHAKIR: He said: Surely these are my guests, therefore do not disgrace me,

015.069
YUSUFALI: "But fear Allah, and shame me not."
PICKTHAL: And keep your duty to Allah, and shame me not!
SHAKIR: And guard against (the punishment of) Allah and do not put me to shame.

015.070
YUSUFALI: They said: "Did we not forbid thee (to speak) for all and sundry?"
PICKTHAL: They said; Have we not forbidden you from (entertaining) anyone?
SHAKIR: They said: Have we not forbidden you from (other) people?

015.071
YUSUFALI: He said: "There are my daughters (to marry), if ye must act (so)."
PICKTHAL: He said: Here are my daughters, if ye must be doing (so).
SHAKIR: He said: These are my daughters, if you will do (aught).

015.072
YUSUFALI: Verily, by thy life (O Prophet), in their wild intoxication, they wander in distraction, to and fro.
PICKTHAL: By thy life (O Muhammad) they moved blindly in the frenzy of approaching death.
SHAKIR: By your life! they were blindly wandering on in their intoxication.

015.073
YUSUFALI: But the (mighty) Blast overtook them before morning,
PICKTHAL: Then the (Awful) Cry overtook them at the sunrise.
SHAKIR: So the rumbling overtook them (while) entering upon the time of sunrise;

015.074
YUSUFALI: And We turned (the cities) upside down, and rained down on them brimstones hard as baked clay.
PICKTHAL: And We utterly confounded them, and We rained upon them stones of heated clay.
SHAKIR: Thus did We turn it upside down, and rained down upon them stones of what had been decreed.

015.075
YUSUFALI: Behold! in this are Signs for those who by tokens do understand.
PICKTHAL: Lo! therein verily are portents for those who read the signs.
SHAKIR: Surely in this are signs for those who examine.

015.076
YUSUFALI: And the (cities were) right on the high-road.
PICKTHAL: And lo! it is upon a road still uneffaced.
SHAKIR: And surely it is on a road that still abides.

015.077
YUSUFALI: Behold! in this is a sign for those who believed.
PICKTHAL: Lo! therein is indeed a portent for believers.
SHAKIR: Most surely there is a sign in this for the believers.

015.078
YUSUFALI: And the Companions of the Wood were also wrong-doers;
PICKTHAL: And the dwellers in the wood indeed were evil-doers.
SHAKIR: And the dwellers of the thicket also were most surely unjust.

015.079
YUSUFALI: So We exacted retribution from them. They were both on an open highway, plain to see.
PICKTHAL: So we took vengeance on them; and lo! they both are on a high-road plain to see.
SHAKIR: So We inflicted retribution on them, and they are both, indeed, on an open road (still) pursued.

015.080
YUSUFALI: The Companions of the Rocky Tract also rejected the messengers:
PICKTHAL: And the dwellers in Al-Hijr denied (Our) messengers.
SHAKIR: And the dwellers of the Rock certainly rejected the messengers;

015.081

YUSUFALI: We sent them Our Signs, but they persisted in turning away from them.
PICKTHAL: And we gave them Our revelations, but they were averse to them.
SHAKIR: And We gave them Our communications, but they turned aside from them;

015.082
YUSUFALI: Out of the mountains did they hew (their) edifices, (feeling themselves) secure.
PICKTHAL: And they used to hew out dwellings from the hills, (wherein they dwelt) secure.
SHAKIR: And they hewed houses in the mountains in security.

015.083
YUSUFALI: But the (mighty) Blast seized them of a morning,
PICKTHAL: But the (Awful) Cry overtook them at the morning hour,
SHAKIR: So the rumbling overtook them in the morning;

015.084
YUSUFALI: And of no avail to them was all that they did (with such art and care)!
PICKTHAL: And that which they were wont to count as gain availed them not.
SHAKIR: And what they earned did not avail them.

015.085
YUSUFALI: We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness.
PICKTHAL: We created not the heavens and the earth and all that is between them save with truth, and lo! the Hour is surely coming. So forgive, (O Muhammad), with a gracious forgiveness.
SHAKIR: And We did not create the heavens and the earth and what is between them two but in truth; and the hour is most surely coming, so turn away with kindly forgiveness.

015.086
YUSUFALI: For verily it is thy Lord who is the Master-Creator, knowing all things.
PICKTHAL: Lo! Thy Lord! He is the All-Wise Creator.
SHAKIR: Surely your Lord is the Creator of all things, the Knowing.

015.087
YUSUFALI: And We have bestowed upon thee the Seven Oft-repeated (verses) and the Grand Qur'an.
PICKTHAL: We have given thee seven of the oft-repeated (verses) and the great Qur'an.
SHAKIR: And certainly We have given you seven of the oft-repeated (verses) and the grand Quran.

015.088
YUSUFALI: Strain not thine eyes. (Wistfully) at what We have bestowed on certain classes of them, nor grieve over them: but lower thy wing (in gentleness) to the believers.
PICKTHAL: Strain not thine eyes toward that which We cause some wedded pairs among them to enjoin, and be not grieved on their account, and lower thy wing (in tenderness) for the believers.
SHAKIR: Do not strain your eyes after what We have given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the believers.

015.089
YUSUFALI: And say: "I am indeed he that warneth openly and without ambiguity,"-
PICKTHAL: And say: Lo! I, even I, am a plain warner,
SHAKIR: And say: Surely I am the plain warner.

015.090
YUSUFALI: (Of just such wrath) as We sent down on those who divided (Scripture into arbitrary parts),-
PICKTHAL: Such as We send down for those who make division,
SHAKIR: Like as We sent down on the dividers

015.091
YUSUFALI: (So also on such) as have made Qur'an into shreds (as they please).
PICKTHAL: Those who break the Qur'an into parts.
SHAKIR: Those who made the Quran into shreds.

015.092
YUSUFALI: Therefore, by the Lord, We will, of a surety, call them to account,
PICKTHAL: Them, by thy Lord, We shall question, every one,
SHAKIR: So, by your Lord, We would most certainly question them all,

015.093
YUSUFALI: For all their deeds.
PICKTHAL: Of what they used to do.
SHAKIR: As to what they did.

015.094
YUSUFALI: Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah.
PICKTHAL: So proclaim that which thou art commanded, and withdraw from the idolaters.
SHAKIR: Therefore declare openly what you are bidden and turn aside from the polytheists.

015.095

YUSUFALI: For sufficient are We unto thee against those who scoff,-
PICKTHAL: Lo! We defend thee from the scoffers,
SHAKIR: Surely We will suffice you against the scoffers

015.096
YUSUFALI: Those who adopt, with Allah, another god: but soon will they come to know.
PICKTHAL: Who set some other god along with Allah. But they will come to know.
SHAKIR: Those who set up another god with Allah; so they shall soon know.

015.097
YUSUFALI: We do indeed know how thy heart is distressed at what they say.
PICKTHAL: Well know We that thy bosom is oppressed by what they say,
SHAKIR: And surely We know that your breast straitens at what they say;

015.098
YUSUFALI: But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration.
PICKTHAL: But hymn the praise of thy Lord, and be of those who make prostration (unto Him).
SHAKIR: Therefore celebrate the praise of your Lord, and be of those who make obeisance.

015.099
YUSUFALI: And serve thy Lord until there come unto thee the Hour that is Certain.
PICKTHAL: And serve thy Lord till the Inevitable cometh unto thee.
SHAKIR: And serve your Lord until there comes to you that which is certain.

AL-TAWBA (REPENTANCE, DISPENSATION)

009.001
YUSUFALI: A (declaration) of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances:-
PICKTHAL: Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the idolaters with whom ye made a treaty.
SHAKIR: (This is a declaration of) immunity by Allah and His Messenger towards those of the idolaters with whom you made an agreement.

009.002
YUSUFALI: Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him.
PICKTHAL: Travel freely in the land four months, and know that ye cannot escape Allah and that Allah will confound the disbelievers (in His Guidance).
SHAKIR: So go about in the land for four months and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers.

009.003
YUSUFALI: And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith.
PICKTHAL: And a proclamation from Allah and His messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve,
SHAKIR: And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah and His Messenger are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve.

009.004
YUSUFALI: (But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous.

PICKTHAL: Excepting those of the idolaters with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfil their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him).
SHAKIR: Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty).

009.005
YUSUFALI: But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due, then leave their way free. Lo! Allah is Forgiving, Merciful.
SHAKIR: So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.

009.006
YUSUFALI: If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.
PICKTHAL: And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the Word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not.
SHAKIR: And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know.

009.007
YUSUFALI: How can there be a league, before Allah and His Messenger, with the Pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand ye true to them: for Allah doth love the righteous.
PICKTHAL: How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty.
SHAKIR: How can there be an agreement for the idolaters with Allah and with His Messenger; except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them; surely Allah loves those who are careful (of their

duty).

009.008
YUSUFALI: How (can there be such a league), seeing that if they get an advantage over you, they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you, but their hearts are averse from you; and most of them are rebellious and wicked.
PICKTHAL: How (can there be any treaty for the others) when, if they have the upper hand of you, they regard not pact nor honour in respect of you? They satisfy you with their mouths the while their hearts refuse. And most of them are wrongdoers.
SHAKIR: How (can it be)! while if they prevail against you, they would not pay regard in your case to ties of relationship, nor those of covenant; they please you with their mouths while their hearts do not consent; and most of them are transgressors.

009.009
YUSUFALI: The Signs of Allah have they sold for a miserable price, and (many) have they hindered from His way: evil indeed are the deeds they have done.
PICKTHAL: They have purchased with the revelations of Allah a little gain, so they debar (men) from His way. Lo! evil is that which they are wont to do.
SHAKIR: They have taken a small price for the communications of Allah, so they turn away from His way; surely evil is it that they do.

009.010
YUSUFALI: In a Believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds.
PICKTHAL: And they observe toward a believer neither pact nor honour. These are they who are transgressors.
SHAKIR: They do not pay regard to ties of relationship nor those of covenant in the case of a believer; and these are they who go beyond the limits.

009.011
YUSUFALI: But (even so), if they repent, establish regular prayers, and practise regular charity,- they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand.
PICKTHAL: But if they repent and establish worship and pay the poor-due, then are they your brethren in religion. We detail Our revelations for a people who have knowledge.
SHAKIR: But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith; and We make the communications clear for a people who know.

009.012
YUSUFALI: But if they violate their oaths after their covenant, and taunt you for your Faith,- fight ye the chiefs of Unfaith: for their oaths are nothing to them: that thus they may be restrained.

PICKTHAL: And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief - Lo! they have no binding oaths - in order that they may desist.
SHAKIR: And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of unbelief-- surely their oaths are nothing-- so that they may desist.

009.013
YUSUFALI: Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!
PICKTHAL: Will ye not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear ye them? Now Allah hath more right that ye should fear Him, if ye are believers
SHAKIR: What! will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you are believers.

009.014
YUSUFALI: Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers,
PICKTHAL: Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers.
SHAKIR: Fight them, Allah will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people.

009.015
YUSUFALI: And still the indignation of their hearts. For Allah will turn (in mercy) to whom He will; and Allah is All-Knowing, All-Wise.
PICKTHAL: And He will remove the anger of their hearts. Allah relenteth toward whom He will. Allah is Knower, Wise.
SHAKIR: And remove the rage of their hearts; and Allah turns (mercifully) to whom He pleases, and Allah is Knowing, Wise.

009.016
YUSUFALI: Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well-acquainted with (all) that ye do.
PICKTHAL: Or deemed ye that ye would be left (in peace) when Allah yet knoweth not those of you who strive, choosing for familiar none save Allah and His messenger and the believers? Allah is Informed of what ye do.
SHAKIR: What! do you think that you will be left alone while Allah has not yet known those

of you who have struggled hard and have not taken any one as an adherent besides Allah and His Messenger and the believers; and Allah is aware of what you do.

009.017
YUSUFALI: It is not for such as join gods with Allah, to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: In Fire shall they dwell.
PICKTHAL: It is not for the idolaters to tend Allah's sanctuaries, bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide.
SHAKIR: The idolaters have no right to visit the mosques of Allah while bearing witness to unbelief against themselves, these it is whose doings are null, and in the fire shall they abide.

009.018
YUSUFALI: The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance.
PICKTHAL: He only shall tend Allah's sanctuaries who believeth in Allah and the Last Day and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) is it possible that they can be of the rightly guided.
SHAKIR: Only he shall visit the mosques of Allah who believes in Allah and the latter day, and keeps up prayer and pays the poor-rate and fears none but Allah; so (as for) these, it may be that they are of the followers of the right course.

009.019
YUSUFALI: Do ye make the giving of drink to pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong.
PICKTHAL: Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah and the Last Day, and striveth in the way of Allah? They are not equal in the sight of Allah. Allah guideth not wrongdoing folk.
SHAKIR: What! do you make (one who undertakes) the giving of drink to the pilgrims and the guarding of the Sacred Mosque like him who believes in Allah and the latter day and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.

009.020
YUSUFALI: Those who believe, and suffer exile and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah: they are the people who will achieve (salvation).
PICKTHAL: Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are

triumphant.
SHAKIR: Those who believed and fled (their homes), and strove hard in Allah's way with their property and their souls, are much higher in rank with Allah; and those are they who are the achievers (of their objects).

009.021
YUSUFALI: Their Lord doth give them glad tidings of a Mercy from Himself, of His good pleasure, and of gardens for them, wherein are delights that endure:
PICKTHAL: Their Lord giveth them good tidings of mercy from Him, and acceptance, and Gardens where enduring pleasure will be theirs;
SHAKIR: Their Lord gives them good news of mercy from Himself and (His) good pleasure and gardens, wherein lasting blessings shall be theirs;

009.022
YUSUFALI: They will dwell therein for ever. Verily in Allah's presence is a reward, the greatest (of all).
PICKTHAL: There they will abide for ever. Lo! with Allah there is immense reward.
SHAKIR: Abiding therein for ever; surely Allah has a Mighty reward with Him.

009.023
YUSUFALI: O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above Faith: if any of you do so, they do wrong.
PICKTHAL: O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for friends, such are wrong-doers.
SHAKIR: O you who believe! do not take your fathers and your brothers for guardians if they love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust.

009.024
YUSUFALI: Say: If it be that your fathers, your sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than Allah, or His Messenger, or the striving in His cause;- then wait until Allah brings about His decision: and Allah guides not the rebellious.
PICKTHAL: Say: If your fathers, and your sons, and your brethren, and your wives, and your tribe, and the wealth ye have acquired, and merchandise for which ye fear that there will no sale, and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk.
SHAKIR: Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Messenger and striving in His

way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.

009.025
YUSUFALI: Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat.
PICKTHAL: Allah hath given you victory on many fields and on the day of Huneyn, when ye exulted in your multitude but it availed you naught, and the earth, vast as it is, was straitened for you; then ye turned back in flight;
SHAKIR: Certainly Allah helped you in many battlefields and on the day of Hunain, when your great numbers made you vain, but they availed you nothing and the earth became strait to you notwithstanding its spaciousness, then you turned back retreating.

009.026
YUSUFALI: But Allah did pour His calm on the Messenger and on the Believers, and sent down forces which ye saw not: He punished the Unbelievers; thus doth He reward those without Faith.
PICKTHAL: Then Allah sent His peace of reassurance down upon His messenger and upon the believers, and sent down hosts ye could not see, and punished those who disbelieved. Such is the reward of disbelievers.
SHAKIR: Then Allah sent down His tranquillity upon His Messenger and upon the believers, and sent down hosts which you did not see, and chastised those who disbelieved, and that is the reward of the unbelievers.

009.027
YUSUFALI: Again will Allah, after this, turn (in mercy) to whom He will: for Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Then afterward Allah will relent toward whom He will; for Allah is Forgiving, Merciful.
SHAKIR: Then will Allah after this turn (mercifully) to whom He pleases, and Allah is Forgiving, Merciful.

009.028
YUSUFALI: O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise.
PICKTHAL: O ye who believe! The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year. If ye fear poverty (from the loss of their merchandise) Allah shall preserve you of His bounty if He will. Lo! Allah is Knower, Wise.
SHAKIR: O you who believe! the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year; and if you fear poverty then Allah will enrich you out of His grace if He please; surely Allah is Knowing Wise.

009.029
YUSUFALI: Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.
PICKTHAL: Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger, and follow not the Religion of Truth, until they pay the tribute readily, being brought low.
SHAKIR: Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.

009.030
YUSUFALI: The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!
PICKTHAL: And the Jews say: Ezra is the son of Allah, and the Christians say: The Messiah is the son of Allah. That is their saying with their mouths. They imitate the saying of those who disbelieved of old. Allah (Himself) fighteth against them. How perverse are they!
SHAKIR: And the Jews say: Uzair is the son of Allah; and the Christians say: The Messiah is the son of Allah; these are the words of their mouths; they imitate the saying of those who disbelieved before; may Allah destroy them; how they are turned away!

009.031
YUSUFALI: They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him).
PICKTHAL: They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One Allah. There is no Allah save Him. Be He Glorified from all that they ascribe as partner (unto Him)!
SHAKIR: They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Marium and they were enjoined that they should serve one Allah only, there is no god but He; far from His glory be what they set up (with Him).

009.032
YUSUFALI: Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it).
PICKTHAL: Fain would they put out the light of Allah with their mouths, but Allah disdaineth (aught) save that He shall perfect His light, however much the disbelievers are averse.

SHAKIR: They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.

009.033
YUSUFALI: It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).
PICKTHAL: He it is Who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse.
SHAKIR: He it is Who sent His Messenger with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse.

009.034
YUSUFALI: O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty-
PICKTHAL: O ye who believe! Lo! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom,
SHAKIR: O you who believe! most surely many of the doctors of law and the monks eat away the property of men falsely, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement,

009.035
YUSUFALI: On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs, their flanks, and their backs.- "This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!"
PICKTHAL: On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded therewith (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard.
SHAKIR: On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, therefore taste what you hoarded.

009.036
YUSUFALI: The number of months in the sight of Allah is twelve (in a year)- so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.

PICKTHAL: Lo! the number of the months with Allah is twelve months by Allah's ordinance in the day that He created the heavens and the earth. Four of them are sacred: that is the right religion. So wrong not yourselves in them. And wage war on all of the idolaters as they are waging war on all of you. And know that Allah is with those who keep their duty (unto Him).
SHAKIR: Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred; that is the right reckoning; therefore be not unjust to yourselves regarding them, and fight the polytheists all together as they fight you all together; and know that Allah is with those who guard (against evil).

009.037
YUSUFALI: Verily the transposing (of a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbidden another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith.
PICKTHAL: Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it (another) year, that they may make up the number of the months which Allah hath hallowed, so that they allow that which Allah hath forbidden. The evil of their deeds is made fairseeming unto them. Allah guideth not the disbelieving folk.
SHAKIR: Postponing (of the sacred month) is only an addition in unbelief, wherewith those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number (of months) that Allah has made sacred, and thus violate what Allah has made sacred; the evil of their doings is made fairseeming to them; and Allah does not guide the unbelieving people.

009.038
YUSUFALI: O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.
PICKTHAL: O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter.
SHAKIR: O you who believe! What (excuse) have you that when it is said to you: Go forth in Allah's way, you should incline heavily to earth; are you contented with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little.

009.039
YUSUFALI: Unless ye go forth, He will punish you with a grievous penalty, and put others

in your place; but Him ye would not harm in the least. For Allah hath power over all things.
PICKTHAL: If ye go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all. Allah is Able to do all things.
SHAKIR: If you do not go forth, He will chastise you with a painful chastisement and bring in your place a people other than you, and you will do Him no harm; and Allah has power over all things.

009.040
YUSUFALI: If ye help not (your leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us": then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.
PICKTHAL: If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with hosts ye cannot see, and made the word of those who disbelieved the nethermost, while Allah's Word it was that became the uppermost. Allah is Mighty, Wise.
SHAKIR: If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquillity upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved; and the word of Allah, that is the highest; and Allah is Mighty, Wise.

009.041
YUSUFALI: Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew.
PICKTHAL: Go forth, light-armed and heavy-armed, and strive with your wealth and your lives in the way of Allah! That is best for you if ye but knew.
SHAKIR: Go forth light and heavy, and strive hard in Allah's way with your property and your persons; this is better for you, if you know.

009.042
YUSUFALI: If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long, (and weighed) on them. They would indeed swear by Allah, "If we only could, we should certainly have come out with you": They would destroy their own souls; for Allah doth know that they are certainly lying.
PICKTHAL: Had it been a near adventure and an easy journey they had followed thee, but the distance seemed too far for them. Yet will they swear by Allah (saying): If we had been able we would surely have set out with you. They destroy their souls, and Allah knoweth that

they verily are liars.
SHAKIR: Had it been a near advantage and a short journey, they would certainly have followed you, but the tedious journey was too long for them; and they swear by Allah: If we had been able, we would certainly have gone forth with you; they cause their own souls to perish, and Allah knows that they are most surely

009.043
YUSUFALI: Allah give thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?
PICKTHAL: Allah forgive thee (O Muhammad)! Wherefor didst thou grant them leave ere those who told the truth were manifest to thee and thou didst know the liars?
SHAKIR: Allah pardon you! Why did you give them leave until those who spoke the truth had become manifest to you and you had known the liars?

009.044
YUSUFALI: Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty.
PICKTHAL: Those who believe in Allah and the Last Day ask no leave of thee lest they should strive with their wealth and their lives. Allah is Aware of those who keep their duty (unto Him).
SHAKIR: They do not ask leave of you who believe in Allah and the latter day (to stay away) from striving hard with their property and their persons, and Allah knows those who guard (against evil).

009.045
YUSUFALI: Only those ask thee for exemption who believe not in Allah and the Last Day, and whose hearts are in doubt, so that they are tossed in their doubts to and fro.
PICKTHAL: They alone ask leave of thee who believe not in Allah and the Last Day, and whose hearts feel doubt, so in their doubt they waver.
SHAKIR: They only ask leave of you who do not believe in Allah and the latter day and their hearts are in doubt, so in their doubt do they waver.

009.046
YUSUFALI: If they had intended to come out, they would certainly have made some preparation therefor; but Allah was averse to their being sent forth; so He made them lag behind, and they were told, "Sit ye among those who sit (inactive)."
PICKTHAL: And if they had wished to go forth they would assuredly have made ready some equipment, but Allah was averse to their being sent forth and held them back and it was said (unto them): Sit ye with the sedentary!
SHAKIR: And if they had intended to go forth, they would certainly have provided equipment for it, but Allah did not like their going forth, so He withheld them, and it was said (to them): Hold back with those who hold back.

009.047
YUSUFALI: If they had come out with you, they would not have added to your (strength) but only (made for) disorder, hurrying to and fro in your midst and sowing sedition among you, and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong.
PICKTHAL: Had they gone forth among you they had added to you naught save trouble and had hurried to and fro among you, seeking to cause sedition among you; and among you there are some who would have listened to them. Allah is Aware of evil-doers.
SHAKIR: Had they gone forth with you, they would not have added to you aught save corruption, and they would certainly have hurried about among you seeking (to sow) dissension among you, and among you there are those who hearken for their sake; and Allah knows the unjust.

009.048
YUSUFALI: Indeed they had plotted sedition before, and upset matters for thee, until,- the Truth arrived, and the Decree of Allah became manifest much to their disgust.
PICKTHAL: Aforetime they sought to cause sedition and raised difficulties for thee till the Truth came and the decree of Allah was made manifest, though they were loth.
SHAKIR: Certainly they sought (to sow) dissension before, and they meditated plots against you until the truth came, and Allah's commandment prevailed although they were averse (from it).

009.049
YUSUFALI: Among them is (many) a man who says: "Grant me exemption and draw me not into trial." Have they not fallen into trial already? and indeed Hell surrounds the Unbelievers (on all sides).
PICKTHAL: Of them is he who saith: Grant me leave (to stay at home) and tempt me not. Surely it is into temptation that they (thus) have fallen. Lo! hell verily is all around the disbelievers.
SHAKIR: And among them there is he who says: Allow me and do not try me. Surely into trial have they already tumbled down, and most surely hell encompasses the unbelievers.

009.050
YUSUFALI: If good befalls thee, it grieves them; but if a misfortune befalls thee, they say, "We took indeed our precautions beforehand," and they turn away rejoicing.
PICKTHAL: If good befalleth thee (O Muhammad) it afflicteth them, and if calamity befalleth thee, they say: We took precaution, and they turn away well pleased.
SHAKIR: If good befalls you, it grieves them, and if hardship afflicts you, they say: Indeed we had taken care of our affair before; and they turn back and are glad.

009.051
YUSUFALI: Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the Believers put their trust.

PICKTHAL: Say: Naught befalleth us save that which Allah hath decreed for us. He is our Protecting Friend. In Allah let believers put their trust!
SHAKIR: Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely.

009.052
YUSUFALI: Say: "Can you expect for us (any fate) other than one of two glorious things- (Martyrdom or victory)? But we can expect for you either that Allah will send his punishment from Himself, or by our hands. So wait (expectant); we too will wait with you."
PICKTHAL: Say: Can ye await for us aught save one of two good things (death or victory in Allah's way)? while we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! We are awaiting with you.
SHAKIR: Say: Do you await for us but one of two most excellent things? And we await for you that Allah will afflict you with punishment from Himself or by our hands. So wait; we too will wait with you.

009.053
YUSUFALI: Say: "Spend (for the cause) willingly or unwillingly: not from you will it be accepted: for ye are indeed a people rebellious and wicked."
PICKTHAL: Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you. Lo! ye were ever froward folk.
SHAKIR: Say: Spend willingly or unwillingly, it shall not be accepted from you; surely you are a transgressing people.

009.054
YUSUFALI: The only reasons why their contributions are not accepted are: that they reject Allah and His Messenger; that they come to prayer without earnestness; and that they offer contributions unwillingly.
PICKTHAL: And naught preventeth that their contributions should be accepted from them save that they have disbelieved in Allah and in His messenger, and they come not to worship save as idlers, and pay not (their contribution) save reluctantly.
SHAKIR: And nothing hinders their spendings being accepted from them, except that they disbelieve in Allah and in His Messenger and they do not come to prayer but while they are sluggish, and they do not spend but while they are unwilling.

009.055
YUSUFALI: Let not their wealth nor their (following in) sons dazzle thee: in reality Allah's plan is to punish them with these things in this life, and that their souls may perish in their (very) denial of Allah.
PICKTHAL: So let not their riches nor their children please thee (O Muhammad). Allah thereby intendeth but to punish them in the life of the world and that their souls shall pass away while they are disbelievers.
SHAKIR: Let not then their property and their children excite your admiration; Allah only

wishes to chastise them with these in this world's life and (that) their souls may depart while they are unbelievers.

009.056
YUSUFALI: They swear by Allah that they are indeed of you; but they are not of you: yet they are afraid (to appear in their true colours).
PICKTHAL: And they swear by Allah that they are in truth of you, when they are not of you, but they are folk who are afraid.
SHAKIR: And they swear by Allah that they are most surely of you, and they are not of you, but they are a people who are afraid (of you).

009.057
YUSUFALI: If they could find a place to flee to, or caves, or a place of concealment, they would turn straightaway thereto, with an obstinate rush.
PICKTHAL: Had they but found a refuge, or caverns, or a place to enter, they surely had resorted thither swift as runaways.
SHAKIR: If they could find a refuge or cave or a place to enter into, they would certainly have turned thereto, running away in all haste.

009.058
YUSUFALI: And among them are men who slander thee in the matter of (the distribution of) the alms: if they are given part thereof, they are pleased, but if not, behold! they are indignant!
PICKTHAL: And of them is he who defameth thee in the matter of the alms. If they are given thereof they are content, and if they are not given thereof, behold! they are enraged.
SHAKIR: And of them there are those who blame you with respect to the alms; so if they are given from it they are pleased, and if they are not given from it, lo! they are full of rage.

009.059
YUSUFALI: If only they had been content with what Allah and His Messenger gave them, and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!" (that would have been the right course).
PICKTHAL: (How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah we are suppliants.
SHAKIR: And if they were content with what Allah and His Messenger gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too; surely to Allah do we make our petition.

009.060
YUSUFALI: Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by

Allah, and Allah is full of knowledge and wisdom.
PICKTHAL: The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise.
SHAKIR: Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is knowing, Wise.

009.061
YUSUFALI: Among them are men who molest the Prophet and say, "He is (all) ear." Say, "He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe." But those who molest the Messenger will have a grievous penalty.
PICKTHAL: And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom.
SHAKIR: And there are some of them who molest the Prophet and say: He is one who believes every thing that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful and a mercy for those of you who believe; and (as for) those who molest the Messenger of Allah, they shall have a painful punishment.

009.062
YUSUFALI: To you they swear by Allah. In order to please you: But it is more fitting that they should please Allah and His Messenger, if they are Believers.
PICKTHAL: They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, hath more right that they should please Him if they are believers.
SHAKIR: They swear to you by Allah that they might please you and, Allah, as well as His Messenger, has a greater right that they should please Him, if they are believers.

009.063
YUSUFALI: Know they not that for those who oppose Allah and His Messenger, is the Fire of Hell?- wherein they shall dwell. That is the supreme disgrace.
PICKTHAL: Know they not that whoso opposeth Allah and His messenger, his verily is fire of hell, to abide therein? That is the extreme abasement.
SHAKIR: Do they not know that whoever acts in opposition to Allah and His Messenger, he shall surely have the fire of hell to abide in it? That is the grievous abasement.

009.064
YUSUFALI: The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear (should be revealed).

PICKTHAL: The hypocrites fear lest a surah should be revealed concerning them, proclaiming what is in their hearts. Say: Scoff (your fill)! Lo! Allah is disclosing what ye fear.
SHAKIR: The hypocrites fear lest a chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear.

009.065
YUSUFALI: If thou dost question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at Allah, and His Signs, and His Messenger, that ye were mocking?"
PICKTHAL: And if thou ask them (O Muhammad) they will say: We did but talk and jest. Say: Was it at Allah and His revelations and His messenger that ye did scoff?
SHAKIR: And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Messenger that you mocked?

009.066
YUSUFALI: Make ye no excuses: ye have rejected Faith after ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.
PICKTHAL: Make no excuse. Ye have disbelieved after your (confession of) belief. If We forgive a party of you, a party of you We shall punish because they have been guilty.
SHAKIR: Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty.

009.067
YUSUFALI: The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.
PICKTHAL: The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors.
SHAKIR: The hypocritical men and the hypocritical women are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors.

009.068
YUSUFALI: Allah hath promised the Hypocrites men and women, and the rejecters, of Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: for them is the curse of Allah, and an enduring punishment,-
PICKTHAL: Allah promiseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allah curseth them, and theirs is lasting torment.
SHAKIR: Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them

and they shall have lasting punishment.

009.069
YUSUFALI: As in the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours, as did those before you; and ye indulge in idle talk as they did. They!- their work are fruitless in this world and in the Hereafter, and they will lose (all spiritual good).
PICKTHAL: Even as those before you who were mightier than you in strength, and more affluent than you in wealth and children. They enjoyed their lot awhile, so ye enjoy your lot awhile even as those before you did enjoy their lot awhile. And ye prate even as they prated. Such are they whose works have perished in the world and the Hereafter. Such are they who are the losers.
SHAKIR: Like those before you; they were stronger than you in power and more abundant in wealth and children, so they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion; and you entered into vain discourses like the vain discourses in which entered those before you. These are they whose works are null in this world and the hereafter, and these are they who are the losers.

009.070
YUSUFALI: Hath not the story reached them of those before them?- the People of Noah, and 'Ad, and Thamud; the People of Abraham, the men of Midian, and the cities overthrown. To them came their messengers with clear signs. It is not Allah Who wrongs them, but they wrong their own souls.
PICKTHAL: Hath not the fame of those before them reached them - the folk of Noah, A'ad, Thamud, the folk of Abraham, the dwellers of Midian and the disasters (which befell them)? Their messengers (from Allah) came unto them with proofs (of Allah's Sovereignty). So Allah surely wronged them not, but they did wrong themselves.
SHAKIR: Has not the news of those before them come to them; of the people of Nuh and Ad and Samood, and the people of Ibrahim and the dwellers of Madyan and the overthrown cities; their messengers came to them with clear arguments; so it was not Allah Who should do them injustice, but they were unjust to themselves.

009.071
YUSUFALI: The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise.
PICKTHAL: And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.
SHAKIR: And (as for) the believing men and the believing women, they are guardians of each other; they enjoin good and forbid evil and keep up prayer and pay the poor-rate, and

obey Allah and His Messenger; (as for) these, Allah will show mercy to them; surely Allah is Mighty, Wise.

009.072
YUSUFALI: Allah hath promised to Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of Allah: that is the supreme felicity.
PICKTHAL: Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide - blessed dwellings in Gardens of Eden. And - greater (far)! - acceptance from Allah. That is the supreme triumph.
SHAKIR: Allah has promised to the believing men and the believing women gardens, beneath which rivers flow, to abide in them, and goodly dwellings in gardens of perpetual abode; and best of all is Allah's goodly pleasure; that is the grand achievement.

009.073
YUSUFALI: O Prophet! strive hard against the unbelievers and the Hypocrites, and be firm against them. Their abode is Hell,- an evil refuge indeed.
PICKTHAL: O Prophet! Strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate abode is hell, a hapless journey's end.
SHAKIR: O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil is the destination.

009.074
YUSUFALI: They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His Messenger had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), Allah will punish them with a grievous penalty in this life and in the Hereafter: They shall have none on earth to protect or help them.
PICKTHAL: They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter, and they have no protecting friend nor helper in the earth.
SHAKIR: They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the hereafter, and they shall not have in the land any guardian or a helper.

009.075

YUSUFALI: Amongst them are men who made a covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous.
PICKTHAL: And of them is he who made a covenant with Allah (saying): If He give us of His bounty we will give alms and become of the righteous.
SHAKIR: And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good.

009.076
YUSUFALI: But when He did bestow of His bounty, they became covetous, and turned back (from their covenant), averse (from its fulfilment).
PICKTHAL: Yet when He gave them of His bounty, they hoarded it and turned away, averse;
SHAKIR: But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew.

009.077
YUSUFALI: So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day, whereon they shall meet Him: because they broke their covenant with Allah, and because they lied (again and again).
PICKTHAL: So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied.
SHAKIR: So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.

009.078
YUSUFALI: Know they not that Allah doth know their secret (thoughts) and their secret counsels, and that Allah knoweth well all things unseen?
PICKTHAL: Know they not that Allah knoweth both their secret and the thought that they confide, and that Allah is the Knower of Things Hidden?
SHAKIR: Do they not know that Allah knows their hidden thoughts and their secret counsels, and that Allah is the great Knower of the unseen things?

009.079
YUSUFALI: Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour,- and throw ridicule on them,- Allah will throw back their ridicule on them: and they shall have a grievous penalty.
PICKTHAL: Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavours, and deride them - Allah (Himself) derideth them. Theirs will be a painful doom.

SHAKIR: They who taunt those of the faithful who give their alms freely, and those who give to the extent of their earnings and scoff at them; Allah will pay them back their scoffing, and they shall have a painful chastisement.

009.080
YUSUFALI: Whether thou ask for their forgiveness, or not, (their sin is unforgivable): if thou ask seventy times for their forgiveness, Allah will not forgive them: because they have rejected Allah and His Messenger: and Allah guideth not those who are perversely rebellious.
PICKTHAL: Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times Allah will not forgive them. That is because they disbelieved in Allah and His messenger, and Allah guideth not wrongdoing folk.
SHAKIR: Ask forgiveness for them or do not ask forgiveness for them; even if you ask forgiveness for them seventy times, Allah will not forgive them; this is because they disbelieve in Allah and His Messenger, and Allah does not guide the transgressing people.

009.081
YUSUFALI: Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the Messenger of Allah: they hated to strive and fight, with their goods and their persons, in the cause of Allah: they said, "Go not forth in the heat." Say, "The fire of Hell is fiercer in heat." If only they could understand!
PICKTHAL: Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in the heat! Say: The fire of hell is more intense of heat, if they but understood.
SHAKIR: Those who were left behind were glad on account of their sitting behind Allah's Messenger and they were averse from striving m Allah's way with their property and their persons, and said: Do not go forth in the heat. Say: The fire of hell is much severe in heat. Would that they understood (it).

009.082
YUSUFALI: Let them laugh a little: much will they weep: a recompense for the (evil) that they do.
PICKTHAL: Then let them laugh a little: they will weep much, as the reward of what they used to earn.
SHAKIR: Therefore they shall laugh little and weep much as a recompense for what they earned.

009.083
YUSUFALI: If, then, Allah bring thee back to any of them, and they ask thy permission to come out (with thee), say: "Never shall ye come out with me, nor fight an enemy with me: for ye preferred to sit inactive on the first occasion: Then sit ye (now) with those who lag behind."
PICKTHAL: If Allah bring thee back (from the campaign) unto a party of them and they ask

of thee leave to go out (to fight), then say unto them: Ye shall never more go out with me nor fight with me against a foe. Ye were content with sitting still the first time. So sit still, with the useless.
SHAKIR: Therefore if Allah brings you back to a party of them and then they ask your permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those who remain behind.

009.084
YUSUFALI: Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.
PICKTHAL: And never (O Muhammad) pray for one of them who dieth, nor stand by his grave. Lo! they disbelieved in Allah and His messenger, and they died while they were evil-doers.
SHAKIR: And never offer prayer for any one of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Messenger and they shall die in transgression.

009.085
YUSUFALI: Nor let their wealth nor their (following in) sons dazzle thee: Allah's plan is to punish them with these things in this world, and that their souls may perish in their (very) denial of Allah.
PICKTHAL: Let not their wealth nor their children please thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers.
SHAKIR: And let not their property and their children excite your admlration; Allah only wishes to chastise them with these in this world and (that) their souls may depart while they are unbelievers

009.086
YUSUFALI: When a Sura comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind): we would be with those who sit (at home)."
PICKTHAL: And when a surah is revealed (which saith): Believe in Allah and strive along with His messenger, the men of wealth among them still ask leave of thee and say: Suffer us to be with those who sit (at home).
SHAKIR: And whenever a chapter is revealed, saying: Believe in Allah and strive hard along with His Messenger, those having ampleness of means ask permission of you and say: Leave us (behind), that we may be with those who sit.

009.087
YUSUFALI: They prefer to be with (the women), who remain behind (at home): their hearts are sealed and so they understand not.
PICKTHAL: They are content that they should be with the useless and their hearts are

sealed, so that they apprehend not.
SHAKIR: They preferred to be with those who remained behind, and a seal is set on their hearts so they do not understand.

009.088
YUSUFALI: But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.
PICKTHAL: But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful.
SHAKIR: But the Messenger and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.

009.089
YUSUFALI: Allah hath prepared for them gardens under which rivers flow, to dwell therein: that is the supreme felicity.
PICKTHAL: Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph.
SHAKIR: Allah has prepared for them gardens beneath which rivers flow, to abide in them; that is the great achievement.

009.090
YUSUFALI: And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to Allah and His Messenger (merely) sat inactive. Soon will a grievous penalty seize the Unbelievers among them.
PICKTHAL: And those among the wandering Arabs who had an excuse came in order that permission might be granted them. And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve.
SHAKIR: And the defaulters from among the dwellers of the desert came that permission may be given to them and they sat (at home) who lied to Allah and His Messenger; a painful chastisement shall afflict those of them who disbelieved.

009.091
YUSUFALI: There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.
SHAKIR: It shall be no crime in the weak, nor in the sick, nor in those who do not find what they should spend (to stay behind), so long as they are sincere to Allah and His Messenger; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful;

009.092
YUSUFALI: Nor (is there blame) on those who came to thee to be provided with mounts, and when thou saidst, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.
PICKTHAL: Nor unto those whom, when they came to thee (asking) that thou shouldst mount them, thou didst tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend.
SHAKIR: Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears on account of grief for not finding that which they should spend.

009.093
YUSUFALI: The ground (of complaint) is against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: Allah hath sealed their hearts; so they know not (What they miss).
PICKTHAL: The road (of blame) is only against those who ask for leave of thee (to stay at home) when they are rich. They are content to be with the useless. Allah hath sealed their hearts so that they know not.
SHAKIR: The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind, and Allah has set a seal upon their hearts so they do not know.

009.094
YUSUFALI: They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you: It is your actions that Allah and His Messenger will observe: in the end will ye be brought back to Him Who knoweth what is hidden and what is open: then will He show you the truth of all that ye did."
PICKTHAL: They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct, and then ye will be brought back unto Him Who knoweth the Invisible as well as the Visible, and He will tell you what ye used to do.
SHAKIR: They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you; and now Allah and His Messenger will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

009.095
YUSUFALI: They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: For they are an abomination, and Hell is their dwelling-place,-a fitting recompense for the (evil) that they did.
PICKTHAL: They will swear by Allah unto you, when ye return unto them, that ye may let them be. Let them be, for lo! they are unclean, and their abode is hell as the reward for what

they used to earn.
SHAKIR: They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.

009.096
YUSUFALI: They will swear unto you, that ye may be pleased with them but if ye are pleased with them, Allah is not pleased with those who disobey.
PICKTHAL: They swear unto you, that ye may accept them. Though ye accept them. Allah verily accepteth not wrongdoing folk.
SHAKIR: They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not pleased with the transgressing people.

009.097
YUSUFALI: The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger: But Allah is All-knowing, All-Wise.
PICKTHAL: The wandering Arabs are more hard in disbelief and hypocrisy, and more likely to be ignorant of the limits which Allah hath revealed unto His messenger. And Allah is Knower, Wise.
SHAKIR: The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Messenger; and Allah is Knowing, Wise.

009.098
YUSUFALI: Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of evil: for Allah is He That heareth and knoweth (all things).
PICKTHAL: And of the wandering Arabs there is he who taketh that which he expendeth (for the cause of Allah) as a loss, and awaiteth (evil) turns of fortune for you (that he may be rid of it). The evil turn of fortune will be theirs. Allah is Hearer, Knower.
SHAKIR: And of the dwellers of the desert are those who take what they spend to be a fine, and they wait (the befalling of) calamities to you; on them (will be) the evil calamity; and Allah is Hearing, Knowing.

009.099
YUSUFALI: But some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Messenger. Aye, indeed they bring them nearer (to Him): soon will Allah admit them to His Mercy: for Allah is Oft-forgiving, Most Merciful.
PICKTHAL: And of the wandering Arabs there is he who believeth in Allah and the Last Day, and taketh that which he expendeth and also the prayers of the messenger as acceptable offerings in the sight of Allah. Lo! verily it is an acceptable offering for them. Allah will

bring them into His mercy. Lo! Allah is Forgiving, Merciful.
SHAKIR: And of the dwellers of the desert are those who believe in Allah and the latter day and take what they spend to be (means of) the nearness of Allah and the Messenger's prayers; surely it shall be means of nearness for them; Allah will make them enter into His mercy; surely Allah is Forgiving, Merciful.

009.100
YUSUFALI: The vanguard (of Islam)- the first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in (all) good deeds,- well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.
PICKTHAL: And the first to lead the way, of the Muhajirin and the Ansar, and those who followed them in goodness - Allah is well pleased with them and they are well pleased with Him, and He hath made ready for them Gardens underneath which rivers flow, wherein they will abide for ever. That is the supreme triumph.
SHAKIR: And (as for) the foremost, the first of the Muhajirs and the Ansars, and those who followed them in goodness, Allah is well pleased with them and they are well pleased with Him, and He has prepared for them gardens beneath which rivers flOw, to abide in them for ever; that is the mighty achievement.

009.101
YUSUFALI: Certain of the desert Arabs round about you are hypocrites, as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them: and in addition shall they be sent to a grievous penalty.
PICKTHAL: And among those around you of the wandering Arabs there are hypocrites, and among the townspeople of Al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not. We, We know them, and We shall chastise them twice; then they will be relegated to a painful doom.
SHAKIR: And from among those who are round about you of the dwellers of the desert there are hypocrites, and from among the people of Medina (also); they are stubborn in hypocrisy; you do not know them; We know them; We will chastise them twice then shall they be turned back to a grievous chastisement

009.102
YUSUFALI: Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in Mercy): for Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Forgiving, Merciful.
SHAKIR: And others have confessed their faults, they have mingled a good deed and an evil one; may be Allah will turn to them (mercifully); surely Allah is Forgiving, Merciful.

009.103
YUSUFALI: Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth.
PICKTHAL: Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearer, Knower.
SHAKIR: Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing.

009.104
YUSUFALI: Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful?
PICKTHAL: Know they not that Allah is He Who accepteth repentance from His bondmen and taketh the alms, and that Allah is He Who is the Relenting, the Merciful.
SHAKIR: Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?

009.105
YUSUFALI: And say: "Work (righteousness): Soon will Allah observe your work, and His Messenger, and the Believers: Soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did."
PICKTHAL: And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back to the Knower of the Invisible and the Visible, and He will tell you what ye used to do.
SHAKIR: And say: Work; so Allah will see your work and (so will) His Messenger and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

009.106
YUSUFALI: There are (yet) others, held in suspense for the command of Allah, whether He will punish them, or turn in mercy to them: and Allah is All-Knowing, Wise.
PICKTHAL: And (there are) others who await Allah's decree, whether He will punish them or will forgive them. Allah is Knower, Wise.
SHAKIR: And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully), and Allah is Knowing, Wise.

009.107
YUSUFALI: And there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars.

PICKTHAL: And as for those who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers, and as an outpost for those who warred against Allah and His messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth witness that they verily are liars.
SHAKIR: And those who built a masjid to cause harm and for unbelief and to cause disunion among the believers and an ambush to him who made war against Allah and His Messenger before; and they will certainly swear: We did not desire aught but good; and Allah bears witness that they are most surely liars.

009.108
YUSUFALI: Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.
PICKTHAL: Never stand (to pray) there. A place of worship which was found upon duty (to Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers.
SHAKIR: Never stand in it; certainly a masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves.

009.109
YUSUFALI: Which then is best? - he that layeth his foundation on piety to Allah and His good pleasure? - or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong.
PICKTHAL: Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhanging precipice so that it toppled with him into the fire of hell? Allah guideth not wrongdoing folk.
SHAKIR: Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a cracking hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.

009.110
YUSUFALI: The foundation of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All-Knowing, Wise.
PICKTHAL: The building which they built will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise.
SHAKIR: The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knowing, Wise.

009.111
YUSUFALI: Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain: a

promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.
PICKTHAL: Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph.
SHAKIR: Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.

009.112
YUSUFALI: Those that turn (to Allah) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allah,: that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allah;- (These do rejoice). So proclaim the glad tidings to the Believers.
PICKTHAL: (Triumphant) are those who turn repentant (to Allah), those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah - And give glad tidings to believers!
SHAKIR: They who turn (to Allah), who serve (Him), who praise (Him), who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep the limits of Allah; and give good news to the believers.

009.113
YUSUFALI: It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.
PICKTHAL: It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire.
SHAKIR: It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire.

009.114
YUSUFALI: And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he dissociated himself from him: for Abraham was most tender-hearted, forbearing.
PICKTHAL: The prayer of Abraham for the forgiveness of his father was only because of a

promise he had promised him, but when it had become clear unto him that he (his father) was an enemy to Allah he (Abraham) disowned him. Lo! Abraham was soft of heart, long-suffering.
SHAKIR: And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted forbearing.

009.115
YUSUFALI: And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid)- for Allah hath knowledge of all things.
PICKTHAL: It was never Allah's (part) that He should send a folk astray after He had guided them until He had made clear unto them what they should avoid. Lo! Allah is Aware of all things.
SHAKIR: It is not (attributable to) Allah that He should lead a people astray after He has guided them; He even makes clear to them what they should guard against; surely Allah knows all things.

009.116
YUSUFALI: Unto Allah belongeth the dominion of the heavens and the earth. He giveth life and He taketh it. Except for Him ye have no protector nor helper.
PICKTHAL: Lo! Allah! Unto Him belongeth the Sovereignty of the heavens and the earth. He quickeneth and He giveth death. And ye have, instead of Allah, no protecting friend nor helper.
SHAKIR: Surely Allah's is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any Guardian or Helper.

009.117
YUSUFALI: Allah turned with favour to the Prophet, the Muhajirs, and the Ansar,- who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful.
PICKTHAL: Allah hath turned in mercy to the Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship. After the hearts of a party of them had almost swerved aside, then turned He unto them in mercy. Lo! He is Full of Pity, Merciful for them.
SHAKIR: Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of straitness after the hearts of a part of them were about to deviate, then He turned to them (mercifully); surely to them He is Compassionate, Merciful.

009.118
YUSUFALI: (He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them,- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them, that they might repent: for Allah is

Oft-Returning, Most Merciful.
PICKTHAL: And to the three also (did He turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward Him. Then turned He unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! He is the Relenting, the Merciful.
SHAKIR: And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then He turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful.

009.119
YUSUFALI: O ye who believe! Fear Allah and be with those who are true (in word and deed).
PICKTHAL: O ye who believe! Be careful of your duty to Allah, and be with the truthful.
SHAKIR: O you who believe! be careful of (your duty to) Allah and be with the true ones.

009.120
YUSUFALI: It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness,- whether they suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good;-
PICKTHAL: It is not for the townsfolk of Al-Madinah and for those around them of the wandering Arabs so stay behind the messenger of Allah and prefer their lives to his life. That is because neither thirst nor toil nor hunger afflicteth them in the way of Allah, nor step they any step that angereth the disbelievers, nor gain they from the enemy a gain, but a good deed is recorded for them therefor. Lo! Allah loseth not the wages of the good.
SHAKIR: It did not beseem the people of Medina and those round about them of the dwellers of the desert to remain behind the Messenger of Allah, nor should they desire (anything) for themselves in preference to him; this is because there afflicts them not thirst or fatigue or hunger in Allah's way, nor do they tread a path which enrages the unbelievers, nor do they attain from the enemy what they attain, but a good work is written down to them on account of it; surely Allah does not waste the reward of the doers of good;

009.121
YUSUFALI: Nor could they spend anything (for the cause) - small or great- nor cut across a valley, but the deed is inscribed to their credit: that Allah may requite their deed with the best (possible reward).
PICKTHAL: Nor spend they any spending, small or great, nor do they cross a valley, but it is recorded for them, that Allah may repay them the best of what they used to do.

SHAKIR: Nor do they spend anything that may be spent, small or great, nor do they traverse a valley, but it is written down to their credit, that Allah may reward them with the best of what they have done.

009.122
YUSUFALI: Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they (may learn) to guard themselves (against evil).
PICKTHAL: And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.
SHAKIR: And it does not beseem the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious?

009.123
YUSUFALI: O ye who believe! fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him.
PICKTHAL: O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).
SHAKIR: O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil).

009.124
YUSUFALI: Whenever there cometh down a sura, some of them say: "Which of you has had His faith increased by it?" Yea, those who believe,- their faith is increased and they do rejoice.
PICKTHAL: And whenever a surah is revealed there are some of them who say: Which one of you hath thus increased in faith? As for those who believe, it hath increased them in faith and they rejoice (therefor).
SHAKIR: And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? Then as for those who believe, it strengthens them in faith and they rejoice.

009.125
YUSUFALI: But those in whose hearts is a disease,- it will add doubt to their doubt, and they will die in a state of Unbelief.
PICKTHAL: But as for those in whose hearts is disease, it only addeth wickedness to their wickedness, and they die while they are disbelievers.
SHAKIR: And as for those in whose hearts is a disease, it adds uncleanness to their

uncleanness and they die while they are unbelievers.

009.126
YUSUFALI: See they not that they are tried every year once or twice? Yet they turn not in repentance, and they take no heed.
PICKTHAL: See they not that they are tested once or twice in every year? Still they turn not in repentance, neither pay they heed.
SHAKIR: Do they not see that they are tried once or twice in every year, yet they do not turn (to Allah) nor do they mind.

009.127
YUSUFALI: Whenever there cometh down a Sura, they look at each other, (saying), "Doth anyone see you?" Then they turn aside: Allah hath turned their hearts (from the light); for they are a people that understand not.
PICKTHAL: And whenever a surah is revealed, they look one at another (as who should say): Doth anybody see you? Then they turn away. Allah turneth away their hearts because they are a folk who understand not.
SHAKIR: And whenever a chapter is revealed, they cast glances at one another: Does any one see you? Then they turn away: Allah has turned away their hearts because they are a people who do not understand.

009.128
YUSUFALI: Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.
PICKTHAL: There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.
SHAKIR: Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate,

009.129
YUSUFALI: But if they turn away, Say: "Allah sufficeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne (of Glory) Supreme!"
PICKTHAL: Now, if they turn away (O Muhammad) say: Allah sufficeth me. There is no Allah save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.
SHAKIR: But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power.

AS-SAFF (THE RANKS, BATTLE ARRAY)

In the name of Allah, the Compassionate, the Merciful.

061.001
YUSUFALI: Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.
PICKTHAL: All that is in the heavens and all that is in the earth glorifieth Allah, and He is the Mighty, the Wise.
SHAKIR: Whatever is in the heavens and whatever is in the earth declares the glory of Allah; and He is the Mighty, the Wise.

061.002
YUSUFALI: O ye who believe! Why say ye that which ye do not?
PICKTHAL: O ye who believe! Why say ye that which ye do not?
SHAKIR: O you who believe! why do you say that which you do not do?

061.003
YUSUFALI: Grievously odious is it in the sight of Allah that ye say that which ye do not.
PICKTHAL: It is most hateful in the sight of Allah that ye say that which ye do not.
SHAKIR: It is most hateful to Allah that you should say that which you do not do.

061.004
YUSUFALI: Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure.
PICKTHAL: Lo! Allah loveth them who battle for His cause in ranks, as if they were a solid structure.
SHAKIR: Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.

061.005
YUSUFALI: And remember, Moses said to his people: "O my people! why do ye vex and insult me, though ye know that I am the messenger of Allah (sent) to you?" Then when they went wrong, Allah let their hearts go wrong. For Allah guides not those who are rebellious transgressors.
PICKTHAL: And (remember) when Moses said unto his people: O my people! Why persecute ye me, when ye well know that I am Allah's messenger unto you? So when they went astray Allah sent their hearts astray. And Allah guideth not the evil-living folk.
SHAKIR: And when Musa said to his people: O my people! why do you give me trouble?

And you know indeed that I am Allah's messenger to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not guide the transgressing people.

061.006
YUSUFALI: And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!"
PICKTHAL: And when Jesus son of Mary said: O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: This is mere magic.
SHAKIR: And when Isa son of Marium said: O children of Israel! surely I am the messenger of Allah to you, verifying that which is before me of the Taurat and giving the good news of an Messenger who will come after me, his name being Ahmad, but when he came to them with clear arguments they said: This is clear magic.

061.007
YUSUFALI: Who doth greater wrong than one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not those who do wrong.
PICKTHAL: And who doeth greater wrong than he who inventeth a lie against Allah when he is summoned unto Al-Islam? And Allah guideth not wrongdoing folk.
SHAKIR: And who is more unjust than he who forges a lie against Allah and he is invited to Islam, and Allah does not guide the unjust people.

061.008
YUSUFALI: Their intention is to extinguish Allah's Light (by blowing) with their mouths: But Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it).
PICKTHAL: Fain would they put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse.
SHAKIR: They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse.

061.009
YUSUFALI: It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).
PICKTHAL: He it is Who hath sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religion however much idolaters may be averse.
SHAKIR: He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.

061.010

YUSUFALI: O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-
PICKTHAL: O ye who believe! Shall I show you a commerce that will save you from a painful doom?
SHAKIR: O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?

061.011
YUSUFALI: That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew!
PICKTHAL: Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know.
SHAKIR: You shall believe in Allah and His Messenger, and struggle hard in Allah's way with your property and your lives; that is better for you, did you but know!

061.012
YUSUFALI: He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement.
PICKTHAL: He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the supreme triumph.
SHAKIR: He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement;

061.013
YUSUFALI: And another (favour will He bestow,) which ye do love,- help from Allah and a speedy victory. So give the Glad Tidings to the Believers.
PICKTHAL: And (He will give you) another (blessing) which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers.
SHAKIR: And yet another (blessing) that you love: help from Allah and a victory near at hand; and give good news to the believers.

061.014
YUSUFALI: O ye who believe! Be ye helpers of Allah: As said Jesus the son of Mary to the Disciples, "Who will be my helpers to (the work of) Allah?" Said the disciples, "We are Allah's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed.
PICKTHAL: O ye who believe! Be Allah's helpers, even as Jesus son of Mary said unto the disciples: Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they became the uppermost.

SHAKIR: O you who believe! be helpers (in the cause) of Allah, as~ Isa son of Marium said to (his) disciples: Who are my helpers in the cause of Allah? The disciples said: We are helpers (in the cause) of Allah. So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, and they became uppermost.

AL-FATH (VICTORY, CONQUEST)

In the name of Allah, the Compassionate, the Merciful.

048.001
YUSUFALI: Verily We have granted thee a manifest Victory:
PICKTHAL: Lo! We have given thee (O Muhammad) a signal victory,
SHAKIR: Surely We have given to you a clear victory

048.002
YUSUFALI: That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;
PICKTHAL: That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path,
SHAKIR: That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way,

048.003
YUSUFALI: And that Allah may help thee with powerful help.
PICKTHAL: And that Allah may help thee with strong help -
SHAKIR: And that Allah might help you with a mighty help.

048.004
YUSUFALI: It is He Who sent down tranquillity into the hearts of the Believers, that they may add faith to their faith;- for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom;-
PICKTHAL: He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knower, Wise -
SHAKIR: He it is Who sent down tranquillity into the hearts of the believers that they might have more of faith added to their faith-- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise--

048.005
YUSUFALI: That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them;- and that is, in the sight of Allah, the highest achievement (for man),-
PICKTHAL: That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil

deeds - That, in the sight of Allah, is the supreme triumph -
SHAKIR: That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah

048.006
YUSUFALI: And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.
PICKTHAL: And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.
SHAKIR: And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort.

048.007
YUSUFALI: For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom.
PICKTHAL: Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.
SHAKIR: And Allah's are the hosts of the heavens and the earth; and Allah is Mighty, Wise.

048.008
YUSUFALI: We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner:
PICKTHAL: Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner,
SHAKIR: Surely We have sent you as a witness and as a bearer of good news and as a warner,

048.009
YUSUFALI: In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honour Him, and celebrate His praise morning and evening.
PICKTHAL: That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day.
SHAKIR: That you may believe in Allah and His Messenger and may aid him and revere him; and (that) you may declare His glory, morning and evening.

048.010

YUSUFALI: Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: then any one who violates his oath, does so to the harm of his own soul, and any one who fulfils what he has covenanted with Allah,- Allah will soon grant him a great Reward.
PICKTHAL: Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.
SHAKIR: Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.

048.011
YUSUFALI: The desert Arabs who lagged behind will say to thee: "We were engaged in (looking after) our flocks and herds, and our families: do thou then ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah, if His Will is to give you some loss or to give you some profit? But Allah is well acquainted with all that ye do.
PICKTHAL: Those of the wandering Arabs who were left behind will tell thee: Our possessions and our households occupied us, so ask forgiveness for us! They speak with their tongues that which is not in their hearts. Say: Who can avail you aught against Allah, if He intend you hurt or intend you profit? Nay, but Allah is ever Aware of what ye do.
SHAKIR: Those of the dwellers of the desert who were left behind will say to you: Our property and our families kept us busy, so ask forgiveness for us. They say with their tongues what is not in their hearts. Say: Then who can control anything for you from Allah if He intends to do you harm or if He intends to do you good; nay, Allah is Aware of what you do:

048.012
YUSUFALI: "Nay, ye thought that the Messenger and the Believers would never return to their families; this seemed pleasing in your hearts, and ye conceived an evil thought, for ye are a people lost (in wickedness)."
PICKTHAL: Nay, but ye deemed that the messenger and the believers would never return to their own folk, and that was made fairseeming in your hearts, and ye did think an evil thought, and ye were worthless folk.
SHAKIR: Nay! you rather thought that the Messenger and the believers would not return to their families ever, and that was made fairseeming to your hearts and you thought an evil thought and you were a people doomed to perish.

048.013
YUSUFALI: And if any believe not in Allah and His Messenger, We have prepared, for those who reject Allah, a Blazing Fire!
PICKTHAL: And so for him who believeth not in Allah and His messenger - Lo! We have

prepared a flame for disbelievers.
SHAKIR: And whoever does not believe in Allah and His Messenger, then surely We have prepared burning fire for the unbelievers.

048.014
YUSUFALI: To Allah belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills: but Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: And Allah's is the Sovereignty of the heavens and the earth. He forgiveth whom He will, and punisheth whom He will. And Allah is ever Forgiving, Merciful.
SHAKIR: And Allah's is the kingdom. of the heavens and the earth; He forgives whom He pleases and punishes whom He pleases, and Allah is Forgiving, Merciful.

048.015
YUSUFALI: Those who lagged behind (will say), when ye (are free to) march and take booty (in war): "Permit us to follow you." They wish to change Allah's decree: Say: "Not thus will ye follow us: Allah has already declared (this) beforehand": then they will say, "But ye are jealous of us." Nay, but little do they understand (such things).
PICKTHAL: Those who were left behind will say, when ye set forth to capture booty: Let us go with you. They fain would change the verdict of Allah. Say (unto them, O Muhammad): Ye shall not go with us. Thus hath Allah said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little.
SHAKIR: Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the world of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay! you are jealous of us. Nay! they do not understand but a little.

048.016
YUSUFALI: Say to the desert Arabs who lagged behind: "Ye shall be summoned (to fight) against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, Allah will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty."
PICKTHAL: Say unto those of the wandering Arabs who were left behind: Ye will be called against a folk of mighty prowess, to fight them until they surrender; and if ye obey, Allah will give you a fair reward; but if ye turn away as ye did turn away before, He will punish you with a painful doom.
SHAKIR: Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward; and if you turn back as you turned back before, He will punish you with a painful punishment.

048.017
YUSUFALI: No blame is there on the blind, nor is there blame on the lame, nor on one ill (if he joins not the war): But he that obeys Allah and his Messenger,- (Allah) will admit him to

Gardens beneath which rivers flow; and he who turns back, (Allah) will punish him with a grievous Penalty.
PICKTHAL: There is no blame for the blind, nor is there blame for the lame, nor is there blame for the sick (that they go not forth to war). And whoso obeyeth Allah and His messenger, He will make him enter Gardens underneath which rivers flow; and whoso turneth back, him will He punish with a painful doom.
SHAKIR: There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will punish him with a painful punishment.

048.018
YUSUFALI: Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory;
PICKTHAL: Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory;
SHAKIR: Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory,

048.019
YUSUFALI: And many gains will they acquire (besides): and Allah is Exalted in Power, Full of Wisdom.
PICKTHAL: And much booty that they will capture. Allah is ever Mighty, Wise.
SHAKIR: And many acquisitions which they will take; and Allah is Mighty, Wise.

048.020
YUSUFALI: Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path;
PICKTHAL: Allah promiseth you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path.
SHAKIR: Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path.

048.021
YUSUFALI: And other gains (there are), which are not within your power, but which Allah has compassed: and Allah has power over all things.
PICKTHAL: And other (gain), which ye have not been able to achieve, Allah will compass

it, Allah is Able to do all things.
SHAKIR: And others which you have not yet been able to achieve Allah has surely encompassed them, and Allah has power over all things.

048.022
YUSUFALI: If the Unbelievers should fight you, they would certainly turn their backs; then would they find neither protector nor helper.
PICKTHAL: And if those who disbelieve join battle with you they will take to flight, and afterward they will find no protecting friend nor helper.
SHAKIR: And if those who disbelieve fight with you, they would certainly turn (their) backs, then they would not find any protector or a helper.

048.023
YUSUFALI: (Such has been) the practice (approved) of Allah already in the past: no change wilt thou find in the practice (approved) of Allah.
PICKTHAL: It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change.
SHAKIR: Such has been the course of Allah that has indeed run before, and you shall not find a change in Allah's course.

048.024
YUSUFALI: And it is He Who has restrained their hands from you and your hands from them in the midst of Makka, after that He gave you the victory over them. And Allah sees well all that ye do.
PICKTHAL: And He it is Who hath withheld men's hands from you, and hath withheld your hands from them, in the valley of Mecca, after He had made you victors over them. Allah is Seer of what ye do.
SHAKIR: And He it is Who held back their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Seeing what you do.

048.025
YUSUFALI: They are the ones who denied Revelation and hindered you from the Sacred Mosque and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not know that ye were trampling down and on whose account a crime would have accrued to you without (your) knowledge, (Allah would have allowed you to force your way, but He held back your hands) that He may admit to His Mercy whom He will. If they had been apart, We should certainly have punished the Unbelievers among them with a grievous Punishment.
PICKTHAL: These it was who disbelieved and debarred you from the Inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom ye know not - lest ye should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will - If (the believers and the disbelievers) had been clearly separated We verily had

punished those of them who disbelieved with painful punishment.
SHAKIR: It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge-- so that Allah may cause to enter into His mercy whomsoever He pleases; had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment.

048.026
YUSUFALI: While the Unbelievers got up in their hearts heat and cant - the heat and cant of ignorance,- Allah sent down His Tranquillity to his Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things.
PICKTHAL: When those who disbelieve had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.
SHAKIR: When those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His tranquillity on His Messenger and on the believers, and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it; and Allah is Cognizant of all things.

048.027
YUSUFALI: Truly did Allah fulfil the vision for His Messenger: ye shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory.
PICKTHAL: Allah hath fulfilled the vision for His messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory beforehand.
SHAKIR: Certainly Allah had shown to His Messenger the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that.

048.028
YUSUFALI: It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.
PICKTHAL: He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a Witness.
SHAKIR: He it is Who sent His Messenger with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a witness.

048.029

YUSUFALI: Muhammad is the messenger of Allah; and those who are with him are strong against Unbelievers, (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer), seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks, (being) the traces of their prostration. This is their similitude in the Taurat; and their similitude in the Gospel is: like a seed which sends forth its blade, then makes it strong; it then becomes thick, and it stands on its own stem, (filling) the sowers with wonder and delight. As a result, it fills the Unbelievers with rage at them. Allah has promised those among them who believe and do righteous deeds forgiveness, and a great Reward.

PICKTHAL: Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the Gospel - like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers - that He may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.

SHAKIR: Muhammad is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves; you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat and their description in the Injeel; like as seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the unbelievers on account of them; Allah has promised those among them who believe and do good, forgiveness and a great reward.

AL-ROOM (THE ROMANS, THE BYZANTINES)

In the name of Allah, the Compassionate, the Merciful.

030.001
YUSUFALI: A. L. M.
PICKTHAL: Alif. Lam. Mim.
SHAKIR: Alif Lam Mim.

030.002
YUSUFALI: The Roman Empire has been defeated-
PICKTHAL: The Romans have been defeated
SHAKIR: The Romans are vanquished,

030.003
YUSUFALI: In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious-
PICKTHAL: In the nearer land, and they, after their defeat will be victorious
SHAKIR: In a near land, and they, after being vanquished, shall overcome,

030.004
YUSUFALI: Within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice-
PICKTHAL: Within ten years - Allah's is the command in the former case and in the latter - and in that day believers will rejoice
SHAKIR: Within a few years. Allah's is the command before and after; and on that day the believers shall rejoice,

030.005
YUSUFALI: With the help of Allah. He helps whom He will, and He is exalted in might, most merciful.
PICKTHAL: In Allah's help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful.
SHAKIR: With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful;

030.006
YUSUFALI: (It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not.

PICKTHAL: It is a promise of Allah. Allah faileth not His promise, but most of mankind know not.
SHAKIR: (This is) Allah's promise! Allah will not fail His promise, but most people do not know.

030.007
YUSUFALI: They know but the outer (things) in the life of this world: but of the End of things they are heedless.
PICKTHAL: They know only some appearance of the life of the world, and are heedless of the Hereafter.
SHAKIR: They know the outward of this world's life, but of the hereafter they are absolutely heedless.

030.008
YUSUFALI: Do they not reflect in their own minds? Not but for just ends and for a term appointed, did Allah create the heavens and the earth, and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)!
PICKTHAL: Have they not pondered upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of mankind are disbelievers in the meeting with their Lord.
SHAKIR: Do they not reflect within themselves: Allah did not create the heavens and the earth and what is between them two but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting of their Lord.

030.009
YUSUFALI: Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their messengers with Clear (Signs). (Which they rejected, to their own destruction): It was not Allah Who wronged them, but they wronged their own souls.
PICKTHAL: Have they not travelled in the land and seen the nature of the consequence for those who were before them? They were stronger than these in power, and they dug the earth and built upon it more than these have built. Messengers of their own came unto them with clear proofs (of Allah's Sovereignty). Surely Allah wronged them not, but they did wrong themselves.
SHAKIR: Have they not travelled in the earth and seen how was the end of those before them? They were stronger than these in prowess, and dug up the earth, and built on it in greater abundance than these have built on it, and there came to them their messengers with clear arguments; so it was not beseeming for Allah that He should deal with them unjustly, but they dealt unjustly with their own souls.

030.010
YUSUFALI: In the long run evil in the extreme will be the End of those who do evil; for that

they rejected the Signs of Allah, and held them up to ridicule.
PICKTHAL: Then evil was the consequence to those who dealt in evil, because they denied the revelations of Allah and made a mock of them.
SHAKIR: Then evil was the end of those who did evil, because they | rejected the communications of Allah and used to mock them.

030.011
YUSUFALI: It is Allah Who begins (the process of) creation; then repeats it; then shall ye be brought back to Him.
PICKTHAL: Allah produceth creation, then He reproduceth it, then unto Him ye will be returned.
SHAKIR: Allah originates the creation, then reproduces it, then to Him you shall be brought back.

030.012
YUSUFALI: On the Day that the Hour will be established, the guilty will be struck dumb with despair.
PICKTHAL: And in the day when the Hour riseth the unrighteous will despair.
SHAKIR: And at the time when the hour shall come the guilty shall be in despair.

030.013
YUSUFALI: No intercessor will they have among their "Partners" and they will (themselves) reject their "Partners".
PICKTHAL: There will be none to intercede for them of those whom they made equal with Allah. And they will reject their partners (whom they ascribed unto Him).
SHAKIR: And they shall not have any intercessors from among their gods they have joined with Allah, and they shall be deniers of their associate-gods.

030.014
YUSUFALI: On the Day that the Hour will be established,- that Day shall (all men) be sorted out.
PICKTHAL: In the day when the Hour cometh, in that day they will be sundered.
SHAKIR: And at the time when the hour shall come, at that time they shall become separated one from the other.

030.015
YUSUFALI: Then those who have believed and worked righteous deeds, shall be made happy in a Mead of Delight.
PICKTHAL: As for those who believed and did good works, they will be made happy in a Garden.
SHAKIR: Then as to those who believed and did good, they shall be made happy in a garden.

030.016
YUSUFALI: And those who have rejected Faith and falsely denied our Signs and the meeting of the Hereafter,- such shall be brought forth to Punishment.
PICKTHAL: But as for those who disbelieved and denied Our revelations, and denied the meeting of the Hereafter, such will be brought to doom.
SHAKIR: And as to those who disbelieved and rejected Our communications and the meeting of the hereafter, these shall be brought over to the chastisement.

030.017
YUSUFALI: So (give) glory to Allah, when ye reach eventide and when ye rise in the morning;
PICKTHAL: So glory be to Allah when ye enter the night and when ye enter the morning -
SHAKIR: Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning.

030.018
YUSUFALI: Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline.
PICKTHAL: Unto Him be praise in the heavens and the earth! - and at the sun's decline and in the noonday.
SHAKIR: And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday.

030.019
YUSUFALI: It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead).
PICKTHAL: He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth.
SHAKIR: He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.

030.020
YUSUFALI: Among His Signs in this, that He created you from dust; and then,- behold, ye are men scattered (far and wide)!
PICKTHAL: And of His signs is this: He created you of dust, and behold you human beings, ranging widely!
SHAKIR: And one of His signs is that He created you from dust, then lo! you are mortals (who) scatter.

030.021
YUSUFALI: And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy

between your (hearts): verily in that are Signs for those who reflect.
PICKTHAL: And of His signs is this: He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect.
SHAKIR: And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.

030.022
YUSUFALI: And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.
PICKTHAL: And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge.
SHAKIR: And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned.

030.023
YUSUFALI: And among His Signs is the sleep that ye take by night and by day, and the quest that ye (make for livelihood) out of His Bounty: verily in that are signs for those who hearken.
PICKTHAL: And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for folk who heed.
SHAKIR: And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for a people who would hear.

030.024
YUSUFALI: And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise.
PICKTHAL: And of His signs is this: He showeth you the lightning for a fear and for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for folk who understand.
SHAKIR: And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand

030.025
YUSUFALI: And among His Signs is this, that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, ye (straightway) come forth.
PICKTHAL: And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge.
SHAKIR: And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out of the earth, lo! you come forth.

030.026
YUSUFALI: To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.
PICKTHAL: Unto Him belongeth whosoever is in the heavens and the earth. All are obedient unto Him.
SHAKIR: And His is whosoever is in the heavens and the earth; all are obedient to Him.

030.027
YUSUFALI: It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (we can think of) in the heavens and the earth: for He is Exalted in Might, full of wisdom.
PICKTHAL: He it is Who produceth creation, then reproduceth it, and it is easier for Him. His is the Sublime Similitude in the heavens and the earth. He is the Mighty, the Wise.
SHAKIR: And He it is Who originates the creation, then reproduces it, and it is easy to Him; and His are the most exalted attributes in the heavens and the earth, and He is the Mighty, the Wise.

030.028
YUSUFALI: He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do we explain the Signs in detail to a people that understand.
PICKTHAL: He coineth for you a similitude of yourselves. Have ye, from among those whom your right hands possess, partners in the wealth We have bestowed upon you, equal with you in respect thereof, so that ye fear them as ye fear each other (that ye ascribe unto Us partners out of that which We created)? Thus We display the revelations for people who have sense.
SHAKIR: He sets forth to you a parable relating to yourselves: Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We make the communications distinct for a people who understand.

030.029
YUSUFALI: Nay, the wrong-doers (merely) follow their own lusts, being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers.
PICKTHAL: Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath sent astray? For such there are no helpers.
SHAKIR: Nay! those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah makes err? And they shall have no helpers.

030.030

YUSUFALI: So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.
PICKTHAL: So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not -
SHAKIR: Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know--

030.031
YUSUFALI: Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with Allah,-
PICKTHAL: Turning unto Him (only); and be careful of your duty unto Him and establish worship, and be not of those who ascribe partners (unto Him);
SHAKIR: Turning to Him, and be careful of (your duty to) Him and keep up prayer and be not of the polytheists

030.032
YUSUFALI: Those who split up their Religion, and become (mere) Sects,- each party rejoicing in that which is with itself!
PICKTHAL: Of those who split up their religion and became schismatics, each sect exulting in its tenets.
SHAKIR: Of those who divided their religion and became seas every sect rejoicing in what they had with them

030.033
YUSUFALI: When trouble touches men, they cry to their Lord, turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself, behold, some of them pay part-worship to other god's besides their Lord,-
PICKTHAL: And when harm toucheth men they cry unto their Lord, turning to Him in repentance; then, when they have tasted of His mercy, behold! some of them attribute partners to their Lord
SHAKIR: And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord,

030.034
YUSUFALI: (As if) to show their ingratitude for the (favours) We have bestowed on them! Then enjoy (your brief day); but soon will ye know (your folly).
PICKTHAL: So as to disbelieve in that which We have given them. (Unto such it is said): Enjoy yourselves awhile, but ye will come to know.

SHAKIR: So as to be ungrateful for what We have given them; but enjoy yourselves (for a while), for you shall soon come to know.

030.035
YUSUFALI: Or have We sent down authority to them, which points out to them the things to which they pay part-worship?
PICKTHAL: Or have We revealed unto them any warrant which speaketh of that which they associate with Him?
SHAKIR: Or, have We sent down upon them an authority so that it speaks of that which they associate with Him?

030.036
YUSUFALI: When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth, behold, they are in despair!
PICKTHAL: And when We cause mankind to taste of mercy they rejoice therein; but if an evil thing befall them as the consequence of their own deeds, lo! they are in despair!
SHAKIR: And when We make people taste of mercy they rejoice in it, and if an evil befall them for what their hands have already wrought, lo! they are in despair.

030.037
YUSUFALI: See they not that Allah enlarges the provision and restricts it, to whomsoever He pleases? Verily in that are Signs for those who believe.
PICKTHAL: See they not that Allah enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo! herein indeed are portents for folk who believe.
SHAKIR: Do they not see that Allah makes ample provision for whom He pleases, or straitens? Most surely there are signs in this for a people who believe.

030.038
YUSUFALI: So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of Allah, and it is they who will prosper.
PICKTHAL: So give to the kinsman his due, and to the needy, and to the wayfarer. That is best for those who seek Allah's Countenance. And such are they who are successful.
SHAKIR: Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire Allah's pleasure, and these it is who are successful.

030.039
YUSUFALI: That which ye lay out for increase through the property of (other) people, will have no increase with Allah: but that which ye lay out for charity, seeking the Countenance of Allah, (will increase): it is these who will get a recompense multiplied.
PICKTHAL: That which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which ye give in charity, seeking Allah's Countenance, hath increase manifold.

SHAKIR: And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure-- it is these (persons) that shall get manifold.

030.040
YUSUFALI: It is Allah Who has created you: further, He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things? Glory to Him! and high is He above the partners they attribute (to him)!
PICKTHAL: Allah is He Who created you and then sustained you, then causeth you to die, then giveth life to you again. Is there any of your (so-called) partners (of Allah) that doeth aught of that? Praised and Exalted be He above what they associate (with Him)!
SHAKIR: Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him).

030.041
YUSUFALI: Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).
PICKTHAL: Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.
SHAKIR: Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return.

030.042
YUSUFALI: Say: "Travel through the earth and see what was the end of those before (you): Most of them worshipped others besides Allah."
PICKTHAL: Say (O Muhammad, to the disbelievers): Travel in the land, and see the nature of the consequence for those who were before you! Most of them were idolaters.
SHAKIR: Say: Travel in the land, then see how was the end of those before; most of them were polytheists.

030.043
YUSUFALI: But set thou thy face to the right Religion before there come from Allah the Day which there is no chance of averting: on that Day shall men be divided (in two).
PICKTHAL: So set thy purpose resolutely for the right religion, before the inevitable day cometh from Allah. On that day mankind will be sundered-
SHAKIR: Then turn thy face straight to the right religion before there come from Allah the day which cannot be averted; on that day they shall become separated.

030.044
YUSUFALI: Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven):
PICKTHAL: Whoso disbelieveth must (then) bear the consequences of his disbelief, while those who do right make provision for themselves -
SHAKIR: Whoever disbelieves, he shall be responsible for his disbelief, and whoever does good, they prepare (good) for their own souls,

030.045
YUSUFALI: That He may reward those who believe and work righteous deeds, out of his Bounty. For He loves not those who reject Faith.
PICKTHAL: That He may reward out of His bounty those who believe and do good works. Lo! He loveth not the disbelievers (in His guidance).
SHAKIR: That He may reward those who believe and do good out of His grace; surely He does not love the unbelievers.

030.046
YUSUFALI: Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy,- that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful.
PICKTHAL: And of His signs is this: He sendeth herald winds to make you taste His mercy, and that the ships may sail at His command, and that ye may seek his favour, and that haply ye may be thankful.
SHAKIR: And one of His signs is that He sends forth the winds bearing good news, and that He may make your taste of His mercy, and that the ships may run by His command, and that you may seek of His grace, and that you may be grateful.

030.047
YUSUFALI: We did indeed send, before thee, messengers to their (respective) peoples, and they came to them with Clear Signs: then, to those who transgressed, We meted out Retribution: and it was due from Us to aid those who believed.
PICKTHAL: Verily We sent before thee (Muhammad) messengers to their own folk. Then we took vengeance upon those who were guilty (in regard to them). To help believers is ever incumbent upon Us.
SHAKIR: And certainly We sent before you messengers to their people, so they came to them with clear arguments, then We gave the punishment to those who were guilty; and helping the believers is ever incumbent on Us.

030.048
YUSUFALI: It is Allah Who sends the Winds, and they raise the Clouds: then does He spread them in the sky as He wills, and break them into fragments, until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills behold, they do rejoice!-

PICKTHAL: Allah is He Who sendeth the winds so that they raise clouds, and spreadeth them along the sky as pleaseth Him, and causeth them to break and thou seest the rain downpouring from within them. And when He maketh it to fall on whom He will of His bondmen, lo! they rejoice;
SHAKIR: Allah is he Who sends forth the winds so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up so that you see the rain coming forth from inside it; then when He causes it to fall upon whom He pleases of His servants, lo! they are joyful

030.049
YUSUFALI: Even though, before they received (the rain) - just before this - they were dumb with despair!
PICKTHAL: Though before that, even before it was sent down upon them, they were in despair.
SHAKIR: Though they were before this, before it was sent down upon them, confounded in sure despair.

030.050
YUSUFALI: Then contemplate (O man!) the memorials of Allah's Mercy!- how He gives life to the earth after its death: verily the same will give life to the men who are dead: for He has power over all things.
PICKTHAL: Look, therefore, at the prints of Allah's mercy (in creation): how He quickeneth the earth after her death. Lo! He verily is the Quickener of the Dead, and He is Able to do all things.
SHAKIR: Look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things.

030.051
YUSUFALI: And if We (but) send a Wind from which they see (their tilth) turn yellow,- behold, they become, thereafter, Ungrateful (Unbelievers)!
PICKTHAL: And if We sent a wind and they beheld it yellow, they verily would still continue in their disbelief.
SHAKIR: And if We send a wind and they see it to be yellow, they would after that certainly continue to disbelieve

030.052
YUSUFALI: So verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away.
PICKTHAL: For verily thou (Muhammad) canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee.
SHAKIR: For surely you cannot, make the dead to hear and you cannot make the deaf to hear the call, when they turn back and

030.053
YUSUFALI: Nor canst thou lead back the blind from their straying: only those wilt thou make to hear, who believe in Our signs and submit (their wills in Islam).
PICKTHAL: Nor canst thou guide the blind out of their error. Thou canst make none to hear save those who believe in Our revelations so that they surrender (unto Him).
SHAKIR: Nor can you lead away the blind out of their error. You cannot make to hear any but those who believe in Our communications so they shall submit.

030.054
YUSUFALI: It is Allah Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave (you weakness and a hoary head: He creates as He wills, and it is He Who has all knowledge and power.
PICKTHAL: Allah is He Who shaped you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He createth what He will. He is the Knower, the Mighty.
SHAKIR: Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and hoary hair after strength; He creates what He pleases, and He is the Knowing, the Powerful.

030.055
YUSUFALI: On the Day that the Hour (of Reckoning) will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded!
PICKTHAL: And on the day when the Hour riseth the guilty will vow that they did tarry but an hour - thus were they ever deceived.
SHAKIR: And at the time when the hour shall come, the guilty shall swear (that) they did not tarry but an hour; thus are they ever turned away.

030.056
YUSUFALI: But those endued with knowledge and faith will say: "Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye - ye were not aware!"
PICKTHAL: But those to whom knowledge and faith are given will say: The truth is, ye have tarried, by Allah's decree, until the Day of Resurrection. This is the Day of Resurrection, but ye used not to know.
SHAKIR: And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.

030.057
YUSUFALI: So on that Day no excuse of theirs will avail the transgressors, nor will they be invited (then) to seek grace (by repentance).
PICKTHAL: In that day their excuses will not profit those who did injustice, nor will they be allowed to make amends.

SHAKIR: But on that day their excuse shall not profit those who were unjust, nor shall they be regarded with goodwill.

030.058

YUSUFALI: verily We have propounded for men, in this Qur'an every kind of Parable: But if thou bring to them any Sign, the Unbelievers are sure to say, "Ye do nothing but talk vanities."

PICKTHAL: Verily We have coined for mankind in this Qur'an all kinds of similitudes; and indeed if thou camest unto them with a miracle, those who disbelieve would verily exclaim: Ye are but tricksters!

SHAKIR: And certainly We have set forth for men every kind of example in this Quran; and if you should bring them a communication, those who disbelieve would certainly say: You are naught but false claimants.

030.059

YUSUFALI: Thus does Allah seal up the hearts of those who understand not.

PICKTHAL: Thus doth Allah seal the hearts of those who know not.

SHAKIR: Thus does Allah set a seal on the hearts of those who do not know.

030.060

YUSUFALI: So patiently persevere: for verily the promise of Allah is true: nor let those shake thy firmness, who have (themselves) no certainty of faith.

PICKTHAL: So have patience (O Muhammad)! Allah's promise is the very truth, and let not those who have no certainty make thee impatient.

SHAKIR: Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation.

AR-RAHMAN (THE BENEFICENT, THE MERCY GIVING)

In the name of Allah, the Compassionate, the Merciful.

055.001
YUSUFALI: (Allah) Most Gracious!
PICKTHAL: The Beneficent
SHAKIR: The Beneficent Allah,

055.002
YUSUFALI: It is He Who has taught the Qur'an.
PICKTHAL: Hath made known the Qur'an.
SHAKIR: Taught the Quran.

055.003
YUSUFALI: He has created man:
PICKTHAL: He hath created man.
SHAKIR: He created man,

055.004
YUSUFALI: He has taught him speech (and intelligence).
PICKTHAL: He hath taught him utterance.
SHAKIR: Taught him the mode of expression.

055.005
YUSUFALI: The sun and the moon follow courses (exactly) computed;
PICKTHAL: The sun and the moon are made punctual.
SHAKIR: The sun and the moon follow a reckoning.

055.006
YUSUFALI: And the herbs and the trees - both (alike) prostrate in adoration.
PICKTHAL: The stars and the trees prostrate.
SHAKIR: And the herbs and the trees do prostrate (to Him).

055.007
YUSUFALI: And the Firmament has He raised high, and He has set up the Balance (of Justice),

PICKTHAL: And the sky He hath uplifted; and He hath set the measure,
SHAKIR: And the heaven, He raised it high, and He made the balance

055.008
YUSUFALI: In order that ye may not transgress (due) balance.
PICKTHAL: That ye exceed not the measure,
SHAKIR: That you may not be inordinate in respect of the measure.

055.009
YUSUFALI: So establish weight with justice and fall not short in the balance.
PICKTHAL: But observe the measure strictly, nor fall short thereof.
SHAKIR: And keep up the balance with equity and do not make the measure deficient.

055.010
YUSUFALI: It is He Who has spread out the earth for (His) creatures:
PICKTHAL: And the earth hath He appointed for (His) creatures,
SHAKIR: And the earth, He has set it for living creatures;

055.011
YUSUFALI: Therein is fruit and date-palms, producing spathes (enclosing dates);
PICKTHAL: Wherein are fruit and sheathed palm-trees,
SHAKIR: Therein is fruit and palms having sheathed clusters,

055.012
YUSUFALI: Also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants.
PICKTHAL: Husked grain and scented herb.
SHAKIR: And the grain with (its) husk and fragrance.

055.013
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.014
YUSUFALI: He created man from sounding clay like unto pottery,
PICKTHAL: He created man of clay like the potter's,
SHAKIR: He created man from dry clay like earthen vessels,

055.015
YUSUFALI: And He created Jinns from fire free of smoke:
PICKTHAL: And the jinn did He create of smokeless fire.
SHAKIR: And He created the jinn of a flame of fire.

055.016
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.017
YUSUFALI: (He is) Lord of the two Easts and Lord of the two Wests:
PICKTHAL: Lord of the two Easts, and Lord of the two Wests!
SHAKIR: Lord of the East and Lord of the West.

055.018
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.019
YUSUFALI: He has let free the two bodies of flowing water, meeting together:
PICKTHAL: He hath loosed the two seas. They meet.
SHAKIR: He has made the two seas to flow freely (so that) they meet together:

055.020
YUSUFALI: Between them is a Barrier which they do not transgress:
PICKTHAL: There is a barrier between them. They encroach not (one upon the other).
SHAKIR: Between them is a barrier which they cannot pass.

055.021
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.022
YUSUFALI: Out of them come Pearls and Coral:
PICKTHAL: There cometh forth from both of them the pearl and coral-stone.
SHAKIR: There come forth from them pearls, both large and small.

055.023
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.024
YUSUFALI: And His are the Ships sailing smoothly through the seas, lofty as mountains:

PICKTHAL: His are the ships displayed upon the sea, like banners.
SHAKIR: And His are the ships reared aloft in the sea like mountains.

055.025
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.026
YUSUFALI: All that is on earth will perish:
PICKTHAL: Everyone that is thereon will pass away;
SHAKIR: Everyone on it must pass away.

055.027
YUSUFALI: But will abide (for ever) the Face of thy Lord,- full of Majesty, Bounty and Honour.
PICKTHAL: There remaineth but the Countenance of thy Lord of Might and Glory.
SHAKIR: And there will endure for ever the person of your Lord, the Lord of glory and honor.

055.028
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.029
YUSUFALI: Of Him seeks (its need) every creature in the heavens and on earth: every day in (new) Splendour doth He (shine)!
PICKTHAL: All that are in the heavens and the earth entreat Him. Every day He exerciseth (universal) power.
SHAKIR: All those who are in the heavens and the earth ask of Him; every moment He is in a state (of glory).

055.030
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.031
YUSUFALI: Soon shall We settle your affairs, O both ye worlds!
PICKTHAL: We shall dispose of you, O ye two dependents (man and jinn).
SHAKIR: Soon will We apply Ourselves to you, O you two armies.

055.032
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.033
YUSUFALI: O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!
PICKTHAL: O company of jinn and men, if ye have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction.
SHAKIR: O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through; you cannot pass through but with authority.

055.034
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.035
YUSUFALI: On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke): no defence will ye have:
PICKTHAL: There will be sent, against you both, heat of fire and flash of brass, and ye will not escape.
SHAKIR: The flames of fire and smoke will be sent on you two, then you will not be able to defend yourselves.

055.036
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.037
YUSUFALI: When the sky is rent asunder, and it becomes red like ointment:
PICKTHAL: And when the heaven splitteth asunder and becometh rosy like red hide -
SHAKIR: And when the heaven is rent asunder, and then becomes red like red hide.

055.038
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny? -
SHAKIR: Which then of the bounties of your Lord will you deny?

055.039
YUSUFALI: On that Day no question will be asked of man or Jinn as to his sin.
PICKTHAL: On that day neither man nor jinni will be questioned of his sin.
SHAKIR: So on that day neither man nor jinni shall be asked about his sin.

055.040
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.041
YUSUFALI: (For) the sinners will be known by their marks: and they will be seized by their forelocks and their feet.
PICKTHAL: The guilty will be known by their marks, and will be taken by the forelocks and the feet.
SHAKIR: The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet.

055.042
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.043
YUSUFALI: This is the Hell which the Sinners deny:
PICKTHAL: This is hell which the guilty deny.
SHAKIR: This is the hell which the guilty called a lie.

055.044
YUSUFALI: In its midst and in the midst of boiling hot water will they wander round!
PICKTHAL: They go circling round between it and fierce, boiling water.
SHAKIR: Round about shall they go between it and hot, boiling water.

055.045
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.046
YUSUFALI: But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two Gardens-
PICKTHAL: But for him who feareth the standing before his Lord there are two gardens.

SHAKIR: And for him who fears to stand before his Lord are two gardens.

055.047
YUSUFALI: Then which of the favours of your Lord will ye deny?-
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.048
YUSUFALI: Containing all kinds (of trees and delights);-
PICKTHAL: Of spreading branches.
SHAKIR: Having in them various kinds.

055.049
YUSUFALI: Then which of the favours of your Lord will ye deny?-
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.050
YUSUFALI: In them (each) will be two Springs flowing (free);
PICKTHAL: Wherein are two fountains flowing.
SHAKIR: In both of them are two fountains flowing.

055.051
YUSUFALI: Then which of the favours of your Lord will ye deny?-
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.052
YUSUFALI: In them will be Fruits of every kind, two and two.
PICKTHAL: Wherein is every kind of fruit in pairs.
SHAKIR: In both of them are two pairs of every fruit.

055.053
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.054
YUSUFALI: They will recline on Carpets, whose inner linings will be of rich brocade: the Fruit of the Gardens will be near (and easy of reach).
PICKTHAL: Reclining upon couches lined with silk brocade, the fruit of both the gardens near to hand.

SHAKIR: Reclining on beds, the inner coverings of which are of silk brocade; and the fruits of the two gardens shall be within reach.

055.055
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.056
YUSUFALI: In them will be (Maidens), chaste, restraining their glances, whom no man or Jinn before them has touched;-
PICKTHAL: Therein are those of modest gaze, whom neither man nor jinni will have touched before them.
SHAKIR: In them shall be those who restrained their eyes; before them neither man nor jinni shall have touched them.

055.057
YUSUFALI: Then which of the favours of your Lord will ye deny?-
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.058
YUSUFALI: Like unto Rubies and coral.
PICKTHAL: (In beauty) like the jacynth and the coral-stone.
SHAKIR: As though they were rubies and pearls.

055.059
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.060
YUSUFALI: Is there any Reward for Good - other than Good?
PICKTHAL: Is the reward of goodness aught save goodness?
SHAKIR: Is the reward of goodness aught but goodness?

055.061
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.062

YUSUFALI: And besides these two, there are two other Gardens,-
PICKTHAL: And beside them are two other gardens,
SHAKIR: And besides these two are two (other) gardens:

055.063
YUSUFALI: Then which of the favours of your Lord will ye deny?-
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.064
YUSUFALI: Dark-green in colour (from plentiful watering).
PICKTHAL: Dark green with foliage.
SHAKIR: Both inclining to blackness.

055.065
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.066
YUSUFALI: In them (each) will be two Springs pouring forth water in continuous abundance:
PICKTHAL: Wherein are two abundant springs.
SHAKIR: In both of them are two springs gushing forth.

055.067
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.068
YUSUFALI: In them will be Fruits, and dates and pomegranates:
PICKTHAL: Wherein is fruit, the date-palm and pomegranate.
SHAKIR: In both are fruits and palms and pomegranates.

055.069
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.070
YUSUFALI: In them will be fair (Companions), good, beautiful;-

PICKTHAL: Wherein (are found) the good and beautiful -
SHAKIR: In them are goodly things, beautiful ones.

055.071
YUSUFALI: Then which of the favours of your Lord will ye deny?-
PICKTHAL: Which is it, of the favours of your Lord, that ye deny? -
SHAKIR: Which then of the bounties of your Lord will you deny?

055.072
YUSUFALI: Companions restrained (as to their glances), in (goodly) pavilions;-
PICKTHAL: Fair ones, close-guarded in pavilions -
SHAKIR: Pure ones confined to the pavilions.

055.073
YUSUFALI: Then which of the favours of your Lord will ye deny?-
PICKTHAL: Which is it, of the favours of your Lord, that ye deny? -
SHAKIR: Which then of the bounties of your Lord will you deny?

055.074
YUSUFALI: Whom no man or Jinn before them has touched;-
PICKTHAL: Whom neither man nor jinni will have touched before them -
SHAKIR: Man has not touched them before them nor jinni.

055.075
YUSUFALI: Then which of the favours of your Lord will ye deny?-
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.076
YUSUFALI: Reclining on green Cushions and rich Carpets of beauty.
PICKTHAL: Reclining on green cushions and fair carpets.
SHAKIR: Reclining on green cushions and beautiful carpets.

055.077
YUSUFALI: Then which of the favours of your Lord will ye deny?
PICKTHAL: Which is it, of the favours of your Lord, that ye deny?
SHAKIR: Which then of the bounties of your Lord will you deny?

055.078
YUSUFALI: Blessed be the name of thy Lord, full of Majesty, Bounty and Honour.
PICKTHAL: Blessed be the name of thy Lord, Mighty and glorious!
SHAKIR: Blessed be the name of your Lord, the Lord of Glory and Honor!

AL-WAQIA (THE EVENT, THE INEVITABLE)

In the name of Allah, the Compassionate, the Merciful.

056.001
YUSUFALI: When the Event inevitable cometh to pass,
PICKTHAL: When the event befalleth -
SHAKIR: When the great event comes to pass,

056.002
YUSUFALI: Then will no (soul) entertain falsehood concerning its coming.
PICKTHAL: There is no denying that it will befall -
SHAKIR: There is no belying its coming to pass--

056.003
YUSUFALI: (Many) will it bring low; (many) will it exalt;
PICKTHAL: Abasing (some), exalting (others);
SHAKIR: Abasing (one party), exalting (the other),

056.004
YUSUFALI: When the earth shall be shaken to its depths,
PICKTHAL: When the earth is shaken with a shock
SHAKIR: When the earth shall be shaken with a (severe) shaking,

056.005
YUSUFALI: And the mountains shall be crumbled to atoms,
PICKTHAL: And the hills are ground to powder
SHAKIR: And the mountains shall be made to crumble with (an awful) crumbling,

056.006
YUSUFALI: Becoming dust scattered abroad,
PICKTHAL: So that they become a scattered dust,
SHAKIR: So that they shall be as scattered dust.

056.007
YUSUFALI: And ye shall be sorted out into three classes.
PICKTHAL: And ye will be three kinds:
SHAKIR: And you shall be three sorts.

056.008
YUSUFALI: Then (there will be) the Companions of the Right Hand;- What will be the Companions of the Right Hand?
PICKTHAL: (First) those on the right hand; what of those on the right hand?
SHAKIR: Then (as to) the companions of the right hand; how happy are the companions of the right hand!

056.009
YUSUFALI: And the Companions of the Left Hand,- what will be the Companions of the Left Hand?
PICKTHAL: And (then) those on the left hand; what of those on the left hand?
SHAKIR: And (as to) the companions of the left hand; how wretched are the companions of the left hand!

056.010
YUSUFALI: And those Foremost (in Faith) will be Foremost (in the Hereafter).
PICKTHAL: And the foremost in the race, the foremost in the race:
SHAKIR: And the foremost are the foremost,

056.011
YUSUFALI: These will be those Nearest to Allah:
PICKTHAL: Those are they who will be brought nigh
SHAKIR: These are they who are drawn nigh (to Allah),

056.012
YUSUFALI: In Gardens of Bliss:
PICKTHAL: In gardens of delight;
SHAKIR: In the gardens of bliss.

056.013
YUSUFALI: A number of people from those of old,
PICKTHAL: A multitude of those of old
SHAKIR: A numerous company from among the first,

056.014
YUSUFALI: And a few from those of later times.
PICKTHAL: And a few of those of later time.
SHAKIR: And a few from among the latter.

056.015
YUSUFALI: (They will be) on Thrones encrusted (with gold and precious stones),
PICKTHAL: On lined couches,

SHAKIR: On thrones decorated,

056.016
YUSUFALI: Reclining on them, facing each other.
PICKTHAL: Reclining therein face to face.
SHAKIR: Reclining on them, facing one another.

056.017
YUSUFALI: Round about them will (serve) youths of perpetual (freshness),
PICKTHAL: There wait on them immortal youths
SHAKIR: Round about them shall go youths never altering in age,

056.018
YUSUFALI: With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains:
PICKTHAL: With bowls and ewers and a cup from a pure spring
SHAKIR: With goblets and ewers and a cup of pure drink;

056.019
YUSUFALI: No after-ache will they receive therefrom, nor will they suffer intoxication:
PICKTHAL: Wherefrom they get no aching of the head nor any madness,
SHAKIR: They shall not be affected with headache thereby, nor shall they get exhausted,

056.020
YUSUFALI: And with fruits, any that they may select:
PICKTHAL: And fruit that they prefer
SHAKIR: And fruits such as they choose,

056.021
YUSUFALI: And the flesh of fowls, any that they may desire.
PICKTHAL: And flesh of fowls that they desire.
SHAKIR: And the flesh of fowl such as they desire.

056.022
YUSUFALI: And (there will be) Companions with beautiful, big, and lustrous eyes,-
PICKTHAL: And (there are) fair ones with wide, lovely eyes,
SHAKIR: And pure, beautiful ones,

056.023
YUSUFALI: Like unto Pearls well-guarded.
PICKTHAL: Like unto hidden pearls,
SHAKIR: The like of the hidden pearls:

056.024
YUSUFALI: A Reward for the deeds of their past (life).
PICKTHAL: Reward for what they used to do.
SHAKIR: A reward for what they used to do.

056.025
YUSUFALI: Not frivolity will they hear therein, nor any taint of ill,-
PICKTHAL: There hear they no vain speaking nor recrimination
SHAKIR: They shall not hear therein vain or sinful discourse,

056.026
YUSUFALI: Only the saying, "Peace! Peace".
PICKTHAL: (Naught) but the saying: Peace, (and again) Peace.
SHAKIR: Except the word peace, peace.

056.027
YUSUFALI: The Companions of the Right Hand,- what will be the Companions of the Right Hand?
PICKTHAL: And those on the right hand; what of those on the right hand?
SHAKIR: And the companions of the right hand; how happy are the companions of the right hand!

056.028
YUSUFALI: (They will be) among Lote-trees without thorns,
PICKTHAL: Among thornless lote-trees
SHAKIR: Amid thornless lote-trees,

056.029
YUSUFALI: Among Talh trees with flowers (or fruits) piled one above another,-
PICKTHAL: And clustered plantains,
SHAKIR: And banana-trees (with fruits), one above another.

056.030
YUSUFALI: In shade long-extended,
PICKTHAL: And spreading shade,
SHAKIR: And extended shade,

056.031
YUSUFALI: By water flowing constantly,
PICKTHAL: And water gushing,
SHAKIR: And water flowing constantly,

056.032
YUSUFALI: And fruit in abundance.
PICKTHAL: And fruit in plenty
SHAKIR: And abundant fruit,

056.033
YUSUFALI: Whose season is not limited, nor (supply) forbidden,
PICKTHAL: Neither out of reach nor yet forbidden,
SHAKIR: Neither intercepted nor forbidden,

056.034
YUSUFALI: And on Thrones (of Dignity), raised high.
PICKTHAL: And raised couches;
SHAKIR: And exalted thrones.

056.035
YUSUFALI: We have created (their Companions) of special creation.
PICKTHAL: Lo! We have created them a (new) creation
SHAKIR: Surely We have made them to grow into a (new) growth,

056.036
YUSUFALI: And made them virgin - pure (and undefiled), -
PICKTHAL: And made them virgins,
SHAKIR: Then We have made them virgins,

056.037
YUSUFALI: Beloved (by nature), equal in age,-
PICKTHAL: Lovers, friends,
SHAKIR: Loving, equals in age,

056.038
YUSUFALI: For the Companions of the Right Hand.
PICKTHAL: For those on the right hand;
SHAKIR: For the sake of the companions of the right hand.

056.039
YUSUFALI: A (goodly) number from those of old,
PICKTHAL: A multitude of those of old
SHAKIR: A numerous company from among the first,

056.040
YUSUFALI: And a (goodly) number from those of later times.

PICKTHAL: And a multitude of those of later time.
SHAKIR: And a numerous company from among the last.

056.041
YUSUFALI: The Companions of the Left Hand,- what will be the Companions of the Left Hand?
PICKTHAL: And those on the left hand: What of those on the left hand?
SHAKIR: And those of the left hand, how wretched are those of the left hand!

056.042
YUSUFALI: (They will be) in the midst of a Fierce Blast of Fire and in Boiling Water,
PICKTHAL: In scorching wind and scalding water
SHAKIR: In hot wind and boiling water,

056.043
YUSUFALI: And in the shades of Black Smoke:
PICKTHAL: And shadow of black smoke,
SHAKIR: And the shade of black smoke,

056.044
YUSUFALI: Nothing (will there be) to refresh, nor to please:
PICKTHAL: Neither cool nor refreshing.
SHAKIR: Neither cool nor honorable.

056.045
YUSUFALI: For that they were wont to be indulged, before that, in wealth (and luxury),
PICKTHAL: Lo! heretofore they were effete with luxury
SHAKIR: Surely they were before that made to live in ease and plenty.

056.046
YUSUFALI: And persisted obstinately in wickedness supreme!
PICKTHAL: And used to persist in the awful sin.
SHAKIR: And they persisted in the great violation.

056.047
YUSUFALI: And they used to say, "What! when we die and become dust and bones, shall we then indeed be raised up again?-
PICKTHAL: And they used to say: When we are dead and have become dust and bones, shall we then, forsooth, be raised again,
SHAKIR: And they used to say: What! when we die and have become dust and bones, shall we then indeed be raised?

056.048
YUSUFALI: "(We) and our fathers of old?"
PICKTHAL: And also our forefathers?
SHAKIR: Or our fathers of yore?

056.049
YUSUFALI: Say: "Yea, those of old and those of later times,
PICKTHAL: Say (unto them, O Muhammad): Lo! those of old and those of later time
SHAKIR: Say: The first and the last,

056.050
YUSUFALI: "All will certainly be gathered together for the meeting appointed for a Day well-known.
PICKTHAL: Will all be brought together to the tryst of an appointed day.
SHAKIR: Shall most surely be gathered together for the appointed hour of a known day.

056.051
YUSUFALI: "Then will ye truly,- O ye that go wrong, and treat (Truth) as Falsehood!-
PICKTHAL: Then lo! ye, the erring, the deniers,
SHAKIR: Then shall you, O you who err and call it a lie!

056.052
YUSUFALI: "Ye will surely taste of the Tree of Zaqqum.
PICKTHAL: Ye verily will eat of a tree called Zaqqum
SHAKIR: Most surely eat of a tree of Zaqqoom,

056.053
YUSUFALI: "Then will ye fill your insides therewith,
PICKTHAL: And will fill your bellies therewith;
SHAKIR: And fill (your) bellies with it;

056.054
YUSUFALI: "And drink Boiling Water on top of it:
PICKTHAL: And thereon ye will drink of boiling water,
SHAKIR: Then drink over it of boiling water;

056.055
YUSUFALI: "Indeed ye shall drink like diseased camels raging with thirst!"
PICKTHAL: Drinking even as the camel drinketh.
SHAKIR: And drink as drinks the thirsty camel.

056.056

YUSUFALI: Such will be their entertainment on the Day of Requital!
PICKTHAL: This will be their welcome on the Day of Judgment.
SHAKIR: This is their entertainment on the day of requital.

056.057
YUSUFALI: It is We Who have created you: why will ye not witness the Truth?
PICKTHAL: We created you. Will ye then admit the truth?
SHAKIR: We have created you, why do you not then assent?

056.058
YUSUFALI: Do ye then see?- The (human Seed) that ye throw out,-
PICKTHAL: Have ye seen that which ye emit?
SHAKIR: Have you considered the seed?

056.059
YUSUFALI: Is it ye who create it, or are We the Creators?
PICKTHAL: Do ye create it or are We the Creator?
SHAKIR: Is it you that create it or are We the creators?

056.060
YUSUFALI: We have decreed Death to be your common lot, and We are not to be frustrated
PICKTHAL: We mete out death among you, and We are not to be outrun,
SHAKIR: We have ordained death among you and We are not to be overcome,

056.061
YUSUFALI: from changing your Forms and creating you (again) in (forms) that ye know not.
PICKTHAL: That We may transfigure you and make you what ye know not.
SHAKIR: In order that We may bring in your place the likes of you and make you grow into what you know not.

056.062
YUSUFALI: And ye certainly know already the first form of creation: why then do ye not celebrate His praises?
PICKTHAL: And verily ye know the first creation. Why, then, do ye not reflect?
SHAKIR: And certainly you know the first growth, why do you not then mind?

056.063
YUSUFALI: See ye the seed that ye sow in the ground?
PICKTHAL: Have ye seen that which ye cultivate?
SHAKIR: Have you considered what you sow?

056.064
YUSUFALI: Is it ye that cause it to grow, or are We the Cause?
PICKTHAL: Is it ye who foster it, or are We the Fosterer?
SHAKIR: Is it you that cause it to grow, or are We the causers of growth?

056.065
YUSUFALI: Were it Our Will, We could crumble it to dry powder, and ye would be left in wonderment,
PICKTHAL: If We willed, We verily could make it chaff, then would ye cease not to exclaim:
SHAKIR: If We pleased, We should have certainly made it broken down into pieces, then would you begin tb lament:

056.066
YUSUFALI: (Saying), "We are indeed left with debts (for nothing):
PICKTHAL: Lo! we are laden with debt!
SHAKIR: Surely we are burdened with debt:

056.067
YUSUFALI: "Indeed are we shut out (of the fruits of our labour)"
PICKTHAL: Nay, but we are deprived!
SHAKIR: Nay! we are deprived.

056.068
YUSUFALI: See ye the water which ye drink?
PICKTHAL: Have ye observed the water which ye drink?
SHAKIR: Have you considered the water which you drink?

056.069
YUSUFALI: Do ye bring it down (in rain) from the cloud or do We?
PICKTHAL: Is it ye who shed it from the raincloud, or are We the Shedder?
SHAKIR: Is it you that send it down from the clouds, or are We the senders?

056.070
YUSUFALI: Were it Our Will, We could make it salt (and unpalatable): then why do ye not give thanks?
PICKTHAL: If We willed We verily could make it bitter. Why then, give ye not thanks?
SHAKIR: If We pleased, We would have made it salty; why do you not then give thanks?

056.071
YUSUFALI: See ye the Fire which ye kindle?
PICKTHAL: Have ye observed the fire which ye strike out;

SHAKIR: Have you considered the fire which you strike?

056.072
YUSUFALI: Is it ye who grow the tree which feeds the fire, or do We grow it?
PICKTHAL: Was it ye who made the tree thereof to grow, or were We the grower?
SHAKIR: Is it you that produce the trees for it, or are We the producers?

056.073
YUSUFALI: We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts.
PICKTHAL: We, even We, appointed it a memorial and a comfort for the dwellers in the wilderness.
SHAKIR: We have made it a reminder and an advantage for the wayfarers of the desert.

056.074
YUSUFALI: Then celebrate with praises the name of thy Lord, the Supreme!
PICKTHAL: Therefor (O Muhammad), praise the name of thy Lord, the Tremendous.
SHAKIR: Therefore glorify the name of your Lord, the Great.

056.075
YUSUFALI: Furthermore I call to witness the setting of the Stars,-
PICKTHAL: Nay, I swear by the places of the stars -
SHAKIR: But nay! I swear by the falling of stars;

056.076
YUSUFALI: And that is indeed a mighty adjuration if ye but knew,-
PICKTHAL: And lo! that verily is a tremendous oath, if ye but knew -
SHAKIR: And most surely it is a very great oath if you only knew;

056.077
YUSUFALI: That this is indeed a qur'an Most Honourable,
PICKTHAL: That (this) is indeed a noble Qur'an
SHAKIR: Most surely it is an honored Quran,

056.078
YUSUFALI: In Book well-guarded,
PICKTHAL: In a Book kept hidden
SHAKIR: In a book that is protected

056.079
YUSUFALI: Which none shall touch but those who are clean:
PICKTHAL: Which none toucheth save the purified,

SHAKIR: None shall touch it save the purified ones.

056.080
YUSUFALI: A Revelation from the Lord of the Worlds.
PICKTHAL: A revelation from the Lord of the Worlds.
SHAKIR: A revelation by the Lord of the worlds.

056.081
YUSUFALI: Is it such a Message that ye would hold in light esteem?
PICKTHAL: Is it this Statement that ye scorn,
SHAKIR: Do you then hold this announcement in contempt?

056.082
YUSUFALI: And have ye made it your livelihood that ye should declare it false?
PICKTHAL: And make denial thereof your livelihood?
SHAKIR: And to give (it) the lie you make your means of subsistence.

056.083
YUSUFALI: Then why do ye not (intervene) when (the soul of the dying man) reaches the throat,-
PICKTHAL: Why, then, when (the soul) cometh up to the throat (of the dying)
SHAKIR: Why is it not then that when it (soul) comes up to the throat,

056.084
YUSUFALI: And ye the while (sit) looking on,-
PICKTHAL: And ye are at that moment looking
SHAKIR: And you at that time look on--

056.085
YUSUFALI: But We are nearer to him than ye, and yet see not,-
PICKTHAL: - And We are nearer unto him than ye are, but ye see not -
SHAKIR: And We are nearer to it than you, but you do not see--

056.086
YUSUFALI: Then why do ye not,- If you are exempt from (future) account,-
PICKTHAL: Why then, if ye are not in bondage (unto Us),
SHAKIR: Then why is it not-- if you are not held under authority--

056.087
YUSUFALI: Call back the soul, if ye are true (in the claim of independence)?
PICKTHAL: Do ye not force it back, if ye are truthful?
SHAKIR: That you send it (not) back-- if you are truthful?

056.088
YUSUFALI: Thus, then, if he be of those Nearest to Allah,
PICKTHAL: Thus if he is of those brought nigh,
SHAKIR: Then if he is one of those drawn nigh (to Allah),

056.089
YUSUFALI: (There is for him) Rest and Satisfaction, and a Garden of Delights.
PICKTHAL: Then breath of life, and plenty, and a Garden of delight.
SHAKIR: Then happiness and bounty and a garden of bliss.

056.090
YUSUFALI: And if he be of the Companions of the Right Hand,
PICKTHAL: And if he is of those on the right hand,
SHAKIR: And if he is one of those on the right hand,

056.091
YUSUFALI: (For him is the salutation), "Peace be unto thee", from the Companions of the Right Hand.
PICKTHAL: Then (the greeting) "Peace be unto thee" from those on the right hand.
SHAKIR: Then peace to you from those on the right hand.

056.092
YUSUFALI: And if he be of those who treat (Truth) as Falsehood, who go wrong,
PICKTHAL: But if he is of the rejecters, the erring,
SHAKIR: And if he is one of the rejecters, the erring ones,

056.093
YUSUFALI: For him is Entertainment with Boiling Water.
PICKTHAL: Then the welcome will be boiling water
SHAKIR: He shall have an entertainment of boiling water,

056.094
YUSUFALI: And burning in Hell-Fire.
PICKTHAL: And roasting at hell-fire.
SHAKIR: And burning in hell.

056.095
YUSUFALI: Verily, this is the Very Truth and Certainly.
PICKTHAL: Lo! this is certain truth.
SHAKIR: Most surely this is a certain truth.

056.096

YUSUFALI: So celebrate with praises the name of thy Lord, the Supreme.
PICKTHAL: Therefor (O Muhammad) praise the name of thy Lord, the Tremendous.
SHAKIR: Therefore glorify the name of your Lord, the Great.

AL-GHAFIR (THE FORGIVER (GOD))

In the name of Allah, the Compassionate, the Merciful.

040.001
YUSUFALI: Ha Mim
PICKTHAL: Ha. Mim.
SHAKIR: Ha Mim.

040.002
YUSUFALI: The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge,-
PICKTHAL: The revelation of the Scripture is from Allah, the Mighty, the Knower,
SHAKIR: The revelation of the Book is from Allah, the Mighty, the Knowing,

040.003
YUSUFALI: Who forgiveth sin, accepteth repentance, is strict in punishment, and hath a long reach (in all things). there is no god but He: to Him is the final goal.
PICKTHAL: The Forgiver of sin, the Accepter of repentance, the Stern in punishment, the Bountiful. There is no Allah save Him. Unto Him is the journeying.
SHAKIR: The Forgiver of the faults and the Acceptor of repentance, Severe to punish, Lord of bounty; there is no god but He; to Him is the eventual coming.

040.004
YUSUFALI: None can dispute about the Signs of Allah but the Unbelievers. Let not, then, their strutting about through the land deceive thee!
PICKTHAL: None argue concerning the revelations of Allah save those who disbelieve, so let not their turn of fortune in the land deceive thee (O Muhammad).
SHAKIR: None dispute concerning the communications of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you.

040.005
YUSUFALI: But (there were people) before them, who denied (the Signs),- the People of Noah, and the Confederates (of Evil) after them; and every People plotted against their prophet, to seize him, and disputed by means of vanities, therewith to condemn the Truth; but it was I that seized them! and how (terrible) was My Requital!
PICKTHAL: The folk of Noah and the factions after them denied (their messengers) before these, and every nation purposed to seize their messenger and argued falsely, (thinking) thereby to refute the Truth. Then I seized them, and how (awful) was My punishment.

SHAKIR: The people of Nuh and the parties after them rejected (prophets) before them, and every nation purposed against their messenger to destroy him, and they disputed by means of the falsehood that they might thereby render null the truth, therefore I destroyed them; how was then My retribution!

040.006
YUSUFALI: Thus was the Decree of thy Lord proved true against the Unbelievers; that truly they are Companions of the Fire!
PICKTHAL: Thus was the word of thy Lord concerning those who disbelieve fulfilled: That they are owners of the Fire.
SHAKIR: And thus did the word of your Lord prove true against those who disbelieved that they are the inmates of the fire.

040.007
YUSUFALI: Those who sustain the Throne (of Allah) and those around it Sing Glory and Praise to their Lord; believe in Him; and implore Forgiveness for those who believe: "Our Lord! Thy Reach is over all things, in Mercy and Knowledge. Forgive, then, those who turn in Repentance, and follow Thy Path; and preserve them from the Penalty of the Blazing Fire!
PICKTHAL: Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! Thou comprehendest all things in mercy and knowledge, therefor forgive those who repent and follow Thy way. Ward off from them the punishment of hell.
SHAKIR: Those who bear the power and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord! Thou embracest all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell:

040.008
YUSUFALI: "And grant, our Lord! that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives, and their posterity! For Thou art (He), the Exalted in Might, Full of Wisdom.
PICKTHAL: Our Lord! And make them enter the Gardens of Eden which thou hast promised them, with such of their fathers and their wives and their descendants as do right. Lo! Thou, only Thou, art the Mighty, the Wise.
SHAKIR: Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou are the Mighty, the Wise.

040.009
YUSUFALI: "And preserve them from (all) ills; and any whom Thou dost preserve from ills that Day,- on them wilt Thou have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement".
PICKTHAL: And ward off from them ill-deeds; and he from whom Thou wardest off ill-

deeds that day, him verily hast Thou taken into mercy. That is the supreme triumph.
SHAKIR: And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement.

040.010
YUSUFALI: The Unbelievers will be addressed: "Greater was the aversion of Allah to you than (is) your aversion to yourselves, seeing that ye were called to the Faith and ye used to refuse."
PICKTHAL: Lo! (on that day) those who disbelieve are informed by proclamation: Verily Allah's abhorrence is more terrible than your abhorrence one of another, when ye were called unto the faith but did refuse.
SHAKIR: Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves.

040.011
YUSUFALI: They will say: "Our Lord! twice hast Thou made us without life, and twice hast Thou given us Life! Now have we recognised our sins: Is there any way out (of this)?"
PICKTHAL: They say: Our Lord! Twice hast Thou made us die, and twice hast Thou made us live. Now we confess our sins. Is there any way to go out?
SHAKIR: They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?

040.012
YUSUFALI: (The answer will be:) "This is because, when Allah was invoked as the Only (object of worship), ye did reject Faith, but when partners were joined to Him, ye believed! the Command is with Allah, Most High, Most Great!"
PICKTHAL: (It is said unto them): This is (your plight) because, when Allah only was invoked, ye disbelieved, but when some partner was ascribed to Him ye were believing. But the command belongeth only to Allah, the Sublime, the Majestic.
SHAKIR: That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great.

040.013
YUSUFALI: He it is Who showeth you his Signs, and sendeth down sustenance for you from the sky: but only those receive admonition who turn (to Allah).
PICKTHAL: He it is Who showeth you His portents, and sendeth down for you provision from the sky. None payeth heed save him who turneth (unto Him) repentant.
SHAKIR: He it is Who shows you His signs and sends down for you sustenance from heaven, and none minds but he who turns (to Him) again and again.

040.014

YUSUFALI: Call ye, then, upon Allah with sincere devotion to Him, even though the Unbelievers may detest it.
PICKTHAL: Therefor (O believers) pray unto Allah, making religion pure for Him (only), however much the disbelievers be averse -
SHAKIR: Therefore call upon Allah, being sincere to Him in obedience, though the unbelievers are averse:

040.015
YUSUFALI: Raised high above ranks (or degrees), (He is) the Lord of the Throne (of Authority): by His Command doth He send the Spirit (of inspiration) to any of His servants he pleases, that it may warn (men) of the Day of Mutual Meeting,-
PICKTHAL: The Exalter of Ranks, the Lord of the Throne. He causeth the Spirit of His command upon whom He will of His slaves, that He may warn of the Day of Meeting,
SHAKIR: Possessor of the highest rank, Lord of power: He makes the inspiration to light by His command upon whom He pleases of His servants, that he may warn (men) of the day of meeting.

040.016
YUSUFALI: The Day whereon they will (all) come forth: not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day?" That of Allah, the One the Irresistible!
PICKTHAL: The day when they come forth, nothing of them being hidden from Allah. Whose is the Sovereignty this day? It is Allah's, the One, the Almighty.
SHAKIR: (Of) the day when they shall come forth, nothing concerning them remains hidden to Allah. To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all).

040.017
YUSUFALI: That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is Swift in taking account.
PICKTHAL: This day is each soul requited that which it hath earned; no wrong (is done) this day. Lo! Allah is swift at reckoning.
SHAKIR: This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day; surely Allah is quick in reckoning.

040.018
YUSUFALI: Warn them of the Day that is (ever) drawing near, when the hearts will (come) right up to the throats to choke (them); No intimate friend nor intercessor will the wrong-doers have, who could be listened to.
PICKTHAL: Warn them (O Muhammad) of the Day of the approaching (doom), when the hearts will be choking the throats, (when) there will be no friend for the wrong-doers, nor any intercessor who will be heard.
SHAKIR: And warn them of the day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who

should be obeyed.

040.019
YUSUFALI: (Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal.
PICKTHAL: He knoweth the traitor of the eyes, and that which the bosoms hide.
SHAKIR: He knows the stealthy looks and that which the breasts conceal.

040.020
YUSUFALI: And Allah will judge with (justice and) Truth: but those whom (men) invoke besides Him, will not (be in a position) to judge at all. Verily it is Allah (alone) Who hears and sees (all things).
PICKTHAL: Allah judgeth with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the Seer.
SHAKIR: And Allah judges with the truth; and those whom they call upon besides Him cannot judge aught; surely Allah is the Hearing, the Seeing.

040.021
YUSUFALI: Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength, and in the traces (they have left) in the land: but Allah did call them to account for their sins, and none had they to defend them against Allah.
PICKTHAL: Have they not travelled in the land to see the nature of the consequence for those who disbelieved before them? They were mightier than these in power and (in the) traces (which they left behind them) in the earth. Yet Allah seized them for their sins, and they had no protector from Allah.
SHAKIR: Have they not travelled in the earth and seen how was the end of those who were before them? Mightier than these were they in strength-- and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah.

040.022
YUSUFALI: That was because there came to them their messengers with Clear (Signs), but they rejected them: So Allah called them to account: for He is Full of Strength, Strict in Punishment.
PICKTHAL: That was because their messengers kept bringing them clear proofs (of Allah's Sovereignty) but they disbelieved; so Allah seized them. Lo! He is Strong, severe in punishment.
SHAKIR: That was because there came to them their messengers with clear arguments, but they rejected (them), therefore Allah destroyed them; surely He is Strong, Severe in retribution.

040.023
YUSUFALI: Of old We sent Moses, with Our Signs and an authority manifest,

PICKTHAL: And verily We sent Moses with Our revelations and a clear warrant
SHAKIR: And certainly We sent Musa with Our communications and clear authority,

040.024
YUSUFALI: To Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lies!"...
PICKTHAL: Unto Pharaoh and Haman and Korah, but they said: A lying sorcerer!
SHAKIR: To Firon and Haman and Qaroun, but they said: A lying magician.

040.025
YUSUFALI: Now, when he came to them in Truth, from Us, they said, "Slay the sons of those who believe with him, and keep alive their females," but the plots of Unbelievers (end) in nothing but errors (and delusions)!...
PICKTHAL: And when he brought them the Truth from Our presence, they said: Slay the sons of those who believe with him, and spare their women. But the plot of disbelievers is in naught but error.
SHAKIR: So when he brought to them the truth from Us, they said: Slay the sons of those who believe with him and keep their women alive; and the struggle of the unbelievers will only come to a state of perdition.

040.026
YUSUFALI: Said Pharaoh: "Leave me to slay Moses; and let him call on his Lord! What I fear is lest he should change your religion, or lest he should cause mischief to appear in the land!"
PICKTHAL: And Pharaoh said: Suffer me to kill Moses, and let him cry unto his Lord. Lo! I fear that he will alter your religion or that he will cause confusion in the land.
SHAKIR: And Firon said: Let me alone that I may slay Musa and let him call upon his Lord; surely I fear that he will change your religion or that he will make mischief to appear in the land.

040.027
YUSUFALI: Moses said: "I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account!"
PICKTHAL: Moses said: Lo! I seek refuge in my Lord and your Lord from every scorner who believeth not in a Day of Reckoning.
SHAKIR: And Musa said: Surely I take refuge with my Lord and-- your Lord from every proud one who does not believe in the day of reckoning.

040.028
YUSUFALI: A believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says, 'My Lord is Allah'?- when he has indeed come to you with Clear (Signs) from your Lord? and if he be a liar, on him is (the sin of) his

lie: but, if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: Truly Allah guides not one who transgresses and lies!
PICKTHAL: And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill a man because he saith: My Lord is Allah, and hath brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful, then some of that wherewith he threateneth you will strike you. Lo! Allah guideth not one who is a prodigal, a liar.
SHAKIR: And a believing man of Firon's people who hid his faith said: What! will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you (with); surely Allah does not guide him who is extravagant, a liar:

040.029
YUSUFALI: "O my People! Yours is the dominion this day: Ye have the upper hand in the land: but who will help us from the Punishment of Allah, should it befall us?" Pharaoh said: "I but point out to you that which I see (myself); Nor do I guide you but to the Path of Right!"
PICKTHAL: O my people! Yours is the kingdom to-day, ye being uppermost in the land. But who would save us from the wrath of Allah should it reach us? Pharaoh said: I do but show you what I think, and I do but guide you to wise policy.
SHAKIR: O my people! yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah if it come to us? Firon said: I do not show you aught but that which I see (myself), and I do not make you follow any but the right way.

040.030
YUSUFALI: Then said the man who believed: "O my people! Truly I do fear for you something like the Day (of disaster) of the Confederates (in sin)!-
PICKTHAL: And he who believed said: O my people! Lo! I fear for you a fate like that of the factions (of old);
SHAKIR: And he who believed said: O my people! surely I fear for you the like of what befell the parties:

040.031
YUSUFALI: "Something like the fate of the People of Noah, the 'Ad, and the Thamud, and those who came after them: but Allah never wishes injustice to his Servants.
PICKTHAL: A plight like that of Noah's folk, and A'ad and Thamud, and those after them, and Allah willeth no injustice for (His) slaves.
SHAKIR: The like of what befell the people of Nuh and Ad and Samood and those after them, and Allah does not desire injustice for (His) servants;

040.032
YUSUFALI: "And O my people! I fear for you a Day when there will be Mutual calling (and wailing),-
PICKTHAL: And, O my people! Lo! I fear for you a Day of Summoning,

SHAKIR: And, O my people! I fear for you the day of calling out,

040.033
YUSUFALI: "A Day when ye shall turn your backs and flee: No defender shall ye have from Allah: Any whom Allah leaves to stray, there is none to guide...
PICKTHAL: A day when ye will turn to flee, having no preserver from Allah: and he whom Allah sendeth astray, for him there is no guide.
SHAKIR: The day on which you will turn back retreating; there shall be no savior for you from Allah, and whomsoever Allah causes to err, there is no guide for him:

040.034
YUSUFALI: "And to you there came Joseph in times gone by, with Clear Signs, but ye ceased not to doubt of the (Mission) for which he had come: At length, when he died, ye said: 'No messenger will Allah send after him.' thus doth Allah leave to stray such as transgress and live in doubt,-
PICKTHAL: And verily Joseph brought you of old clear proofs, yet ye ceased not to be in doubt concerning what he brought you till, when he died, ye said: Allah will not send any messenger after him. Thus Allah deceiveth him who is a prodigal, a doubter.
SHAKIR: And certainly Yusuf came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise a messenger after him. Thus does Allah cause him to err who is extravagant, a doubter

040.035
YUSUFALI: "(Such) as dispute about the Signs of Allah, without any authority that hath reached them, grievous and odious (is such conduct) in the sight of Allah and of the Believers. Thus doth Allah, seal up every heart - of arrogant and obstinate Transgressors."
PICKTHAL: Those who wrangle concerning the revelations of Allah without any warrant that hath come unto them, it is greatly hateful in the sight of Allah and in the sight of those who believe. Thus doth Allah print on every arrogant, disdainful heart.
SHAKIR: Those who dispute concerning the communications of Allah without any authority that He has given them; greatly hated is it by Allah and by-those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.

040.036
YUSUFALI: Pharaoh said: "O Haman! Build me a lofty palace, that I may attain the ways and means-
PICKTHAL: And Pharaoh said: O Haman! Build for me a tower that haply I may reach the roads,
SHAKIR: And Firon said: O Haman! build for me a tower that I may attain the means of access,

040.037
YUSUFALI: "The ways and means of (reaching) the heavens, and that I may mount up to the

god of Moses: But as far as I am concerned, I think (Moses) is a liar!" Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition (for him).
PICKTHAL: The roads of the heavens, and may look upon the god of Moses, though verily I think him a liar. Thus was the evil that he did made fairseeming unto Pharaoh, and he was debarred from the (right) way. The plot of Pharaoh ended but in ruin.
SHAKIR: The means of access to the heavens, then reach the god of Musa, and I surely think him to be a liar. And thus the evil of his deed was made fairseeming to Firon, and he was turned away from the way; and the struggle of Firon was not (to end) in aught but destruction.

040.038
YUSUFALI: The man who believed said further: "O my people! Follow me: I will lead you to the Path of Right.
PICKTHAL: And he who believed said: O my people! Follow me. I will show you the way of right conduct.
SHAKIR: And he who believed said: O my people! follow me, I will guide you to the right course;

040.039
YUSUFALI: "O my people! This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last.
PICKTHAL: O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home.
SHAKIR: O my people! this life of the world is only a (passing) enjoyment, and surely the hereafter is the abode to settle;

040.040
YUSUFALI: "He that works evil will not be requited but by the like thereof: and he that works a righteous deed - whether man or woman - and is a Believer- such will enter the Garden (of Bliss): Therein will they have abundance without measure.
PICKTHAL: Whoso doeth an ill-deed, he will be repaid the like thereof, while whoso doeth right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint.
SHAKIR: Whoever does an evil, he shall not be recompensed (with aught) but the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.

040.041
YUSUFALI: "And O my people! How (strange) it is for me to call you to Salvation while ye call me to the Fire!
PICKTHAL: And, O my people! What aileth me that I call you unto deliverance when ye call me unto the Fire?
SHAKIR: And, O my people! how is it that I call you to salvation and you call me to the

fire?

040.042
YUSUFALI: "Ye do call upon me to blaspheme against Allah, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again!"
PICKTHAL: Ye call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge, while I call you unto the Mighty, the Forgiver.
SHAKIR: You call on me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Mighty, the most Forgiving;

040.043
YUSUFALI: "Without doubt ye do call me to one who is not fit to be called to, whether in this world, or in the Hereafter; our return will be to Allah; and the Transgressors will be Companions of the Fire!
PICKTHAL: Assuredly that whereunto ye call me hath no claim in the world or in the Hereafter, and our return will be unto Allah, and the prodigals will be owners of the Fire.
SHAKIR: No doubt that what you call me to has no title to be called to in this world, nor in the hereafter, and that our turning back is to Allah, and that the extravagant are the inmates of the fire;

040.044
YUSUFALI: "Soon will ye remember what I say to you (now), My (own) affair I commit to Allah: for Allah (ever) watches over His Servants."
PICKTHAL: And ye will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves.
SHAKIR: So you shall remember what I say to you, and I entrust my affair to Allah, Surely Allah sees the servants.

040.045
YUSUFALI: Then Allah saved him from (every) ill that they plotted (against him), but the burnt of the Penalty encompassed on all sides the People of Pharaoh.
PICKTHAL: So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk,
SHAKIR: So Allah protected him from the evil (consequences) of what they planned, and the most evil punishment overtook Firon's people:

040.046
YUSUFALI: In front of the Fire will they be brought, morning and evening: And (the sentence will be) on the Day that Judgment will be established: "Cast ye the People of Pharaoh into the severest Penalty!"
PICKTHAL: The Fire; they are exposed to it morning and evening; and on the day when the Hour upriseth (it is said): Cause Pharaoh's folk to enter the most awful doom.

SHAKIR: The fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Firon's people enter the severest chastisement.

040.047
YUSUFALI: Behold, they will dispute with each other in the Fire! The weak ones (who followed) will say to those who had been arrogant, "We but followed you: Can ye then take (on yourselves) from us some share of the Fire?
PICKTHAL: And when they wrangle in the Fire, the weak say unto those who were proud: Lo! we were a following unto you; will ye therefor rid us of a portion of the Fire?
SHAKIR: And when they shall contend one with another in the fire, then the weak shall say to those who were proud: Surely we were your followers; will you then avert from us a portion of the fire?

040.048
YUSUFALI: Those who had been arrogant will say: "We are all in this (Fire)! Truly, Allah has judged between (his) Servants!"
PICKTHAL: Those who were proud say: Lo! we are all (together) herein. Lo! Allah hath judged between (His) slaves.
SHAKIR: Those who were proud shall say: Surely we are all in it: surely Allah has judged between the servants.

040.049
YUSUFALI: Those in the Fire will say to the Keepers of Hell: "Pray to your Lord to lighten us the Penalty for a day (at least)!"
PICKTHAL: And those in the Fire say unto the guards of hell: Entreat your Lord that He relieve us of a day of the torment.
SHAKIR: And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment.

040.050
YUSUFALI: They will say: "Did there not come to you your messengers with Clear Signs?" They will say, "Yes". They will reply, "Then pray (as ye like)! But the prayer of those without Faith is nothing but (futile wandering) in (mazes of) error!"
PICKTHAL: They say: Came not your messengers unto you with clear proofs? They say: Yea, verily. They say: Then do ye pray, although the prayer of disbelievers is in vain.
SHAKIR: They shall say: Did not your messengers come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the unbelievers is only in error.

040.051
YUSUFALI: We will, without doubt, help our messengers and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth,-
PICKTHAL: Lo! We verily do help Our messengers, and those who believe, in the life of

the world and on the day when the witnesses arise,
SHAKIR: Most surely We help Our messengers, and those who believe, in this world's life and on the day when the witnesses shall stand

040.052
YUSUFALI: The Day when no profit will it be to Wrong-doers to present their excuses, but they will (only) have the Curse and the Home of Misery.
PICKTHAL: The day when their excuse availeth not the evil-doers, and theirs is the curse, and theirs the ill abode.
SHAKIR: The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode.

040.053
YUSUFALI: We did aforetime give Moses the (Book of) Guidance, and We gave the book in inheritance to the Children of Israel,-
PICKTHAL: And We verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture,
SHAKIR: And certainly We gave Musa the guidance, and We made the children of Israel inherit the Book,

040.054
YUSUFALI: A Guide and a Message to men of Understanding.
PICKTHAL: A guide and a reminder for men of understanding.
SHAKIR: A guidance and a reminder to the men of understanding.

040.055
YUSUFALI: Patiently, then, persevere: for the Promise of Allah is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning.
PICKTHAL: Then have patience (O Muhammad). Lo! the promise of Allah is true. And ask forgiveness of thy sin, and hymn the praise of thy Lord at fall of night and in the early hours.
SHAKIR: Therefore be patient; surely the promise of Allah is true; and ask protection for your fault and sing the praise of your Lord in the evening and the morning.

040.056
YUSUFALI: Those who dispute about the signs of Allah without any authority bestowed on them,- there is nothing in their breasts but (the quest of) greatness, which they shall never attain to: seek refuge, then, in Allah: It is He Who hears and sees (all things).
PICKTHAL: Lo! those who wrangle concerning the revelations of Allah without a warrant having come unto them, there is naught else in their breasts save pride which they will never attain. So take thou refuge in Allah. Lo! He, only He, is the Hearer, the Seer.
SHAKIR: Surely (as for) those who dispute about the communications of Allah without any authority that has come to them, there is naught in their breasts but (a desire) to become great which they shall never attain to; Therefore seek refuge in Allah, surely He is the Hearing, the

Seeing.

040.057
YUSUFALI: Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not.
PICKTHAL: Assuredly the creation of the heavens and the earth is greater than the creation of mankind; but most of mankind know not.
SHAKIR: Certainly the creation of the heavens and the earth is greater than the creation of the men, but most people do not know

040.058
YUSUFALI: Not equal are the blind and those who (clearly) see: Nor are (equal) those who believe and work deeds of righteousness, and those who do evil. Little do ye learn by admonition!
PICKTHAL: And the blind man and the seer are not equal, neither are those who believe and do good works (equal with) the evil-doer. Little do ye reflect!
SHAKIR: And the blind and the seeing are not alike, nor those who believe and do good and the evil-doer; little is it that you are mindful.

040.059
YUSUFALI: The Hour will certainly come: Therein is no doubt: Yet most men believe not.
PICKTHAL: Lo! the Hour is surely coming, there is no doubt thereof; yet most of mankind believe not.
SHAKIR: Most surely the hour is coming, there is no doubt therein, but most people do not believe.

040.060
YUSUFALI: And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"
PICKTHAL: And your Lord hath said: Pray unto Me and I will hear your prayer. Lo! those who scorn My service, they will enter hell, disgraced.
SHAKIR: And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.

040.061
YUSUFALI: It is Allah Who has made the Night for you, that ye may rest therein, and the days as that which helps (you) to see. Verily Allah is full of Grace and Bounty to men: yet most men give no thanks.
PICKTHAL: Allah it is Who hath appointed for you night that ye may rest therein, and day for seeing. Lo! Allah is a Lord of bounty for mankind, yet most of mankind give not thanks.
SHAKIR: Allah is He Who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but most men do not give thanks.

040.062
YUSUFALI: Such is Allah, your Lord, the Creator of all things, there is no god but He: Then how ye are deluded away from the Truth!
PICKTHAL: Such is Allah, your Lord, the Creator of all things, There is no Allah save Him. How then are ye perverted?
SHAKIR: That is Allah, your Lord, the Creator of everything; there is no Allah but He; whence are you then turned away?

040.063
YUSUFALI: Thus are deluded those who are wont to reject the Signs of Allah.
PICKTHAL: Thus are they perverted who deny the revelations of Allah.
SHAKIR: Thus were turned away those who denied the communications of Allah.

040.064
YUSUFALI: It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful,- and has provided for you Sustenance, of things pure and good;- such is Allah your Lord. So Glory to Allah, the Lord of the Worlds!
PICKTHAL: Allah it is Who appointed for you the earth for a dwelling-place and the sky for a canopy, and fashioned you and perfected your shapes, and hath provided you with good things. Such is Allah, your Lord. Then blessed be Allah, the Lord of the Worlds!
SHAKIR: Allah is He Who made the earth a resting-place for you and the heaven a canopy, and He formed you, then made goodly your forms, and He provided you with goodly things; that is Allah, your Lord; blessed then is Allah, the Lord of the worlds.

040.065
YUSUFALI: He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds!
PICKTHAL: He is the Living One. There is no Allah save Him. So pray unto Him, making religion pure for Him (only). Praise be to Allah, the Lord of the Worlds!
SHAKIR: He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.

040.066
YUSUFALI: Say: "I have been forbidden to invoke those whom ye invoke besides Allah,- seeing that the Clear Signs have come to me from my Lord; and I have been commanded to bow (in Islam) to the Lord of the Worlds."
PICKTHAL: Say (O Muhammad): I am forbidden to worship those unto whom ye cry beside Allah since there have come unto me clear proofs from my Lord, and I am commanded to surrender to the Lord of the Worlds.
SHAKIR: Say: I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the

Lord of the worlds.

040.067
YUSUFALI: It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old,- though of you there are some who die before;- and lets you reach a Term appointed; in order that ye may learn wisdom.
PICKTHAL: He it is Who created you from dust, then from a drop (of seed) then from a clot, then bringeth you forth as a child, then (ordaineth) that ye attain full strength and afterward that ye become old men - though some among you die before - and that ye reach an appointed term, that haply ye may understand.
SHAKIR: He it is Who created you from dust, then from a small lifegerm, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old-- and of you there are some who are caused to die before-- and that you may reach an appointed term, and that you may understand.

040.068
YUSUFALI: It is He Who gives Life and Death; and when He decides upon an affair, He says to it, "Be", and it is.
PICKTHAL: He it is Who quickeneth and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.
SHAKIR: He it is Who gives life and brings death, so when He decrees an affair, He only says to it: Be, and it is.

040.069
YUSUFALI: Seest thou not those that dispute concerning the Signs of Allah? How are they turned away (from Reality)?-
PICKTHAL: Hast thou not seen those who wrangle concerning the revelations of Allah, how they are turned away? -
SHAKIR: Have you not seen those who dispute with respect to the communications of Allah: how are they turned away?

040.070
YUSUFALI: Those who reject the Book and the (revelations) with which We sent our messengers: but soon shall they know,-
PICKTHAL: Those who deny the Scripture and that wherewith We send Our messengers. But they will come to know,
SHAKIR: Those who reject the Book and that with which We have sent Our Messenger; but they shall soon come to know,

040.071
YUSUFALI: When the yokes (shall be) round their necks, and the chains; they shall be dragged along-

PICKTHAL: When carcans are about their necks and chains. They are dragged
SHAKIR: When the fetters and the chains shall be on their necks; they shall be dragged

040.072
YUSUFALI: In the boiling fetid fluid: then in the Fire shall they be burned;
PICKTHAL: Through boiling waters; then they are thrust into the Fire.
SHAKIR: Into boiling water, then in the fire shall they be burned;

040.073
YUSUFALI: Then shall it be said to them: "Where are the (deities) to which ye gave part-worship-
PICKTHAL: Then it is said unto them: Where are (all) that ye used to make partners (in the Sovereignty)
SHAKIR: Then shall it be said to them: Where is that which you used to set up

040.074
YUSUFALI: "In derogation of Allah?" They will reply: "They have left us in the lurch: Nay, we invoked not, of old, anything (that had real existence)." Thus does Allah leave the Unbelievers to stray.
PICKTHAL: Beside Allah? They say: They have failed us; but we used not to pray to anything before. Thus doth Allah send astray the disbelievers (in His guidance).
SHAKIR: Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah confound the unbelievers.

040.075
YUSUFALI: "That was because ye were wont to rejoice on the earth in things other than the Truth, and that ye were wont to be insolent.
PICKTHAL: (And it is said unto them): This is because ye exulted in the earth without right, and because ye were petulant.
SHAKIR: That is because you exulted in the land unjustly and because you behaved insolently.

040.076
YUSUFALI: "Enter ye the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"
PICKTHAL: Enter ye the gates of hell, to dwell therein. Evil is the habitation of the scornful.
SHAKIR: Enter the gates of hell to abide therein, evil then is the abode of the proud.

040.077
YUSUFALI: So persevere in patience; for the Promise of Allah is true: and whether We show thee (in this life) some part of what We promise them,- or We take thy soul (to Our

Mercy) (before that),-(in any case) it is to Us that they shall (all) return.
PICKTHAL: Then have patience (O Muhammad). Lo! the promise of Allah is true. And whether we let thee see a part of that which We promise them, or (whether) We cause thee to die, still unto Us they will be brought back.
SHAKIR: So be patient, surely the promise of Allah is true. So should We make you see part of what We threaten them with, or should We cause you to die, to Us shall they be returned.

040.078
YUSUFALI: We did aforetime send messengers before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee. It was not (possible) for any messenger to bring a sign except by the leave of Allah: but when the Command of Allah issued, the matter was decided in truth and justice, and there perished, there and then those who stood on Falsehoods.
PICKTHAL: Verily We sent messengers before thee, among them those of whom We have told thee, and some of whom We have not told thee; and it was not given to any messenger that he should bring a portent save by Allah's leave, but when Allah's commandment cometh (the cause) is judged aright, and the followers of vanity will then be lost.
SHAKIR: And certainly We sent messengers before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for a messenger that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost.

040.079
YUSUFALI: It is Allah Who made cattle for you, that ye may use some for riding and some for food;
PICKTHAL: Allah it is Who hath appointed for you cattle, that ye may ride on some of them, and eat of some -
SHAKIR: Allah is He Who made the cattle for you that you may ride on some of them, and some of them you eat.

040.080
YUSUFALI: And there are (other) advantages in them for you (besides); that ye may through them attain to any need (there may be) in your hearts; and on them and on ships ye are carried.
PICKTHAL: (Many) benefits ye have from them - and that ye may satisfy by their means a need that is in your breasts, and may be borne upon them as upon the ship.
SHAKIR: And there are advantages for you in them, and that you may attain thereon a want which is in your breasts, and upon them and upon the ships you are borne.

040.081
YUSUFALI: And He shows you (always) His Signs: then which of the Signs of Allah will ye deny?

PICKTHAL: And He showeth you His tokens. Which, then, of the tokens of Allah do ye deny?
SHAKIR: And He shows you His signs: which then of Allah's signs will you deny?

040.082
YUSUFALI: Do they not travel through the earth and see what was the End of those before them? They were more numerous than these and superior in strength and in the traces (they have left) in the land: Yet all that they accomplished was of no profit to them.
PICKTHAL: Have they not travelled in the land to see the nature of the consequence for those before them? They were more numerous than these, and mightier in power and (in the) traces (which they left behind them) in the earth. But all that they used to earn availed them not.
SHAKIR: Have they not then journeyed in the land and seen how was the end of those before them? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them.

040.083
YUSUFALI: For when their messengers came to them with Clear Signs, they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were wont to scoff hemmed them in.
PICKTHAL: And when their messengers brought them clear proofs (of Allah's Sovereignty) they exulted in the knowledge they (themselves) possessed. And that which they were wont to mock befell them.
SHAKIR: Then when their messengers came to them with clear arguments, they exulted in what they had with them of knowledge, and there beset them that which they used to mock.

040.084
YUSUFALI: But when they saw Our Punishment, they said: "We believe in Allah,- the one Allah - and we reject the partners we used to join with Him."
PICKTHAL: Then, when they saw Our doom, they said: We believe in Allah only and reject (all) that we used to associate (with Him).
SHAKIR: But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him.

040.085
YUSUFALI: But their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) Allah's Way of dealing with His Servants (from the most ancient times). And even thus did the Rejecters of Allah perish (utterly)!
PICKTHAL: But their faith could not avail them when they saw Our doom. This is Allah's law which hath ever taken course for His bondmen. And then the disbelievers will be ruined.
SHAKIR: But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost.

AL-QAMAR (THE MOON)

In the name of Allah, the Compassionate, the Merciful.

054.001
YUSUFALI: The Hour (of Judgment) is nigh, and the moon is cleft asunder.
PICKTHAL: The hour drew nigh and the moon was rent in twain.
SHAKIR: The hour drew nigh and the moon did rend asunder.

054.002
YUSUFALI: But if they see a Sign, they turn away, and say, "This is (but) transient magic."
PICKTHAL: And if they behold a portent they turn away and say: Prolonged illusion.
SHAKIR: And if they see a miracle they turn aside and say: Transient magic.

054.003
YUSUFALI: They reject (the warning) and follow their (own) lusts but every matter has its appointed time.
PICKTHAL: They denied (the Truth) and followed their own lusts. Yet everything will come to a decision
SHAKIR: And they call (it) a lie, and follow their low desires; and every affair has its appointed term.

054.004
YUSUFALI: There have already come to them Recitals wherein there is (enough) to check (them),
PICKTHAL: And surely there hath come unto them news whereof the purport should deter,
SHAKIR: And certainly some narratives have come to them wherein is prevention--

054.005
YUSUFALI: Mature wisdom;- but (the preaching of) Warners profits them not.
PICKTHAL: Effective wisdom; but warnings avail not.
SHAKIR: Consummate wisdom-- but warnings do not avail;

054.006
YUSUFALI: Therefore, (O Prophet,) turn away from them. The Day that the Caller will call (them) to a terrible affair,
PICKTHAL: So withdraw from them (O Muhammad) on the day when the Summoner summoneth unto a painful thing.
SHAKIR: So turn (your) back on them (for) the day when the inviter shall invite them to a

hard task,

054.007
YUSUFALI: They will come forth,- their eyes humbled - from (their) graves, (torpid) like locusts scattered abroad,
PICKTHAL: With downcast eyes, they come forth from the graves as they were locusts spread abroad,
SHAKIR: Their eyes cast down, going forth from their graves as if they were scattered locusts,

054.008
YUSUFALI: Hastening, with eyes transfixed, towards the Caller!- "Hard is this Day!", the Unbelievers will say.
PICKTHAL: Hastening toward the summoner; the disbelievers say: This is a hard day.
SHAKIR: Hastening to the inviter. The unbelievers shall say: This is a hard day.

054.009
YUSUFALI: Before them the People of Noah rejected (their messenger): they rejected Our servant, and said, "Here is one possessed!", and he was driven out.
PICKTHAL: The folk of Noah denied before them, yea, they denied Our slave and said: A madman; and he was repulsed.
SHAKIR: Before them the people of Nuh rejected, so they rejected Our servant and called (him) mad, and he was driven away.

054.010
YUSUFALI: Then he called on his Lord: "I am one overcome: do Thou then help (me)!"
PICKTHAL: So he cried unto his Lord, saying: I am vanquished, so give help.
SHAKIR: Therefore he called upon his Lord: I am overcome, come Thou then to help.

054.011
YUSUFALI: So We opened the gates of heaven, with water pouring forth.
PICKTHAL: Then opened We the gates of heaven with pouring water
SHAKIR: So We opened the gates of the cloud with water pouring

054.012
YUSUFALI: And We caused the earth to gush forth with springs, so the waters met (and rose) to the extent decreed.
PICKTHAL: And caused the earth to gush forth springs, so that the waters met for a predestined purpose.
SHAKIR: And We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained.

054.013
YUSUFALI: But We bore him on an (Ark) made of broad planks and caulked with palm-fibre:
PICKTHAL: And We carried him upon a thing of planks and nails,
SHAKIR: And We bore him on that which was made of planks and nails

054.014
YUSUFALI: She floats under our eyes (and care): a recompense to one who had been rejected (with scorn)!
PICKTHAL: That ran (upon the waters) in Our sight, as a reward for him who was rejected.
SHAKIR: Sailing, before Our eyes, a reward for him who was denied.

054.015
YUSUFALI: And We have left this as a Sign (for all time): then is there any that will receive admonition?
PICKTHAL: And verily We left it as a token; but is there any that remembereth?
SHAKIR: And certainly We left it as a sign, but is there anyone who

054.016
YUSUFALI: But how (terrible) was My Penalty and My Warning?
PICKTHAL: Then see how (dreadful) was My punishment after My warnings!
SHAKIR: How (great) was then My punishment and My warning!

054.017
YUSUFALI: And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
PICKTHAL: And in truth We have made the Qur'an easy to remember; but is there any that remembereth?
SHAKIR: And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

054.018
YUSUFALI: The 'Ad (people) (too) rejected (Truth): then how terrible was My Penalty and My Warning?
PICKTHAL: (The tribe of) A'ad rejected warnings. Then how (dreadful) was My punishment after My warnings.
SHAKIR: Ad treated (the truth) as a lie, so how (great) was My punishment and My warning!

054.019
YUSUFALI: For We sent against them a furious wind, on a Day of violent Disaster,
PICKTHAL: Lo! We let loose on them a raging wind on a day of constant calamity,
SHAKIR: Surely We sent on them a tornado in a day of bitter ill-luck

054.020
YUSUFALI: Plucking out men as if they were roots of palm-trees torn up (from the ground).
PICKTHAL: Sweeping men away as though they were uprooted trunks of palm-trees.
SHAKIR: Tearing men away as if they were the trunks of palm-trees torn up.

054.021
YUSUFALI: Yea, how (terrible) was My Penalty and My Warning!
PICKTHAL: Then see how (dreadful) was My punishment after My warnings!
SHAKIR: How (great) was then My punishment and My warning!

054.022
YUSUFALI: But We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
PICKTHAL: And in truth We have made the Qur'an easy to remember; but is there any that remembereth?
SHAKIR: And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

054.023
YUSUFALI: The Thamud (also) rejected (their) Warners.
PICKTHAL: (The tribe of) Thamud rejected warnings
SHAKIR: Samood rejected the warning.

054.024
YUSUFALI: For they said: "What! a man! a Solitary one from among ourselves! shall we follow such a one? Truly should we then be straying in mind, and mad!
PICKTHAL: For they said; Is it a mortal man, alone among us, that we are to follow? Then indeed we should fall into error and madness.
SHAKIR: So they said: What! a single mortal from among us! Shall we follow him? Most surely we shall in that case be in sure error and distress:

054.025
YUSUFALI: "Is it that the Message is sent to him, of all people amongst us? Nay, he is a liar, an insolent one!"
PICKTHAL: Hath the remembrance been given unto him alone among us? Nay, but he is a rash liar.
SHAKIR: Has the reminder been made to light upon him from among us? Nay! he is an insolent liar!

054.026
YUSUFALI: Ah! they will know on the morrow, which is the liar, the insolent one!

PICKTHAL: (Unto their warner it was said): To-morrow they will know who is the rash liar.
SHAKIR: Tomorrow shall they know who is the liar, the insolent one.

054.027
YUSUFALI: For We will send the she-camel by way of trial for them. So watch them, (O Salih), and possess thyself in patience!
PICKTHAL: Lo! We are sending the she-camel as a test for them; so watch them and have patience;
SHAKIR: Surely We are going to send the she-camel as a trial for them; therefore watch them and have patience.

054.028
YUSUFALI: And tell them that the water is to be divided between them: Each one's right to drink being brought forward (by suitable turns).
PICKTHAL: And inform them that the water is to be shared between (her and) them. Every drinking will be witnessed.
SHAKIR: And inform them that the water is shared between them; every share of the water shall be regulated.

054.029
YUSUFALI: But they called to their companion, and he took a sword in hand, and hamstrung (her).
PICKTHAL: But they call their comrade and he took and hamstrung (her).
SHAKIR: But they called their companion, so he took (the sword) and slew (her).

054.030
YUSUFALI: Ah! how (terrible) was My Penalty and My Warning!
PICKTHAL: Then see how (dreadful) was My punishment after My warnings!
SHAKIR: How (great) was then My punishment and My warning!

054.031
YUSUFALI: For We sent against them a single Mighty Blast, and they became like the dry stubble used by one who pens cattle.
PICKTHAL: Lo! We sent upon them one Shout, and they became as the dry twigs (rejected by) the builder of a cattle-fold.
SHAKIR: Surely We sent upon them a single cry, so they were like the dry fragments of trees which the maker of an enclosure collects.

054.032
YUSUFALI: And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
PICKTHAL: And in truth We have made the Qur'an easy to remember; but is there any that

remembereth?
SHAKIR: And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

054.033
YUSUFALI: The people of Lut rejected (his) warning.
PICKTHAL: The folk of Lot rejected warnings.
SHAKIR: The people of Lut treated the warning. as a lie.

054.034
YUSUFALI: We sent against them a violent Tornado with showers of stones, (which destroyed them), except Lut's household: them We delivered by early Dawn,-
PICKTHAL: Lo! We sent a storm of stones upon them (all) save the family of Lot, whom We rescued in the last watch of the night,
SHAKIR: Surely We sent upon them a stonestorm, except Lut's followers; We saved them a little before daybreak,

054.035
YUSUFALI: As a Grace from Us: thus do We reward those who give thanks.
PICKTHAL: As grace from Us. Thus We reward him who giveth thanks.
SHAKIR: A favor from Us; thus do We reward him who gives thanks.

054.036
YUSUFALI: And (Lut) did warn them of Our Punishment, but they disputed about the Warning.
PICKTHAL: And he indeed had warned them of Our blow, but they did doubt the warnings.
SHAKIR: And certainly he warned them of Our violent seizure, but they obstinately disputed the warning.

054.037
YUSUFALI: And they even sought to snatch away his guests from him, but We blinded their eyes. (They heard:) "Now taste ye My Wrath and My Warning."
PICKTHAL: They even asked of him his guests for an ill purpose. Then We blinded their eyes (and said): Taste now My punishment after My warnings!
SHAKIR: And certainly they endeavored to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning.

054.038
YUSUFALI: Early on the morrow an abiding Punishment seized them:
PICKTHAL: And in truth the punishment decreed befell them early in the morning.
SHAKIR: And certainly a lasting chastisement overtook them in the morning.

054.039
YUSUFALI: "So taste ye My Wrath and My Warning."
PICKTHAL: Now taste My punishment after My warnings!
SHAKIR: So taste My chastisement and My warning.

054.040
YUSUFALI: And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
PICKTHAL: And in truth We have made the Qur'an easy to remember; but is there any that remembereth?
SHAKIR: And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

054.041
YUSUFALI: To the People of Pharaoh, too, aforetime, came Warners (from Allah).
PICKTHAL: And warnings came in truth unto the house of Pharaoh
SHAKIR: And certainly the warning came to Firon's people.

054.042
YUSUFALI: The (people) rejected all Our Signs; but We seized them with such Penalty (as comes) from One Exalted in Power, able to carry out His Will.
PICKTHAL: Who denied Our revelations, every one. Therefore We grasped them with the grasp of the Mighty, the Powerful.
SHAKIR: They rejected all Our communications, so We overtook them after the manner of a Mighty, Powerful One.

054.043
YUSUFALI: Are your Unbelievers, (O Quraish), better than they? Or have ye an immunity in the Sacred Books?
PICKTHAL: Are your disbelievers better than those, or have ye some immunity in the scriptures?
SHAKIR: Are the unbelievers of yours better than these, or is there an exemption for you in the scriptures?

054.044
YUSUFALI: Or do they say: "We acting together can defend ourselves"?
PICKTHAL: Or say they: We are a host victorious?
SHAKIR: Or do they say: We are a host allied together to help each other?

054.045
YUSUFALI: Soon will their multitude be put to flight, and they will show their backs.
PICKTHAL: The hosts will all be routed and will turn and flee.
SHAKIR: Soon shall the hosts be routed, and they shall turn (their) backs.

054.046
YUSUFALI: Nay, the Hour (of Judgment) is the time promised them (for their full recompense): And that Hour will be most grievous and most bitter.
PICKTHAL: Nay, but the Hour (of doom) is their appointed tryst, and the Hour will be more wretched and more bitter (than their earthly failure).
SHAKIR: Nay, the hour is their promised time, and the hour shall be most grievous and bitter.

054.047
YUSUFALI: Truly those in sin are the ones straying in mind, and mad.
PICKTHAL: Lo! the guilty are in error and madness.
SHAKIR: Surely the guilty are in error and distress.

054.048
YUSUFALI: The Day they will be dragged through the Fire on their faces, (they will hear:) "Taste ye the touch of Hell!"
PICKTHAL: On the day when they are dragged into the Fire upon their faces (it is said unto them): Feel the touch of hell.
SHAKIR: On the day when they shall be dragged upon their faces into the fire; taste the touch of hell.

054.049
YUSUFALI: Verily, all things have We created in proportion and measure.
PICKTHAL: Lo! We have created every thing by measure.
SHAKIR: Surely We have created everything according to a measure.

054.050
YUSUFALI: And Our Command is but a single (Act),- like the twinkling of an eye.
PICKTHAL: And Our commandment is but one (commandment), as the twinkling of an eye.
SHAKIR: And Our command is but one, as the twinkling of an eye.

054.051
YUSUFALI: And (oft) in the past, have We destroyed gangs like unto you: then is there any that will receive admonition?
PICKTHAL: And verily We have destroyed your fellows; but is there any that remembereth?
SHAKIR: And certainly We have already destroyed the likes of you, but is there anyone who will mind?

054.052
YUSUFALI: All that they do is noted in (their) Books (of Deeds):

PICKTHAL: And every thing they did is in the scriptures,
SHAKIR: And everything they have done is in the writings.

054.053
YUSUFALI: Every matter, small and great, is on record.
PICKTHAL: And every small and great thing is recorded.
SHAKIR: And everything small and great is written down.

054.054
YUSUFALI: As to the Righteous, they will be in the midst of Gardens and Rivers,
PICKTHAL: Lo! the righteous will dwell among gardens and rivers,
SHAKIR: Surely those who guard (against evil) shall be in gardens and rivers,

054.055
YUSUFALI: In an Assembly of Truth, in the Presence of a Sovereign Omnipotent.
PICKTHAL: Firmly established in the favour of a Mighty King.
SHAKIR: In the seat of honor with a most Powerful King.

AL-MUMENOON (THE BELIEVERS)

In the name of Allah, the Compassionate, the Merciful.

023.001
YUSUFALI: The believers must (eventually) win through,-
PICKTHAL: Successful indeed are the believers
SHAKIR: Successful indeed are the believers,

023.002
YUSUFALI: Those who humble themselves in their prayers;
PICKTHAL: Who are humble in their prayers,
SHAKIR: Who are humble in their prayers,

023.003
YUSUFALI: Who avoid vain talk;
PICKTHAL: And who shun vain conversation,
SHAKIR: And who keep aloof from what is vain,

023.004
YUSUFALI: Who are active in deeds of charity;
PICKTHAL: And who are payers of the poor-due;
SHAKIR: And who are givers of poor-rate,

023.005
YUSUFALI: Who abstain from sex,
PICKTHAL: And who guard their modesty -
SHAKIR: And who guard their private parts,

023.006
YUSUFALI: Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame,
PICKTHAL: Save from their wives or the (slaves) that their right hands possess, for then they are not blameworthy,
SHAKIR: Except before their mates or those whom their right hands possess, for they surely are not blameable,

023.007
YUSUFALI: But those whose desires exceed those limits are transgressors;-

PICKTHAL: But whoso craveth beyond that, such are transgressors -
SHAKIR: But whoever seeks to go beyond that, these are they that exceed the limits;

023.008
YUSUFALI: Those who faithfully observe their trusts and their covenants;
PICKTHAL: And who are shepherds of their pledge and their covenant,
SHAKIR: And those who are keepers of their trusts and their covenant,

023.009
YUSUFALI: And who (strictly) guard their prayers;-
PICKTHAL: And who pay heed to their prayers.
SHAKIR: And those who keep a guard on their prayers;

023.010
YUSUFALI: These will be the heirs,
PICKTHAL: These are the heirs
SHAKIR: These are they who are the heirs,

023.011
YUSUFALI: Who will inherit Paradise: they will dwell therein (for ever).
PICKTHAL: Who will inherit paradise. There they will abide.
SHAKIR: Who shall inherit the Paradise; they shall abide therein.

023.012
YUSUFALI: Man We did create from a quintessence (of clay);
PICKTHAL: Verily We created man from a product of wet earth;
SHAKIR: And certainly We created man of an extract of clay,

023.013
YUSUFALI: Then We placed him as (a drop of) sperm in a place of rest, firmly fixed;
PICKTHAL: Then placed him as a drop (of seed) in a safe lodging;
SHAKIR: Then We made him a small seed in a firm resting-place,

023.014
YUSUFALI: Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!
PICKTHAL: Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators!
SHAKIR: Then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh bones, then We clothed the bones with flesh, then We caused it to

grow into another creation, so blessed be Allah, the best of the creators.

023.015
YUSUFALI: After that, at length ye will die
PICKTHAL: Then lo! after that ye surely die.
SHAKIR: Then after that you will most surely die.

023.016
YUSUFALI: Again, on the Day of Judgment, will ye be raised up.
PICKTHAL: Then lo! on the Day of Resurrection ye are raised (again).
SHAKIR: Then surely on the day of resurrection you shall be raised.

023.017
YUSUFALI: And We have made, above you, seven tracts; and We are never unmindful of (our) Creation.
PICKTHAL: And We have created above you seven paths, and We are never unmindful of creation.
SHAKIR: And certainly We made above you seven heavens; and never are We heedless of creation.

023.018
YUSUFALI: And We send down water from the sky according to (due) measure, and We cause it to soak in the soil; and We certainly are able to drain it off (with ease).
PICKTHAL: And we send down from the sky water in measure, and We give it lodging in the earth, and lo! We are Able to withdraw it.
SHAKIR: And We send down water from the cloud according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.

023.019
YUSUFALI: With it We grow for you gardens of date-palms and vines: in them have ye abundant fruits: and of them ye eat (and have enjoyment),-
PICKTHAL: Then We produce for you therewith gardens of date-palms and grapes, wherein is much fruit for you and whereof ye eat;
SHAKIR: Then We cause to grow thereby gardens of palm trees and grapes for you; you have in them many fruits and from them do you eat;

023.020
YUSUFALI: Also a tree springing out of Mount Sinai, which produces oil, and relish for those who use it for food.
PICKTHAL: And a tree that springeth forth from Mount Sinai that groweth oil and relish for the eaters.
SHAKIR: And a tree that grows out of Mount Sinai which produces oil and a condiment for

those who eat.

023.021
YUSUFALI: And in cattle (too) ye have an instructive example: from within their bodies We produce (milk) for you to drink; there are, in them, (besides), numerous (other) benefits for you; and of their (meat) ye eat;
PICKTHAL: And lo! in the cattle there is verily a lesson for you. We give you to drink of that which is in their bellies, and many uses have ye in them, and of them do ye eat;
SHAKIR: And most surely there is a lesson for you in the cattle: We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,

023.022
YUSUFALI: An on them, as well as in slips, ye side.
PICKTHAL: And on them and on the ship ye are carried.
SHAKIR: And on them and on the ships you are borne.

023.023
YUSUFALI: (Further, We sent a long line of prophets for your instruction). We sent Noah to his people: He said, "O my people! worship Allah! Ye have no other god but Him. Will ye not fear (Him)?"
PICKTHAL: And We verily sent Noah unto his folk, and he said: O my people! Serve Allah. Ye have no other Allah save Him. Will ye not ward off (evil)?
SHAKIR: And certainly We sent Nuh to his people, and he said: O my people! serve Allah, you have no god other than Him; will you not then guard (against evil)?

023.024
YUSUFALI: The chiefs of the Unbelievers among his people said: "He is no more than a man like yourselves: his wish is to assert his superiority over you: if Allah had wished (to send messengers), He could have sent down angels; never did we hear such a thing (as he says), among our ancestors of old."
PICKTHAL: But the chieftains of his folk, who disbelieved, said: This is only a mortal like you who would make himself superior to you. Had Allah willed, He surely could have sent down angels. We heard not of this in the case of our fathers of old.
SHAKIR: And the chiefs of those who disbelieved from among his people said: He is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had pleased, He could certainly have sent down angels. We have not heard of this among our fathers of yore:

023.025
YUSUFALI: (And some said): "He is only a man possessed: wait (and have patience) with him for a time."
PICKTHAL: He is only a man in whom is a madness, so watch him for a while.
SHAKIR: He is only a madman, so bear with him for a time.

023.026
YUSUFALI: (Noah) said: "O my Lord! help me: for that they accuse me of falsehood!"
PICKTHAL: He said: My Lord! Help me because they deny me.
SHAKIR: He said: O my Lord! help me against their calling me a liar.

023.027
YUSUFALI: So We inspired him (with this message): "Construct the Ark within Our sight and under Our guidance: then when comes Our Command, and the fountains of the earth gush forth, take thou on board pairs of every species, male and female, and thy family- except those of them against whom the Word has already gone forth: And address Me not in favour of the wrong-doers; for they shall be drowned (in the Flood).
PICKTHAL: Then We inspired in him, saying: Make the ship under Our eyes and Our inspiration. Then, when Our command cometh and the oven gusheth water, introduce therein of every (kind) two spouses, and thy household save him thereof against whom the Word hath already gone forth. And plead not with Me on behalf of those who have done wrong. Lo! they will be drowned.
SHAKIR: So We revealed to him, saying: Make the ark before Our eyes and (according to) Our revelation; and when Our command is given and the valley overflows, take into it of every kind a pair, two, and your followers, except those among them against whom the word has gone forth, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

023.028
YUSUFALI: And when thou hast embarked on the Ark - thou and those with thee,- say: "Praise be to Allah, Who has saved us from the people who do wrong."
PICKTHAL: And when thou art on board the ship, thou and whoso is with thee, then say: Praise be to Allah Who hath saved us from the wrongdoing folk!
SHAKIR: And when you are firmly seated, you and those with you, in the ark, say: All praise is due to Allah who delivered us from the unjust people:

023.029
YUSUFALI: And say: "O my Lord! enable me to disembark with thy blessing: for Thou art the Best to enable (us) to disembark."
PICKTHAL: And say: My Lord! Cause me to land at a blessed landing-place, for Thou art Best of all who bring to land.
SHAKIR: And say: O my Lord! cause me to disembark a blessed alighting, and Thou art the best to cause to alight.

023.030
YUSUFALI: Verily in this there are Signs (for men to understand); (thus) do We try (men).
PICKTHAL: Lo! herein verily are portents, for lo! We are ever putting (mankind) to the test.
SHAKIR: Most surely there are signs in this, and most surely We are ever trying (men).

023.031
YUSUFALI: Then We raised after them another generation.
PICKTHAL: Then, after them, We brought forth another generation;
SHAKIR: Then We raised up after them another generation.

023.032
YUSUFALI: And We sent to them a messenger from among themselves, (saying), "Worship Allah! ye have no other god but Him. Will ye not fear (Him)?"
PICKTHAL: And we sent among them a messenger of their own, saying: Serve Allah, Ye have no other Allah save Him. Will ye not ward off (evil)?
SHAKIR: So We sent among them a messenger from among them, saying: Serve Allah, you have no god other than Him; will you not then guard (against evil)?

023.033
YUSUFALI: And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: "He is no more than a man like yourselves: he eats of that of which ye eat, and drinks of what ye drink.
PICKTHAL: And the chieftains of his folk, who disbelieved and denied the meeting of the Hereafter, and whom We had made soft in the life of the world, said: This is only a mortal like you, who eateth of that whereof ye eat and drinketh of that ye drink.
SHAKIR: And the chiefs of his people who disbelieved and called the meeting of the hereafter a lie, and whom We had given plenty to enjoy in this world's life, said: This is nothing but a mortal like yourselves, eating of what you eat from and drinking of what you drink.

023.034
YUSUFALI: "If ye obey a man like yourselves, behold, it is certain ye will be lost.
PICKTHAL: If ye were to obey a mortal like yourselves, then, lo! ye surely would be losers.
SHAKIR: And if you obey a mortal like yourselves, then most surely you will be losers:

023.035
YUSUFALI: "Does he promise that when ye die and become dust and bones, ye shall be brought forth (again)?
PICKTHAL: Doth he promise you that you, when ye are dead and have become dust and bones, will (again) be brought forth?
SHAKIR: What! does he threaten you that when you are dead and become dust and bones that you shall then be brought forth?

023.036
YUSUFALI: "Far, very far is that which ye are promised!
PICKTHAL: Begone, begone, with that which ye are promised!

SHAKIR: Far, far is that which you are threatened with.

023.037
YUSUFALI: "There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again!
PICKTHAL: There is naught but our life of the world; we die and we live, and we shall not be raised (again).
SHAKIR: There is naught but our life in this world; we die and we live and we shall not be raised again.

023.038
YUSUFALI: "He is only a man who invents a lie against Allah, but we are not the ones to believe in him!"
PICKTHAL: He is only a man who hath invented a lie about Allah. We are not going to put faith in him.
SHAKIR: He is naught but a man who has forged a lie against Allah, and we are not going to believe in him.

023.039
YUSUFALI: (The prophet) said: "O my Lord! help me: for that they accuse me of falsehood."
PICKTHAL: He said: My Lord! Help me because they deny me.
SHAKIR: He said: O my Lord! help me against their calling me a liar.

023.040
YUSUFALI: (Allah) said: "In but a little while, they are sure to be sorry!"
PICKTHAL: He said: In a little while they surely will become repentant.
SHAKIR: He said: In a little while they will most certainly be repenting.

023.041
YUSUFALI: Then the Blast overtook them with justice, and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong!
PICKTHAL: So the (Awful) Cry overtook them rightfully, and We made them like as wreckage (that a torrent hurleth). A far removal for wrongdoing folk!
SHAKIR: So the punishment overtook them in justice, and We made them as rubbish; so away with the unjust people.

023.042
YUSUFALI: Then We raised after them other generations.
PICKTHAL: Then after them We brought forth other generations.
SHAKIR: Then We raised after them other generations.

023.043
YUSUFALI: No people can hasten their term, nor can they delay (it).
PICKTHAL: No nation can outstrip its term, nor yet postpone it.
SHAKIR: No people can hasten on their doom nor can they postpone (it).

023.044
YUSUFALI: Then sent We our messengers in succession: every time there came to a people their messenger, they accused him of falsehood: so We made them follow each other (in punishment): We made them as a tale (that is told): So away with a people that will not believe!
PICKTHAL: Then We sent our messengers one after another. Whenever its messenger came unto a nation they denied him; so We caused them to follow one another (to disaster) and We made them bywords. A far removal for folk who believe not!
SHAKIR: Then We sent Our messengers one after another; whenever there came to a people their messenger, they called him a liar, so We made some of them follow others and We made them stories; so away with a people who do not believe!

023.045
YUSUFALI: Then We sent Moses and his brother Aaron, with Our Signs and authority manifest,
PICKTHAL: Then We sent Moses and his brother Aaron with Our tokens and a clear warrant
SHAKIR: Then We sent Musa and his brother Haroun, with Our communications and a clear authority,

023.046
YUSUFALI: To Pharaoh and his Chiefs: But these behaved insolently: they were an arrogant people.
PICKTHAL: Unto Pharaoh and his chiefs, but they scorned (them) and they were despotic folk.
SHAKIR: To Firon and his chiefs, but they behaved haughtily and they were an insolent people.

023.047
YUSUFALI: They said: "Shall we believe in two men like ourselves? And their people are subject to us!"
PICKTHAL: And they said: Shall we put faith in two mortals like ourselves, and whose folk are servile unto us?
SHAKIR: And they said: What! shall we believe in two mortals like ourselves while their people serve us?

023.048
YUSUFALI: So they accused them of falsehood, and they became of those who were

destroyed.
PICKTHAL: So they denied them, and became of those who were destroyed.
SHAKIR: So they rejected them and became of those who were destroyed.

023.049
YUSUFALI: And We gave Moses the Book, in order that they might receive guidance.
PICKTHAL: And We verily gave Moses the Scripture, that haply they might go aright.
SHAKIR: And certainly We gave Musa the Book that they may follow a right direction.

023.050
YUSUFALI: And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.
PICKTHAL: And We made the son of Mary and his mother a portent, and We gave them refuge on a height, a place of flocks and watersprings.
SHAKIR: And We made the son of Marium and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.

023.051
YUSUFALI: O ye messengers! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do.
PICKTHAL: O ye messengers! Eat of the good things, and do right. Lo! I am Aware of what ye do.
SHAKIR: O messengers! eat of the good things and do good; surely I know what you do.

023.052
YUSUFALI: And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other).
PICKTHAL: And lo! this your religion is one religion and I am your Lord, so keep your duty unto Me.
SHAKIR: And surely this your religion is one religion and I am your Lord, therefore be careful (of your duty) to Me.

023.053
YUSUFALI: But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself.
PICKTHAL: But they (mankind) have broken their religion among them into sects, each group rejoicing in its tenets.
SHAKIR: But they cut off their religion among themselves into sects, each part rejoicing in that which is with them.

023.054
YUSUFALI: But leave them in their confused ignorance for a time.

PICKTHAL: So leave them in their error till a time.
SHAKIR: Therefore leave them in their overwhelming ignorance till

023.055
YUSUFALI: Do they think that because We have granted them abundance of wealth and sons,
PICKTHAL: Think they that in the wealth and sons wherewith We provide them
SHAKIR: Do they think that by what We aid them with of wealth and children,

023.056
YUSUFALI: We would hasten them on in every good? Nay, they do not understand.
PICKTHAL: We hasten unto them with good things? Nay, but they perceive not.
SHAKIR: We are hastening to them of good things? Nay, they do not perceive.

023.057
YUSUFALI: Verily those who live in awe for fear of their Lord;
PICKTHAL: Lo! those who go in awe for fear of their Lord.
SHAKIR: Surely they who from fear of their Lord are cautious,

023.058
YUSUFALI: Those who believe in the Signs of their Lord;
PICKTHAL: And those who believe in the revelations of their Lord,
SHAKIR: And those who believe in the communications of their Lord,

023.059
YUSUFALI: Those who join not (in worship) partners with their Lord;
PICKTHAL: And those who ascribe not partners unto their Lord,
SHAKIR: And those who do not associate (aught) with their Lord,

023.060
YUSUFALI: And those who dispense their charity with their hearts full of fear, because they will return to their Lord;-
PICKTHAL: And those who give that which they give with hearts afraid because they are about to return unto their Lord,
SHAKIR: And those who give what they give (in alms) while their hearts are full of fear that to their Lord they must return,

023.061
YUSUFALI: It is these who hasten in every good work, and these who are foremost in them.
PICKTHAL: These race for the good things, and they shall win them in the race.
SHAKIR: These hasten to good things and they are foremost in (attaining) them.

023.062
YUSUFALI: On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged.
PICKTHAL: And we task not any soul beyond its scope, and with Us is a Record which speaketh the truth, and they will not be wronged.
SHAKIR: And We do not lay on any soul a burden except to the extent of its ability, and with Us is a book which speaks the truth, and they shall not be dealt with unjustly.

023.063
YUSUFALI: But their hearts are in confused ignorance of this; and there are, besides that, deeds of theirs, which they will (continue) to do,-
PICKTHAL: Nay, but their hearts are in ignorance of this (Qur'an), and they have other works, besides, which they are doing;
SHAKIR: Nay, their hearts are in overwhelming ignorance with respect to it and they have besides this other deeds which they do.

023.064
YUSUFALI: Until, when We seize in Punishment those of them who received the good things of this world, behold, they will groan in supplication!
PICKTHAL: Till when We grasp their luxurious ones with the punishment, behold! they supplicate.
SHAKIR: Until when We overtake those who lead easy lives among them with punishment, lo! they cry for succor.

023.065
YUSUFALI: (It will be said): "Groan not in supplication this day: for ye shall certainly not be helped by Us.
PICKTHAL: Supplicate not this day! Assuredly ye will not be helped by Us.
SHAKIR: Cry not for succor this day; surely you shall not be given help from Us.

023.066
YUSUFALI: "My Signs used to be rehearsed to you, but ye used to turn back on your heels-
PICKTHAL: My revelations were recited unto you, but ye used to turn back on your heels,
SHAKIR: My communications were indeed recited to you, but you used to turn back on your heels,

023.067
YUSUFALI: "In arrogance: talking nonsense about the (Qur'an), like one telling fables by night."
PICKTHAL: In scorn thereof. Nightly did ye rave together.
SHAKIR: In arrogance; talking nonsense about the Quran, and left him like one telling fables by night.

023.068
YUSUFALI: Do they not ponder over the Word (of Allah), or has anything (new) come to them that did not come to their fathers of old?
PICKTHAL: Have they not pondered the Word, or hath that come unto them which came not unto their fathers of old?
SHAKIR: Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their fathers of old?

023.069
YUSUFALI: Or do they not recognise their Messenger, that they deny him?
PICKTHAL: Or know they not their messenger, and so reject him?
SHAKIR: Or is it that they have not recognized their Messenger, so that they deny him?

023.070
YUSUFALI: Or do they say, "He is possessed"? Nay, he has brought them the Truth, but most of them hate the Truth.
PICKTHAL: Or say they: There is a madness in him? Nay, but he bringeth them the Truth; and most of them are haters of the Truth.
SHAKIR: Or do they say: There is madness in him? Nay! he has brought them the truth, and most of them are averse from the truth.

023.071
YUSUFALI: If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition.
PICKTHAL: And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein had been corrupted. Nay, We have brought them their Reminder, but from their Reminder they now turn away.
SHAKIR: And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished. Nay! We have brought to them their reminder, but from their reminder they turn aside.

023.072
YUSUFALI: Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance.
PICKTHAL: Or dost thou ask of them (O Muhammad) any tribute? But the bounty of thy Lord is better, for He is Best of all who make provision.
SHAKIR: Or is it that you ask them a recompense? But the recompense of your Lord is best, and He is the best of those who provide sustenance.

023.073
YUSUFALI: But verily thou callest them to the Straight Way;

PICKTHAL: And lo! thou summonest them indeed unto a straight path.
SHAKIR: And most surely you invite them to a right way.

023.074
YUSUFALI: And verily those who believe not in the Hereafter are deviating from that Way.
PICKTHAL: And lo! those who believe not in the Hereafter are indeed astray from the path.
SHAKIR: And most surely those who do not believe in the hereafter are deviating from the way.

023.075
YUSUFALI: If We had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro.
PICKTHAL: Though We had mercy on them and relieved them of the harm afflicting them, they still would wander blindly on in their contumacy.
SHAKIR: And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.

023.076
YUSUFALI: We inflicted Punishment on them, but they humbled not themselves to their Lord, nor do they submissively entreat (Him)!-
PICKTHAL: Already have We grasped them with punishment, but they humble not themselves unto their Lord, nor do they pray,
SHAKIR: And already We overtook them with chastisement, but they were not submissive to their Lord, nor do they humble themselves.

023.077
YUSUFALI: Until We open on them a gate leading to a severe Punishment: then Lo! they will be plunged in despair therein!
PICKTHAL: Until, when We open for them the gate of extreme punishment, behold! they are aghast thereat.
SHAKIR: Until when We open upon them a door of severe chastisement, lo! they are in despair at it.

023.078
YUSUFALI: It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is ye give!
PICKTHAL: He it is Who hath created for you ears and eyes and hearts. Small thanks give ye!
SHAKIR: And He it is Who made for you the ears and the eyes and the hearts; little is it that you give thanks.

023.079

YUSUFALI: And He has multiplied you through the earth, and to Him shall ye be gathered back.
PICKTHAL: And He it is Who hath sown you broadcast in the earth, and unto Him ye will be gathered.
SHAKIR: And He it is Who multiplied you in the earth, and to Him you shall be gathered.

023.080
YUSUFALI: It is He Who gives life and death, and to Him (is due) the alternation of Night and Day: will ye not then understand?
PICKTHAL: And He it is Who giveth life and causeth death, and His is the difference of night and day. Have ye then no sense?
SHAKIR: And He it is Who gives life and causes death, and (in) His (control) is the alternation of the night and the day; do you not then understand?

023.081
YUSUFALI: On the contrary they say things similar to what the ancients said.
PICKTHAL: Nay, but they say the like of that which said the men of old;
SHAKIR: Nay, they say the like of what the ancients said:

023.082
YUSUFALI: They say: "What! when we die and become dust and bones, could we really be raised up again?
PICKTHAL: They say: When we are dead and have become (mere) dust and bones, shall we then, forsooth, be raised again?
SHAKIR: They say: What! When we are dead and become dust and bones, shall we then be raised?

023.083
YUSUFALI: "Such things have been promised to us and to our fathers before! they are nothing but tales of the ancients!"
PICKTHAL: We were already promised this, we and our forefathers. Lo! this is naught but fables of the men of old.
SHAKIR: Certainly we are promised this, and (so were) our fathers aforetime; this is naught but stories of those of old.

023.084
YUSUFALI: Say: "To whom belong the earth and all beings therein? (say) if ye know!"
PICKTHAL: Say: Unto Whom (belongeth) the earth and whosoever is therein, if ye have knowledge?
SHAKIR: Say: Whose is the earth, and whoever is therein, if you know?

023.085

YUSUFALI: They will say, "To Allah!" say: "Yet will ye not receive admonition?"
PICKTHAL: They will say: Unto Allah. Say: Will ye not then remember?
SHAKIR: They will say: Allah's. Say: Will you not then mind?

023.086
YUSUFALI: Say: "Who is the Lord of the seven heavens, and the Lord of the Throne (of Glory) Supreme?"
PICKTHAL: Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne?
SHAKIR: Say: Who is the Lord of the seven heavens and the Lord of the mighty dominion?

023.087
YUSUFALI: They will say, "(They belong) to Allah." Say: "Will ye not then be filled with awe?"
PICKTHAL: They will say: Unto Allah (all that belongeth). Say: Will ye not then keep duty (unto Him)?
SHAKIR: They will say: (This is) Allah's. Say: Will you not then guard (against evil)?

023.088
YUSUFALI: Say: "Who is it in whose hands is the governance of all things,- who protects (all), but is not protected (of any)? (say) if ye know."
PICKTHAL: Say: In Whose hand is the dominion over all things and He protecteth, while against Him there is no protection, if ye have knowledge?
SHAKIR: Say: Who is it in Whose hand is the kingdom of all things and Who gives succor, but against Him Succor is not given, if you do but know?

023.089
YUSUFALI: They will say, "(It belongs) to Allah." Say: "Then how are ye deluded?"
PICKTHAL: They will say: Unto Allah (all that belongeth). Say: How then are ye bewitched?
SHAKIR: They will say: (This is) Allah's. Say: From whence are you then deceived?

023.090
YUSUFALI: We have sent them the Truth: but they indeed practise falsehood!
PICKTHAL: Nay, but We have brought them the Truth, and lo! they are liars.
SHAKIR: Nay! We have brought to them the truth, and most surely they are liars.

023.091
YUSUFALI: No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!
PICKTHAL: Allah hath not chosen any son, nor is there any god along with Him; else

would each god have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege.
SHAKIR: Never did Allah take to Himself a son, and never was there with him any (other) god-- in that case would each god have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe!

023.092
YUSUFALI: He knows what is hidden and what is open: too high is He for the partners they attribute to Him!
PICKTHAL: Knower of the Invisible and the Visible! and Exalted be He over all that they ascribe as partners (unto Him)!
SHAKIR: The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him).

023.093
YUSUFALI: Say: "O my Lord! if Thou wilt show me (in my lifetime) that which they are warned against,-
PICKTHAL: Say: My Lord! If Thou shouldst show me that which they are promised.
SHAKIR: Say: O my Lord! if Thou shouldst make me see what they are threatened with:

023.094
YUSUFALI: "Then, O my Lord! put me not amongst the people who do wrong!"
PICKTHAL: My Lord! then set me not among the wrongdoing folk.
SHAKIR: My Lord! then place me not with the unjust.

023.095
YUSUFALI: And We are certainly able to show thee (in fulfilment) that against which they are warned.
PICKTHAL: And verily We are Able to show thee that which We have promised them.
SHAKIR: And most surely We are well able to make you see what We threaten them with.

023.096
YUSUFALI: Repel evil with that which is best: We are well acquainted with the things they say.
PICKTHAL: Repel evil with that which is better. We are Best Aware of that which they allege.
SHAKIR: Repel evil by what is best; We know best what they describe.

023.097
YUSUFALI: And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones.
PICKTHAL: And say: My Lord! I seek refuge in Thee from suggestions of the evil ones,

SHAKIR: And say: O my Lord! I seek refuge in Thee from the evil suggestions of the Shaitans;

023.098
YUSUFALI: "And I seek refuge with Thee O my Lord! lest they should come near me."
PICKTHAL: And I seek refuge in Thee, my Lord, lest they be present with me,
SHAKIR: And I seek refuge in Thee! O my Lord! from their presence.

023.099
YUSUFALI: (In Falsehood will they be) Until, when death comes to one of them, he says: "O my Lord! send me back (to life),-
PICKTHAL: Until, when death cometh unto one of them, he saith: My Lord! Send me back,
SHAKIR: Until when death overtakes one of them, he says: Send me back, my Lord, send me back;

023.100
YUSUFALI: "In order that I may work righteousness in the things I neglected." - "By no means! It is but a word he says."- Before them is a Partition till the Day they are raised up.
PICKTHAL: That I may do right in that which I have left behind! But nay! It is but a word that he speaketh; and behind them is a barrier until the day when they are raised.
SHAKIR: Haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised.

023.101
YUSUFALI: Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another!
PICKTHAL: And when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another.
SHAKIR: So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other.

023.102
YUSUFALI: Then those whose balance (of good deeds) is heavy,- they will attain salvation:
PICKTHAL: Then those whose scales are heavy, they are the successful.
SHAKIR: Then as for him whose good deeds are preponderant, these are the successful.

023.103
YUSUFALI: But those whose balance is light, will be those who have lost their souls, in Hell will they abide.
PICKTHAL: And those whose scales are light are those who lose their souls, in hell abiding.
SHAKIR: And as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell

023.104
YUSUFALI: The Fire will burn their faces, and they will therein grin, with their lips displaced.
PICKTHAL: The fire burneth their faces, and they are glum therein.
SHAKIR: The fire shall scorch their faces, and they therein shall be in severe affliction.

023.105
YUSUFALI: "Were not My Signs rehearsed to you, and ye did but treat them as falsehood?"
PICKTHAL: (It will be said): Were not My revelations recited unto you, and then ye used to deny them?
SHAKIR: Were not My communications recited to you? But you used to reject them.

023.106
YUSUFALI: They will say: "our Lord! Our misfortune overwhelmed us, and we became a people astray!
PICKTHAL: They will say: Our Lord! Our evil fortune conquered us, and we were erring folk.
SHAKIR: They shall say: O our Lord! our adversity overcame us and we were an erring people:

023.107
YUSUFALI: "Our Lord! bring us out of this: if ever we return (to Evil), then shall we be wrong-doers indeed!"
PICKTHAL: Our Lord! Oh, bring us forth from hence! If we return (to evil) then indeed we shall be wrong-doers.
SHAKIR: O our Lord! Take us out of it; then if we return (to evil) surely we shall be unjust.

023.108
YUSUFALI: He will say: "Be ye driven into it (with ignominy)! And speak ye not to Me!
PICKTHAL: He saith: Begone therein, and speak not unto Me.
SHAKIR: He shall say: Go away into it and speak nat to Me;

023.109
YUSUFALI: "A part of My servants there was, who used to pray 'our Lord! we believe; then do Thou forgive us, and have mercy upon us: For Thou art the Best of those who show mercy!"
PICKTHAL: Lo! there was a party of My slaves who said: Our Lord! We believe, therefor forgive us and have mercy on us for Thou art Best of all who show mercy;
SHAKIR: Surely there was a party of My servants who said: O OUI . Lord! we believe, so do Thou forgive us and have mercy on us, and Thou art the best of the Merciful ones.

023.110

YUSUFALI: "But ye treated them with ridicule, so much so that (ridicule of) them made you forget My Message while ye were laughing at them!
PICKTHAL: But ye chose them for a laughing-stock until they caused you to forget remembrance of Me, while ye laughed at them.
SHAKIR: But you took them for a mockery until they made you forget My remembrance and you used to laugh at them.

023.111
YUSUFALI: "I have rewarded them this Day for their patience and constancy: they are indeed the ones that have achieved Bliss..."
PICKTHAL: Lo! I have rewarded them this day forasmuch as they were steadfast in that they, even they, are the triumphant.
SHAKIR: Surely I have rewarded them this day because they were patient, that they are the achievers.

023.112
YUSUFALI: He will say: "What number of years did ye stay on earth?"
PICKTHAL: He will say: How long tarried ye in the earth, counting by years?
SHAKIR: He will say: How many years did you tarry in the earth?

023.113
YUSUFALI: They will say: "We stayed a day or part of a day: but ask those who keep account."
PICKTHAL: They will say: We tarried by a day or part of a day. Ask of those who keep count!
SHAKIR: They will say: We tarried a day or part of a day, but ask those who keep account.

023.114
YUSUFALI: He will say: "Ye stayed not but a little,- if ye had only known!
PICKTHAL: He will say: Ye tarried but a little if ye only knew.
SHAKIR: He will say: You did tarry but a little-- had you but known (it):

023.115
YUSUFALI: "Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?"
PICKTHAL: Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?
SHAKIR: What! did you then think that We had created you in vain and that you shall not be returned to Us?

023.116
YUSUFALI: Therefore exalted be Allah, the King, the Reality: there is no god but He, the

Lord of the Throne of Honour!
PICKTHAL: Now Allah be Exalted, the True King! There is no Allah save Him, the Lord of the Throne of Grace.
SHAKIR: So exalted be Allah, the True King; no god is there but He, the Lord of the honorable dominion.

023.117
YUSUFALI: If anyone invokes, besides Allah, Any other god, he has no authority therefor; and his reckoning will be only with his Lord! and verily the Unbelievers will fail to win through!
PICKTHAL: He who crieth unto any other god along with Allah hath no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful.
SHAKIR: And whoever invokes with Allah another god-- he has no proof of this-- his reckoning is only with his Lord; surely the unbelievers shall not be successful.

023.118
YUSUFALI: So say: "O my Lord! grant Thou forgiveness and mercy for Thou art the Best of those who show mercy!"
PICKTHAL: And (O Muhammad) say: My Lord! Forgive and have mercy, for Thou art Best of all who show mercy.
SHAKIR: And say: O my Lord! forgive and have mercy, and Thou art the best of the Merciful ones.

YUSUF (JOSEPH)

In the name of Allah, the Compassionate, the Merciful.

012.001
YUSUFALI: A.L.R. These are the symbols (or Verses) of the perspicuous Book.
PICKTHAL: Alif. Lam. Ra. These are verse of the Scripture that maketh plain.
SHAKIR: Alif Lam Ra. These are the verses of the Book that makes (things) manifest.

012.002
YUSUFALI: We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.
PICKTHAL: Lo! We have revealed it, a Lecture in Arabic, that ye may understand.
SHAKIR: Surely We have revealed it-- an Arabic Quran-- that you may understand.

012.003
YUSUFALI: We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not.
PICKTHAL: We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur'an, though aforetime thou wast of the heedless.
SHAKIR: We narrate to you the best of narratives, by Our revealing to you this Quran, though before this you were certainly one of those who did not know.

012.004
YUSUFALI: Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"
PICKTHAL: When Joseph said unto his father: O my father! Lo! I saw in a dream eleven planets and the sun and the moon, I saw them prostrating themselves unto me.
SHAKIR: When Yusuf said to his father: O my father! surely I saw eleven stars and the sun and the moon-- I saw them making obeisance to me.

012.005
YUSUFALI: Said (the father): "My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!
PICKTHAL: He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe.
SHAKIR: He said: O my son! do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man.

012.006

YUSUFALI: "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."
PICKTHAL: Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee and upon the family of Jacob as He perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise.
SHAKIR: And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of Yaqoub, as He made it complete before to your fathers, Ibrahim and Ishaq; surely your Lord is Knowing, Wise.

012.007
YUSUFALI: Verily in Joseph and his brethren are signs (or symbols) for seekers (after Truth).
PICKTHAL: Verily in Joseph and his brethren are signs (of Allah's Sovereignty) for the inquiring.
SHAKIR: Certainly in Yusuf and his brothers there are signs for the inquirers.

012.008
YUSUFALI: They said: "Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering (in his mind)!
PICKTHAL: When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. Lo! our father is in plain aberration.
SHAKIR: When they said: Certainly Yusuf and his brother are dearer to our father than we, though we are a (stronger) company; most surely our father is in manifest error:

012.009
YUSUFALI: "Slay ye Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"
PICKTHAL: (One said): Kill Joseph or cast him to some (other) land, so that your father's favour may be all for you, and (that) ye may afterward be righteous folk.
SHAKIR: Slay Yusuf or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.

012.010
YUSUFALI: Said one of them: "Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers."
PICKTHAL: One among them said: Kill not Joseph but, if ye must be doing, fling him into the depth of the pit; some caravan will find him.
SHAKIR: A speaker from among them said: Do not slay Yusuf, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travellers may pick him up.

012.011

YUSUFALI: They said: "O our father! why dost thou not trust us with Joseph,- seeing we are indeed his sincere well-wishers?
PICKTHAL: They said: O our father! Why wilt thou not trust us with Joseph, when lo! we are good friends to him?
SHAKIR: They said: O our father! what reason have you that you do not trust in us with respect to Yusuf? And most surely we are his sincere well-wishers:

012.012
YUSUFALI: "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."
PICKTHAL: Send him with us to-morrow that he may enjoy himself and play. And lo! we shall take good care of him.
SHAKIR: Send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well.

012.013
YUSUFALI: (Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him."
PICKTHAL: He said: Lo! in truth it saddens me that ye should take him with you, and I fear less the wolf devour him while ye are heedless of him.
SHAKIR: He said: Surely it grieves me that you should take him off, and I fear lest the wolf devour him while you are heedless of him.

012.014
YUSUFALI: They said: "If the wolf were to devour him while we are (so large) a party, then should we indeed (first) have perished ourselves!"
PICKTHAL: They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished.
SHAKIR: They said: Surely if the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers.

012.015
YUSUFALI: So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): 'Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not'
PICKTHAL: Then, when they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: Thou wilt tell them of this deed of theirs when they know (thee) not.
SHAKIR: So when they had gone off with him and agreed that they should put him down at the bottom of the pit, and We revealed to him: You will most certainly inform them of this their affair while they do not perceive.

012.016
YUSUFALI: Then they came to their father in the early part of the night, weeping.
PICKTHAL: And they came weeping to their father in the evening.
SHAKIR: And they came to their father at nightfall, weeping.

012.017
YUSUFALI: They said: "O our father! We went racing with one another, and left Joseph with our things; and the wolf devoured him.... But thou wilt never believe us even though we tell the truth."
PICKTHAL: Saying: O our father! We went racing one with another, and left Joseph by our things, and the wolf devoured him, and thou believest not our saying even when we speak the truth.
SHAKIR: They said: O our father! surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.

012.018
YUSUFALI: They stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (alone) Whose help can be sought"..
PICKTHAL: And they came with false blood on his shirt. He said: Nay, but your minds have beguiled you into something. (My course is) comely patience. And Allah it is Whose help is to be sought in that (predicament) which ye describe.
SHAKIR: And they brought his shirt with false blood upon it. He said: Nay, your souls have made the matter light for you, but patience is good and Allah is He Whose help is sought for against what you describe.

012.019
YUSUFALI: Then there came a caravan of travellers: they sent their water-carrier (for water), and he let down his bucket (into the well)...He said: "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But Allah knoweth well all that they do!
PICKTHAL: And there came a caravan, and they sent their waterdrawer. He let down his pail (into the pit). He said: Good luck! Here is a youth. And they hid him as a treasure, and Allah was Aware of what they did.
SHAKIR: And there came travellers and they sent their water-drawer and he let down his bucket. He said: O good news! this is a youth; and they concealed him as an article of merchandise, and Allah knew what they did.

012.020
YUSUFALI: The (Brethren) sold him for a miserable price, for a few dirhams counted out: in such low estimation did they hold him!
PICKTHAL: And they sold him for a low price, a number of silver coins; and they attached no value to him.

SHAKIR: And they sold him for a small price, a few pieces of silver, and they showed no desire for him.

012.021
YUSUFALI: The man in Egypt who bought him, said to his wife: "Make his stay (among us) honourable: may be he will bring us much good, or we shall adopt him as a son." Thus did We establish Joseph in the land, that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not.
PICKTHAL: And he of Egypt who purchased him said unto his wife: Receive him honourably. Perchance he may prove useful to us or we may adopt him as a son. Thus we established Joseph in the land that We might teach him the interpretation of events. And Allah was predominant in His career, but most of mankind know not.
SHAKIR: And the Egyptian who bought him said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did We establish Yusuf in the land and that We might teach him the interpretation of sayings; and Allah is the master of His affair, but most people do not know.

012.022
YUSUFALI: When Joseph attained His full manhood, We gave him power and knowledge: thus do We reward those who do right.
PICKTHAL: And And when he reached his prime We gave him wisdom and knowledge. Thus We reward the good.
SHAKIR: And when he had attained his maturity, We gave him wisdom and knowledge: and thus do We reward those who do good.

012.023
YUSUFALI: But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"
PICKTHAL: And she, in whose house he was, asked of him an evil act. She bolted the doors and said: Come! He said: I seek refuge in Allah! Lo! he is my lord, who hath treated me honourably. Lo! wrong-doers never prosper.
SHAKIR: And she in whose house he was sought to make himself yield (to her), and she made fast the doors and said: Come forward. He said: I seek Allah's refuge, surely my Lord made good my abode: Surely the unjust do not prosper.

012.024
YUSUFALI: And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants, sincere and purified.
PICKTHAL: She verily desired him, and he would have desired her if it had not been that he

saw the argument of his Lord. Thus it was, that We might ward off from him evil and lewdness. Lo! he was of Our chosen slaves.
SHAKIR: And certainly she made for him, and he would have made for her, were it not that he had seen the manifest evidence of his Lord; thus (it was) that We might turn away from him evil and indecency, surely he was one of Our sincere servants.

012.025
YUSUFALI: So they both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: "What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?"
PICKTHAL: And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master at the door. She said: What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom?
SHAKIR: And they both hastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: What is the punishment of him who intends evil to your wife except imprisonment or a painful chastisement?

012.026
YUSUFALI: He said: "It was she that sought to seduce me - from my (true) self." And one of her household saw (this) and bore witness, (thus):- "If it be that his shirt is rent from the front, then is her tale true, and he is a liar!
PICKTHAL: (Joseph) said: She it was who asked of me an evil act. And a witness of her own folk testified: If his shirt is torn from before, then she speaketh truth and he is of the liars.
SHAKIR: He said: She sought to make me yield (to her); and a witness of her own family bore witness: If his shirt is rent from front, she speaks the truth and he is one of the liars:

012.027
YUSUFALI: "But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!"
PICKTHAL: And if his shirt is torn from behind, then she hath lied and he is of the truthful.
SHAKIR: And if his shirt is rent from behind, she tells a lie and he is one of the truthful.

012.028
YUSUFALI: So when he saw his shirt,- that it was torn at the back,- (her husband) said: "Behold! It is a snare of you women! truly, mighty is your snare!
PICKTHAL: So when he saw his shirt torn from behind, he said: Lo! this is of the guile of you women. Lo! the guile of you is very great.
SHAKIR: So when he saw his shirt rent from behind, he said: Surely it is a guile of you women; surely your guile is great:

012.029
YUSUFALI: "O Joseph, pass this over! (O wife), ask forgiveness for thy sin, for truly thou hast been at fault!"

PICKTHAL: O Joseph! Turn away from this, and thou, (O woman), ask forgiveness for thy sin. Lo! thou art of the faulty.
SHAKIR: O Yusuf! turn aside from this; and (O my wife)! ask forgiveness for your fault, surely you are one of the wrong-doers.

012.030
YUSUFALI: Ladies said in the City: "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."
PICKTHAL: And women in the city said: The ruler's wife is asking of her slave-boy an ill-deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration.
SHAKIR: And women in the city said: The chiefs wife seeks her slave to yield himself (to her), surely he has affected her deeply with (his) love; most surely we see her in manifest error.

012.031
YUSUFALI: When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and she said (to Joseph), "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "Allah preserve us! no mortal is this! this is none other than a noble angel!"
PICKTHAL: And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! This is no a human being. This is not other than some gracious angel.
SHAKIR: So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Yusuf): Come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from inperfection); this is not a mortal; this is but a noble angel.

012.032
YUSUFALI: She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!....and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"
PICKTHAL: She said: This is he on whose account ye blamed me. I asked of him an evil act, but he proved continent, but if he do not my behest he verily shall be imprisoned, and verily shall be of those brought low.
SHAKIR: She said: This is he with respect to whom you blamed me, and certainly I sought his yielding himself (to me), but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy.

012.033

YUSUFALI: He said: "O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant."
PICKTHAL: He said: O my Lord! Prison is more dear than that unto which they urge me, and if Thou fend not off their wiles from me I shall incline unto them and become of the foolish.
SHAKIR: He said: My Lord! the prison house is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.

012.034
YUSUFALI: So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He heareth and knoweth (all things).
PICKTHAL: So his Lord heard his prayer and fended off their wiles from him. Lo! He is Hearer, Knower.
SHAKIR: Thereupon his Lord accepted his prayer and turned away their guile from him; surely He is the Hearing, the Knowing.

012.035
YUSUFALI: Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time.
PICKTHAL: And it seemed good to them (the men-folk) after they had seen the signs (of his innocence) to imprison him for a time.
SHAKIR: Then it occurred to them after they had seen the signs that they should imprison him till a time.

012.036
YUSUFALI: Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." said the other: "I see myself (in a dream) carrying bread on my head, and birds are eating, thereof." "Tell us" (they said) "The truth and meaning thereof: for we see thou art one that doth good (to all)."
PICKTHAL: And two young men went to prison with him. One of them said: I dreamed that I was pressing wine. The other said: I dreamed that I was carrying upon my head bread whereof the birds were eating. Announce unto us the interpretation, for we see thee of those good (at interpretation).
SHAKIR: And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds ate. Inform us of its interpretation; surely we see you to be of the doers of good.

012.037
YUSUFALI: He said: "Before any food comes (in due course) to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the (duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that

believe not in Allah and that (even) deny the Hereafter.
PICKTHAL: He said: The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.
SHAKIR: He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; this is of what my Lord has taught me; surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter:

012.038
YUSUFALI: "And I follow the ways of my fathers,- Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah: that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful.
PICKTHAL: And I have followed the religion of my fathers, Abraham and Isaac and Jacob. It never was for us to attribute aught as partner to Allah. This is of the bounty of Allah unto us (the seed of Abraham) and unto mankind; but most men give not thanks.
SHAKIR: And I follow the religion of my fathers, Ibrahim and Ishaq and Yaqoub; it beseems us not that we should associate aught with Allah; this is by Allah's grace upon us and on mankind, but most people do not give thanks:

012.039
YUSUFALI: "O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?
PICKTHAL: O my fellow-prisoners! Are divers lords better, or Allah the One, Almighty?
SHAKIR: O my two mates of the prison! are sundry lords better or Allah the One, the Supreme?

012.040
YUSUFALI: "If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allah hath sent down no authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not...
PICKTHAL: Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not.
SHAKIR: You do not serve besides Him but names which you have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know:

012.041

YUSUFALI: "O my two companions of the prison! As to one of you, he will pour out the wine for his lord to drink: as for the other, he will hang from the cross, and the birds will eat from off his head. (so) hath been decreed that matter whereof ye twain do enquire"...
PICKTHAL: O my two fellow-prisoners! As for one of you, he will pour out wine for his lord to drink; and as for the other, he will be crucified so that the birds will eat from his head. Thus is the case judged concerning which ye did inquire.
SHAKIR: O my two mates of the prison! as for one of you, he shall give his lord to drink wine; and as for the other, he shall be crucified, so that the birds shall eat from his head, the matter is decreed concerning which you inquired.

012.042
YUSUFALI: And of the two, to that one whom he consider about to be saved, he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years.
PICKTHAL: And he said unto him of the twain who he knew would be released: Mention me in the presence of thy lord. But Satan caused him to forget to mention it to his lord, so he (Joseph) stayed in prison for some years.
SHAKIR: And he said to him whom he knew would be delivered of the two: Remember me with your lord; but the Shaitan caused him to forget mentioning (it) to his lord, so he remained in the prison a few years.

012.043
YUSUFALI: The king (of Egypt) said: "I do see (in a vision) seven fat kine, whom seven lean ones devour, and seven green ears of corn, and seven (others) withered. O ye chiefs! Expound to me my vision if it be that ye can interpret visions."
PICKTHAL: And the king said: Lo! I saw in a dream seven fat kine which seven lean were eating, and seven green ears of corn and other (seven) dry. O notables! Expound for me my vision, if ye can interpret dreams.
SHAKIR: And the king said: Surely I see seven fat kine which seven lean ones devoured; and seven green ears and (seven) others dry: O chiefs! explain to me my dream, if you can interpret the dream.

012.044
YUSUFALI: They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."
PICKTHAL: They answered: Jumbled dreams! And we are not knowing in the interpretation of dreams.
SHAKIR: They said: Confused dreams, and we do not know the interpretation of dreams.

012.045
YUSUFALI: But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefore)."

PICKTHAL: And he of the two who was released, and (now) at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth.
SHAKIR: And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so let me go:

012.046
YUSUFALI: "O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour, and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."
PICKTHAL: (And when he came to Joseph in the prison, he exclaimed): Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating and the seven green ears of corn and other (seven) dry, that I may return unto the people, so that they may know.
SHAKIR: Yusuf! O truthful one! explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.

012.047
YUSUFALI: (Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap, ye shall leave them in the ear,- except a little, of which ye shall eat.
PICKTHAL: He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat.
SHAKIR: He said: You shall sow for seven years continuously, then what you reap leave it in its ear except a little of which you eat.

012.048
YUSUFALI: "Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them,- (all) except a little which ye shall have (specially) guarded.
PICKTHAL: Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored.
SHAKIR: Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved:

012.049
YUSUFALI: "Then will come after that (period) a year in which the people will have abundant water, and in which they will press (wine and oil)."
PICKTHAL: Then, after that, will come a year when the people will have plenteous crops and when they will press (wine and oil).
SHAKIR: Then there will come after that a year in which people shall have rain and in which they shall press (grapes).

012.050
YUSUFALI: So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare."
PICKTHAL: And the king said: Bring him unto me. And when the messenger came unto him, he (Joseph) said: Return unto thy lord and ask him what was the case of the women who cut their hands. Lo! my Lord knoweth their guile.
SHAKIR: And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their guile.

012.051
YUSUFALI: (The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: "Allah preserve us! no evil know we against him!" Said the 'Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: He is indeed of those who are (ever) true (and virtuous).
PICKTHAL: He (the king) (then sent for those women and) said: What happened when ye asked an evil act of Joseph? They answered: Allah Blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful.
SHAKIR: He said: How was your affair when you sought Yusuf to yield himself (to you)? They said: Remote is Allah (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become established: I sought him to yield himself (to me), and he is most surely of the truthful ones.

012.052
YUSUFALI: "This (say I), in order that He may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.
PICKTHAL: (Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers.
SHAKIR: This is that he might know that I have not been unfaithful to him in secret and that Allah does not guide the device of the unfaithful.

012.053
YUSUFALI: "Nor do I absolve my own self (of blame): the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-forgiving, Most Merciful."
PICKTHAL: I do not exculpate myself. Lo! the (human) soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful.
SHAKIR: And I do not declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on, surely my Lord is Forgiving, Merciful.

012.054
YUSUFALI: So the king said: "Bring him unto me; I will take him specially to serve about my own person." Therefore when he had spoken to him, he said: "Be assured this day, thou art, before our own presence, with rank firmly established, and fidelity fully proved!
PICKTHAL: And the king said: Bring him unto me that I may attach him to my person. And when he had talked with him he said: Lo! thou art to-day in our presence established and trusted.
SHAKIR: And the king said: Bring him to me, I will choose him for myself. So when he had spoken with him, he said: Surely you are in our presence today an honorable, a faithful one.

012.055
YUSUFALI: (Joseph) said: "Set me over the store-houses of the land: I will indeed guard them, as one that knows (their importance)."
PICKTHAL: He said: Set me over the storehouses of the land. Lo! I am a skilled custodian.
SHAKIR: He said: Place me (in authority) over the treasures of the land, surely I am a good keeper, knowing well.

012.056
YUSUFALI: Thus did We give established power to Joseph in the land, to take possession therein as, when, or where he pleased. We bestow of our Mercy on whom We please, and We suffer not, to be lost, the reward of those who do good.
PICKTHAL: Thus gave We power to Joseph in the land. He was the owner of it where he pleased. We reach with Our mercy whom We will. We lose not the reward of the good.
SHAKIR: And thus did We give to Yusuf power in the land-- he had mastery in it wherever he liked; We send down Our mercy on whom We please, and We do not waste the reward of those who do good.

012.057
YUSUFALI: But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.
PICKTHAL: And the reward of the Hereafter is better, for those who believe and ward off (evil).
SHAKIR: And certainly the reward of the hereafter is much better for those who believe and guard (against evil).

012.058
YUSUFALI: Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not.
PICKTHAL: And Joseph's brethren came and presented themselves before him, and he knew them but they knew him not.
SHAKIR: And Yusuf's brothers came and went in to him, and he knew them, while they did not recognize him.

012.059
YUSUFALI: And when he had furnished them forth with provisions (suitable) for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother): see ye not that I pay out full measure, and that I do provide the best hospitality?
PICKTHAL: And when he provided them with their provision he said: Bring unto me a brother of yours from your father. See ye not that I fill up the measure and I am the best of hosts?
SHAKIR: And when he furnished them with their provision, he said: Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of hosts?

012.060
YUSUFALI: "Now if ye bring him not to me, ye shall have no measure (of corn) from me, nor shall ye (even) come near me."
PICKTHAL: And if ye bring him not unto me, then there shall be no measure for you with me, nor shall ye draw near.
SHAKIR: But if you do not bring him to me, you shall have no measure (of corn) from me, nor shall you come near me.

012.061
YUSUFALI: They said: "We shall certainly seek to get our wish about him from his father: Indeed we shall do it."
PICKTHAL: They said: We will try to win him from his father: that we will surely do.
SHAKIR: They said: We will strive to make his father yield in respect of him, and we are sure to do (it).

012.062
YUSUFALI: And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.
PICKTHAL: He said unto his young men: Place their merchandise in their saddlebags, so that they may know it when they go back to their folk, and so will come again.
SHAKIR: And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back.

012.063
YUSUFALI: Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): So send our brother with us, that we may get our measure; and we will indeed take every care of him."
PICKTHAL: So when they went back to their father they said: O our father! The measure is denied us, so send with us our brother that we may obtain the measure, surely we will guard him well.
SHAKIR: So when they returned to their father, they said: O our father, the measure is

withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him.

012.064
YUSUFALI: He said: "Shall I trust you with him with any result other than when I trusted you with his brother aforetime? But Allah is the best to take care (of him), and He is the Most Merciful of those who show mercy!"
PICKTHAL: He said: Can I entrust him to you save as I entrusted his brother to you aforetime? Allah is better at guarding, and He is the Most Merciful of those who show mercy.
SHAKIR: He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Keeper, and He is the most Merciful of the merciful ones.

012.065
YUSUFALI: Then when they opened their baggage, they found their stock-in-trade had been returned to them. They said: "O our father! What (more) can we desire? this our stock-in-trade has been returned to us: so we shall get (more) food for our family; We shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions). This is but a small quantity.
PICKTHAL: And when they opened their belongings they discovered that their merchandise had been returned to them. They said: O our father! What (more) can we ask? Here is our merchandise returned to us. We shall get provision for our folk and guard our brother, and we shall have the extra measure of a camel (load). This (that we bring now) is a light measure.
SHAKIR: And when they opened their goods, they found their money returned to them. They said: O our father! what (more) can we desire? This is our property returned to us, and we will bring corn for our family and guard our brother, and will have in addition the measure of a camel (load); this is an easy measure.

012.066
YUSUFALI: (Jacob) said: "Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the witness and guardian!"
PICKTHAL: He said: I will not send him with you till ye give me an undertaking in the name of Allah that ye will bring him back to me, unless ye are surrounded. And when they gave him their undertaking he said: Allah is the Warden over what we say.
SHAKIR: He said: I will by no means send him with you until you give me a firm covenant in Allah's name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the One in Whom trust is placed as regards what we say.

012.067
YUSUFALI: Further he said: "O my sons! enter not all by one gate: enter ye by different

gates. Not that I can profit you aught against Allah (with my advice): None can command except Allah: On Him do I put my trust: and let all that trust put their trust on Him."
PICKTHAL: And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.
SHAKIR: And he said: O my sons ! do not (all) enter by one gate and enter by different gates and I cannot avail you aught against Allah; judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely.

012.068
YUSUFALI: And when they entered in the manner their father had enjoined, it did not profit them in the least against (the plan of) Allah: It was but a necessity of Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge (and experience): but most men know not.
PICKTHAL: And when they entered in the manner which their father had enjoined, it would have naught availed them as against Allah; it was but a need of Jacob's soul which he thus satisfied; and lo! he was a lord of knowledge because We had taught him; but most of mankind know not.
SHAKIR: And when they had entered as their father had bidden them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Yaqoub which he satisfied; and surely he was possessed of knowledge because We had given him knowledge, but most people do not know.

012.069
YUSUFALI: Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): "Behold! I am thy (own) brother; so grieve not at aught of their doings."
PICKTHAL: And when they went in before Joseph, he took his brother unto him, saying: Lo! I, even I, am thy brother, therefore sorrow not for what they did.
SHAKIR: And when they went in to Yusuf. he lodged his brother with himself, saying: I am your brother, therefore grieve not at what they do.

012.070
YUSUFALI: At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!"
PICKTHAL: And when he provided them with their provision, he put the drinking-cup in his brother's saddlebag, and then a crier cried: O camel-riders! Lo! ye are surely thieves!
SHAKIR: So when he furnished them with their provisions, (someone) placed the drinking cup in his brother's bag. Then a crier cried out: O caravan! you are most surely thieves.

012.071
YUSUFALI: They said, turning towards them: "What is it that ye miss?"

PICKTHAL: They cried, coming toward them: What is it ye have lost?
SHAKIR: They said while they were facing them: What is it that you miss?

012.072
YUSUFALI: They said: "We miss the great beaker of the king; for him who produces it, is (the reward of) a camel load; I will be bound by it."
PICKTHAL: They said: We have lost the king's cup, and he who bringeth it shall have a camel-load, and I (said Joseph) am answerable for it.
SHAKIR: They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.

012.073
YUSUFALI: (The brothers) said: "By Allah! well ye know that we came not to make mischief in the land, and we are no thieves!"
PICKTHAL: They said: By Allah, well ye know we came not to do evil in the land, and are no thieves.
SHAKIR: They said: By Allah! you know for certain that we have not come to make mischief in the land, and we are not thieves.

012.074
YUSUFALI: (The Egyptians) said: "What then shall be the penalty of this, if ye are (proved) to have lied?"
PICKTHAL: They said: And what shall be the penalty for it, if ye prove liars?
SHAKIR: They said: But what shall be the requital of this, if you are liars?

012.075
YUSUFALI: They said: "The penalty should be that he in whose saddle-bag it is found, should be held (as bondman) to atone for the (crime). Thus it is we punish the wrong-doers!"
PICKTHAL: They said: The penalty for it! He in whose bag (the cup) is found, he is the penalty for it. Thus we requite wrong-doers.
SHAKIR: They said: The requital of this is that the person in whose bag it is found shall himself be (held for) the satisfaction thereof; thus do we punish the wrongdoers.

012.076
YUSUFALI: So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is one, the All-Knowing.
PICKTHAL: Then he (Joseph) began the search with their bags before his brother's bag, then he produced it from his brother's bag. Thus did We contrive for Joseph. He could not have taken his brother according to the king's law unless Allah willed. We raise by grades (of mercy) whom We will, and over every lord of knowledge there is one more knowing.

SHAKIR: So he began with their sacks before the sack of his brother, then he brought it out from his brother's sack. Thus did We plan for the sake of Yusuf; it was not (lawful) that he should take his brother under the king's law unless Allah pleased; We raise the degrees of whomsoever We please, and above every one possessed of knowledge is the All-knowing one.

012.077
YUSUFALI: They said: "If he steals, there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart, revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!"
PICKTHAL: They said: If he stealeth, a brother of his stole before. But Joseph kept it secret in his soul and revealed it not unto them. He said (within himself): Ye are in worse case, and Allah knoweth best (the truth of) that which ye allege.
SHAKIR: They said: If he steal, a brother of his did indeed steal before; but Yusuf kept it secret in his heart and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state.

012.078
YUSUFALI: They said: "O exalted one! Behold! he has a father, aged and venerable, (who will grieve for him); so take one of us in his place; for we see that thou art (gracious) in doing good."
PICKTHAL: They said: O ruler of the land! Lo! he hath a very aged father, so take one of us instead of him. Lo! we behold thee of those who do kindness.
SHAKIR: They said: O chief! he has a father, a very old man, therefore retain one of us in his stead; surely we see you to be of the doers of good.

012.079
YUSUFALI: He said: "Allah forbid that we take other than him with whom we found our property: indeed (if we did so), we should be acting wrongfully.
PICKTHAL: He said: Allah forbid that we should seize save him with whom we found our property; then truly we should be wrong-doers.
SHAKIR: He said: Allah protect us that we should seize other than him with whom we found our property, for then most surely we would be unjust.

012.080
YUSUFALI: Now when they saw no hope of his (yielding), they held a conference in private. The leader among them said: "Know ye not that your father did take an oath from you in Allah's name, and how, before this, ye did fail in your duty with Joseph? Therefore will I not leave this land until my father permits me, or Allah commands me; and He is the best to command.
PICKTHAL: So, When they despaired of (moving) him, they conferred together apart. The eldest of them said: Know ye not how your father took an undertaking from you in Allah's

name and how ye failed in the case of Joseph aforetime? Therefore I shall not go forth from the land until my father giveth leave or Allah judgeth for me. He is the Best of Judges.
SHAKIR: Then when they despaired of him, they retired, conferring privately together. The eldest of them said: Do you not know that your father took from you a covenant in Allah's name, and how you fell short of your duty with respect to Yusuf before? Therefore I will by no means depart from this land until my father permits me or Allah decides for me, and He is the best of the judges:

012.081
YUSUFALI: "Turn ye back to your father, and say, 'O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen!
PICKTHAL: Return unto your father and say: O our father! Lo! thy son hath stolen. We testify only to that which we know; we are not guardians of the Unseen.
SHAKIR: Go back to your father and say: O our father! surely your son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen:

012.082
YUSUFALI: "'Ask at the town where we have been and the caravan in which we returned, and (you will find) we are indeed telling the truth.'"
PICKTHAL: Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth.
SHAKIR: And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful.

012.083
YUSUFALI: Jacob said: "Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). Maybe Allah will bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom."
PICKTHAL: (And when they came unto their father and had spoken thus to him) he said: Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise.
SHAKIR: He (Yaqoub) said: Nay, your souls have made a matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is the Knowing, the Wise.

012.084
YUSUFALI: And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.
PICKTHAL: And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.
SHAKIR: And he turned away from them, and said: O my sorrow for Yusuf! and his eyes became white on account of the grief, and he was a repressor (of grief).

012.085
YUSUFALI: They said: "By Allah! (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!"
PICKTHAL: They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!
SHAKIR: They said: By Allah! you will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those who perish.

012.086
YUSUFALI: He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not...
PICKTHAL: He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not.
SHAKIR: He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.

012.087
YUSUFALI: "O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith."
PICKTHAL: Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk.
SHAKIR: O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people.

012.088
YUSUFALI: Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for Allah doth reward the charitable."
PICKTHAL: And when they came (again) before him (Joseph) they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will requite the charitable,
SHAKIR: So when they came in to him, they said: O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.

012.089
YUSUFALI: He said: "Know ye how ye dealt with Joseph and his brother, not knowing (what ye were doing)?"
PICKTHAL: He said: Know ye what ye did unto Joseph and his brother in your ignorance?
SHAKIR: He said: Do you know how you treated Yusuf and his brother when you were

ignorant?

012.090
YUSUFALI: They said: "Art thou indeed Joseph?" He said, "I am Joseph, and this is my brother: Allah has indeed been gracious to us (all): behold, he that is righteous and patient,- never will Allah suffer the reward to be lost, of those who do right."
PICKTHAL: They said: Is it indeed thou who art Joseph? He said: I am Joseph and this is my brother. Allah hath shown us favour. Lo! he who wardeth off (evil) and endureth (findeth favour); for lo! Allah loseth not the wages of the kindly.
SHAKIR: They said: Are you indeed Yusuf? He said: I am Yusuf and this is my brother; Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.

012.091
YUSUFALI: They said: "By Allah! indeed has Allah preferred thee above us, and we certainly have been guilty of sin!"
PICKTHAL: They said: By Allah, verily Allah hath preferred thee above us, and we were indeed sinful.
SHAKIR: They said: By Allah! now has Allah certainly chosen you over us, and we were certainly sinners.

012.092
YUSUFALI: He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!
PICKTHAL: He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.
SHAKIR: He said: (There shall be) no reproof against you this day; Allah may forgive you, and He is the most Merciful of the merciful.

012.093
YUSUFALI: "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly). Then come ye (here) to me together with all your family."
PICKTHAL: Go with this shirt of mine and lay it on my father's face, he will become (again) a seer; and come to me with all your folk.
SHAKIR: Take this my shirt and cast it on my father's face, he will (again) be able to see, and come to me with all your families.

012.094
YUSUFALI: When the caravan left (Egypt), their father said: "I do indeed scent the presence of Joseph: Nay, think me not a dotard."
PICKTHAL: When the caravan departed their father had said: Truly I am conscious of the breath of Joseph, though ye call me dotard.
SHAKIR: And when the caravan had departed, their father said: Most surely I perceive the

greatness of Yusuf, unless you pronounce me to be weak in judgment.

012.095
YUSUFALI: They said: "By Allah! truly thou art in thine old wandering mind."
PICKTHAL: (Those around him) said: By Allah, lo! thou art in thine old aberration.
SHAKIR: They said: By Allah, you are most surely in your old error.

012.096
YUSUFALI: Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, 'I know from Allah that which ye know not?'"
PICKTHAL: Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from Allah that which ye know not?
SHAKIR: So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?

012.097
YUSUFALI: They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."
PICKTHAL: They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.
SHAKIR: They said: O our father! ask forgiveness of our faults for us, surely we were sinners.

012.098
YUSUFALI: He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful."
PICKTHAL: He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.
SHAKIR: He said: I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful.

012.099
YUSUFALI: Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please Allah."
PICKTHAL: And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will!
SHAKIR: Then when they came in to Yusuf, he took his parents to lodge with him and said: Enter safe into Egypt, if Allah please.

012.100
YUSUFALI: And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom.
PICKTHAL: And he placed his parents on the dais and they fell down before him prostrate, and he said: O my father! This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Satan had made strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise.
SHAKIR: And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father! this is the significance of my vision of old; my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after the Shaitan had sown dissensions between me and my brothers, surely my Lord is benignant to whom He pleases; surely He is the Knowing, the Wise.

012.101
YUSUFALI: "O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events,- O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."
PICKTHAL: O my Lord! Thou hast given me (something) of sovereignty and hast taught me (something) of the interpretation of events - Creator of the heavens and the earth! Thou art my Protecting Guardian in the world and the Hereafter. Make me to die muslim (unto Thee), and join me to the righteous.
SHAKIR: My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings: Originator of the heavens and the earth! Thou art my guardian in this world and the hereafter; make me die a muslim and join me with the good.

012.102
YUSUFALI: Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee; nor wast thou (present) with them then when they concerted their plans together in the process of weaving their plots.
PICKTHAL: This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou wast not present with them when they fixed their plan and they were scheming.
SHAKIR: This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.

012.103
YUSUFALI: Yet no faith will the greater part of mankind have, however ardently thou dost

desire it.
PICKTHAL: And though thou try much, most men will not believe.
SHAKIR: And most men will not believe though you desire it eagerly.

012.104
YUSUFALI: And no reward dost thou ask of them for this: it is no less than a message for all creatures.
PICKTHAL: Thou askest them no fee for it. It is naught else than a reminder unto the peoples.
SHAKIR: And you do not ask them for a reward for this; it is nothing but a reminder for all mankind.

012.105
YUSUFALI: And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them!
PICKTHAL: How many a portent is there in the heavens and the earth which they pass by with face averted!
SHAKIR: And how many a sign in the heavens and the earth which they pass by, yet they turn aside from it.

012.106
YUSUFALI: And most of them believe not in Allah without associating (other as partners) with Him!
PICKTHAL: And most of them believe not in Allah except that they attribute partners (unto Him).
SHAKIR: And most of them do not believe in Allah without associating others (with Him).

012.107
YUSUFALI: Do they then feel secure from the coming against them of the covering veil of the wrath of Allah,- or of the coming against them of the (final) Hour all of a sudden while they perceive not?
PICKTHAL: Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware?
SHAKIR: Do they then feel secure that there may come to them an extensive chastisement from Allah or (that) the hour may come to them suddenly while they do not perceive?

012.108
YUSUFALI: Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah! and never will I join gods with Allah!"
PICKTHAL: Say: This is my Way: I call on Allah with sure knowledge. I and whosoever followeth me - Glory be to Allah! - and I am not of the idolaters.
SHAKIR: Say: This is my way: I call to Allah, I and those who follow me being certain, and

glory be to Allah, and I am not one of the polytheists.

012.109
YUSUFALI: Nor did We send before thee (as messengers) any but men, whom we did inspire,- (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?
PICKTHAL: We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships - Have they not travelled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who ward off (evil), is best. Have ye then no sense? -
SHAKIR: And We have not sent before you but men from (among) the people of the towns, to whom We sent revelations. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the hereafter is best for those who guard (against evil); do you not then understand?

012.110
YUSUFALI: (Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin.
PICKTHAL: Till, when the messengers despaired and thought that they were denied, then came unto them Our help, and whom We would was saved. And Our wrath cannot be warded from the guilty.
SHAKIR: Until when the messengers despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people.

012.111
YUSUFALI: There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it,- a detailed exposition of all things, and a guide and a mercy to any such as believe.
PICKTHAL: In their history verily there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (Scripture) and a detailed explanation of everything, and a guidance and a mercy for folk who believe.
SHAKIR: In their histories there is certainly a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe.

AL-MUJADILA (SHE THAT DISPUTETH, THE PLEADING WOMAN)

In the name of Allah, the Compassionate, the Merciful.

058.001
YUSUFALI: Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things).
PICKTHAL: Allah hath heard the saying of her that disputeth with thee (Muhammad) concerning her husband, and complaineth unto Allah. And Allah heareth your colloquy. Lo! Allah is Hearer, Knower.
SHAKIR: Allah indeed knows the plea of her who pleads with you about her husband and complains to Allah, and Allah knows the contentions of both of you; surely Allah is Hearing, Seeing.

058.002
YUSUFALI: If any men among you divorce their wives by Zihar (calling them mothers), they cannot be their mothers: None can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly Allah is one that blots out (sins), and forgives (again and again).
PICKTHAL: Such of you as put away your wives (by saying they are as their mothers) - They are not their mothers; none are their mothers except those who gave them birth - they indeed utter an ill word and a lie. And lo! Allah is Forgiving, Merciful.
SHAKIR: (As for) those of you who put away their wives by likening their backs to the backs of their mothers, they are not their mothers; their mothers are no others than those who gave them birth; and most surely they utter a hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.

058.003
YUSUFALI: But those who divorce their wives by Zihar, then wish to go back on the words they uttered,- (It is ordained that such a one) should free a slave before they touch each other: Thus are ye admonished to perform: and Allah is well-acquainted with (all) that ye do.
PICKTHAL: Those who put away their wives (by saying they are as their mothers) and afterward would go back on that which they have said, (the penalty) in that case (is) the freeing of a slave before they touch one another. Unto this ye are exhorted; and Allah is Informed of what ye do.
SHAKIR: And (as for) those who put away their wives by likening their backs to the backs

of their mothers then would recall what they said, they should free a captive before they touch each other; to that you are admonished (to conform); and Allah is Aware of what you do.

058.004
YUSUFALI: And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is a grievous Penalty.
PICKTHAL: And he who findeth not (the wherewithal), let him fast for two successive months before they touch one another; and for him who is unable to do so (the penance is) the feeding of sixty needy ones. This, that ye may put trust in Allah and His messenger. Such are the limits (imposed by Allah); and for disbelievers is a painful doom.
SHAKIR: But whoever has not the means, let him fast for two months successively before they touch each other; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have faith in Allah and His Messenger, and these are Allah's limits, and the unbelievers shall have a painful punishment.

058.005
YUSUFALI: Those who resist Allah and His Messenger will be humbled to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers (will have) a humiliating Penalty,-
PICKTHAL: Lo! those who oppose Allah and His messenger will be abased even as those before them were abased; and We have sent down clear tokens, and for disbelievers is a shameful doom
SHAKIR: Surely those who act in opposition to Allah and His Messenger shall be laid down prostrate as those before them were laid down prostrate; and indeed We have revealed clear communications, and the unbelievers shall have an abasing chastisement.

058.006
YUSUFALI: On the Day that Allah will raise them all up (again) and show them the Truth (and meaning) of their conduct. Allah has reckoned its (value), though they may have forgotten it, for Allah is Witness to all things.
PICKTHAL: On the day when Allah will raise them all together and inform them of what they did. Allah hath kept account of it while they forgot it. And Allah is Witness over all things.
SHAKIR: On the day when Allah will raise them up all together, then inform them of what they did: Allah has recorded it while they have forgotten it; and Allah is a witness of all things.

058.007
YUSUFALI: Seest thou not that Allah doth know (all) that is in the heavens and on earth? There is not a secret consultation between three, but He makes the fourth among them, - Nor between five but He makes the sixth,- nor between fewer nor more, but He is in their midst,

wheresoever they be: In the end will He tell them the truth of their conduct, on the Day of Judgment. For Allah has full knowledge of all things.
PICKTHAL: Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth? There is no secret conference of three but He is their fourth, nor of five but He is their sixth, nor of less than that or more but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things.
SHAKIR: Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things.

058.008
YUSUFALI: Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger. And when they come to thee, they salute thee, not as Allah salutes thee, (but in crooked ways): And they say to themselves, "Why does not Allah punish us for our words?" Enough for them is Hell: In it will they burn, and evil is that destination!
PICKTHAL: Hast thou not observed those who were forbidden conspiracy and afterward returned to that which they had been forbidden, and (now) conspire together for crime and wrongdoing and disobedience toward the messenger? And when they come unto thee they greet thee with a greeting wherewith Allah greeteth thee not, and say within themselves: Why should Allah punish us for what we say? Hell will suffice them; they will feel the heat thereof - a hapless journey's end!
SHAKIR: Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Messenger, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough for them; they shall enter it, and evil is the resort.

058.009
YUSUFALI: O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah, to Whom ye shall be brought back.
PICKTHAL: O ye who believe! When ye conspire together, conspire not together for crime and wrongdoing and disobedience toward the messenger, but conspire together for righteousness and piety, and keep your duty toward Allah, unto whom ye will be gathered.
SHAKIR: O you who believe! when you confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Messenger, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together.

058.010
YUSUFALI: Secret counsels are only (inspired) by the Evil One, in order that he may cause grief to the Believers; but he cannot harm them in the least, except as Allah permits; and on Allah let the Believers put their trust.
PICKTHAL: Lo! Conspiracy is only of the devil, that he may vex those who believe; but he can harm them not at all unless by Allah's leave. In Allah let believers put their trust.
SHAKIR: Secret counsels are only (the work) of the Shaitan that he may cause to grieve those who believe, and he cannot hurt them in the least except with Allah's permission, and on Allah let the believers rely.

058.011
YUSUFALI: O ye who believe! When ye are told to make room in the assemblies, (spread out and) make room: (ample) room will Allah provide for you. And when ye are told to rise up, rise up Allah will rise up, to (suitable) ranks (and degrees), those of you who believe and who have been granted (mystic) Knowledge. And Allah is well-acquainted with all ye do.
PICKTHAL: O ye who believe! when it is said unto you, Make room! in assemblies, then make room; Allah will make way for you (hereafter). And when it is said, Come up higher! go up higher; Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is Informed of what ye do.
SHAKIR: O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.

058.012
YUSUFALI: O ye who believe! When ye consult the Messenger in private, spend something in charity before your private consultation. That will be best for you, and most conducive to purity (of conduct). But if ye find not (the wherewithal), Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: O ye who believe! When ye hold conference with the messenger, offer an alms before your conference. That is better and purer for you. But if ye cannot find (the wherewithal) then lo! Allah is Forgiving, Merciful.
SHAKIR: O you who believe! when you consult the Messenger, then offer something in charity before your consultation; that is better for you and purer; but if you do not find, then surely Allah is Forgiving, Merciful.

058.013
YUSUFALI: Is it that ye are afraid of spending sums in charity before your private consultation (with him)? If, then, ye do not so, and Allah forgives you, then (at least) establish regular prayer; practise regular charity; and obey Allah and His Messenger. And Allah is well-acquainted with all that ye do.
PICKTHAL: Fear ye to offer alms before your conference? Then, when ye do it not and

Allah hath forgiven you, establish worship and pay the poor-due and obey Allah and His messenger. And Allah is Aware of what ye do.
SHAKIR: Do you fear that you will not (be able to) give in charity before your consultation? So when you do not do it and Allah has turned to you (mercifully), then keep up prayer and pay the poor-rate and obey Allah and His Messenger; and Allah is Aware of what you do.

058.014
YUSUFALI: Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of Allah upon them? They are neither of you nor of them, and they swear to falsehood knowingly.
PICKTHAL: Hast thou not seen those who take for friends a folk with whom Allah is wroth? They are neither of you nor of them, and they swear a false oath knowingly.
SHAKIR: Have you not seen those who befriend a people with whom Allah is wroth? They are neither of you nor of them, and they swear falsely while they know.

058.015
YUSUFALI: Allah has prepared for them a severe Penalty: evil indeed are their deeds.
PICKTHAL: Allah hath prepared for them a dreadful doom. Evil indeed is that which they are wont to do.
SHAKIR: Allah has prepared for them a severe punishment; surely what they do is evil.

058.016
YUSUFALI: They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: therefore shall they have a humiliating Penalty.
PICKTHAL: They make a shelter of their oaths and turn (men) from the way of Allah; so theirs will be a shameful doom.
SHAKIR: They make their oaths to serve as a cover so they turn away from Allah's way; therefore they shall have an abasing chastisement.

058.017
YUSUFALI: Of no profit whatever to them, against Allah, will be their riches nor their sons: they will be Companions of the Fire, to dwell therein (for aye)!
PICKTHAL: Their wealth and their children will avail them naught against Allah. Such are rightful owners of the Fire; they will abide therein.
SHAKIR: Neither their wealth nor their children shall avail them aught against Allah; they are the inmates of the fire, therein they shall abide.

058.018
YUSUFALI: One day will Allah raise them all up (for Judgment): then will they swear to Him as they swear to you: And they think that they have something (to stand upon). No, indeed! they are but liars!
PICKTHAL: On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you, and they will fancy that they have some standing. Lo! is it

not they who are the liars?
SHAKIR: On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars.

058.019
YUSUFALI: The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish!
PICKTHAL: The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil's party. Lo! is it not the devil's party who will be the losers?
SHAKIR: The Shaitan has gained the mastery over them, so he has made them forget the remembrance of Allah; they are the Shaitan's party; now surely the Shaitan's party are the losers.

058.020
YUSUFALI: Those who resist Allah and His Messenger will be among those most humiliated.
PICKTHAL: Lo! those who oppose Allah and His messenger, they will be among the lowest.
SHAKIR: Surely (as for) those who are in opposition to Allah and His Messenger; they shall be among the most abased.

058.021
YUSUFALI: Allah has decreed: "It is I and My messengers who must prevail": For Allah is One full of strength, able to enforce His Will.
PICKTHAL: Allah hath decreed: Lo! I verily shall conquer, I and My messengers. Lo! Allah is Strong, Almighty.
SHAKIR: Allah has written down: I will most certainly prevail, I and My messengers; surely Allah is Strong, Mighty.

058.022
YUSUFALI: Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow, to dwell therein (for ever). Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity.
PICKTHAL: Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's party who are the successful?

SHAKIR: You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter gardens beneath which rivers flow, abiding therein; Allah is well-pleased with them and they are well-pleased with Him these are Allah's party: now surely the party of Allah are the successful ones.

AL-ANFAL (SPOILS OF WAR, BOOTY)

In the name of Allah, the Compassionate, the Merciful.

008.001
YUSUFALI: They ask thee concerning (things taken as) spoils of war. Say: "(such) spoils are at the disposal of Allah and the Messenger: So fear Allah, and keep straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe."
PICKTHAL: They ask thee (O Muhammad) of the spoils of war. Say: The spoils of war belong to Allah and the messenger, so keep your duty to Allah, and adjust the matter of your difference, and obey Allah and His messenger, if ye are (true) believers.
SHAKIR: They ask you about the windfalls. Say: The windfalls are for Allah and the Messenger. So be careful of (your duty to) Allah and set aright matters of your difference, and obey Allah and His Messenger if you are believers.

008.002
YUSUFALI: For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord;
PICKTHAL: They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when His revelations are recited unto them they increase their faith, and who trust in their Lord;
SHAKIR: Those only are believers whose hearts become full of fear when Allah is mentioned, and when His communications are recited to them they increase them in faith, and in their Lord do they trust.

008.003
YUSUFALI: Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance:
PICKTHAL: Who establish worship and spend of that We have bestowed on them.
SHAKIR: Those who keep up prayer and spend (benevolently) out of what We have given them.

008.004
YUSUFALI: Such in truth are the believers: they have grades of dignity with their Lord, and forgiveness, and generous sustenance:
PICKTHAL: Those are they who are in truth believers. For them are grades (of honour) with their Lord, and pardon, and a bountiful provision.
SHAKIR: These are the believers in truth; they shall have from their Lord exalted grades and

forgiveness and an honorable sustenance.

008.005
YUSUFALI: Just as thy Lord ordered thee out of thy house in truth, even though a party among the Believers disliked it,
PICKTHAL: Even as thy Lord caused thee (Muhammad) to go forth from thy home with the Truth, and lo! a party of the believers were averse (to it).
SHAKIR: Even as your Lord caused you to go forth from your house with the truth, though a party of the believers were surely averse;

008.006
YUSUFALI: Disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and they (actually) saw it.
PICKTHAL: Disputing with thee of the Truth after it had been made manifest, as if they were being driven to death visible.
SHAKIR: They disputed with you about the truth after it had become clear, (and they went forth) as if they were being driven to death while they saw (it).

008.007
YUSUFALI: Behold! Allah promised you one of the two (enemy) parties, that it should be yours: Ye wished that the one unarmed should be yours, but Allah willed to justify the Truth according to His words and to cut off the roots of the Unbelievers;-
PICKTHAL: And when Allah promised you one of the two bands (of the enemy) that it should be yours, and ye longed that other than the armed one might be yours. And Allah willed that He should cause the Truth to triumph by His words, and cut the root of the disbelievers;
SHAKIR: And when Allah promised you one of the two parties that it shall be yours and you loved that the one not armed should he yours and Allah desired to manifest the truth of what was true by His words and to cut off the root of the unbelievers.

008.008
YUSUFALI: That He might justify Truth and prove Falsehood false, distasteful though it be to those in guilt.
PICKTHAL: That He might cause the Truth to triumph and bring vanity to naught, however much the guilty might oppose;
SHAKIR: That He may manifest the truth of what was true and show the falsehood of what was false, though the guilty disliked.

008.009
YUSUFALI: Remember ye implored the assistance of your Lord, and He answered you: "I will assist you with a thousand of the angels, ranks on ranks."
PICKTHAL: When ye sought help of your Lord and He answered you (saying): I will help you with a thousand of the angels, rank on rank.

SHAKIR: When you sought aid from your Lord, so He answered you: I will assist you with a thousand of the angels following one another.

008.010

YUSUFALI: Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: and Allah is Exalted in Power, Wise.

PICKTHAL: Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah. Lo! Allah is Mighty, Wise.

SHAKIR: And Allah only gave it as a good news and that your hearts might be at ease thereby; and victory is only from Allah; surely Allah is Mighty, Wise.

008.011

YUSUFALI: Remember He covered you with a sort of drowsiness, to give you calm as from Himself, and he caused rain to descend on you from heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.

PICKTHAL: When He made the slumber fall upon you as a reassurance from him and sent down water from the sky upon you, that thereby He might purify you, and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.

SHAKIR: When He caused calm to fall on you as a security from Him and sent down upon you water from the cloud that He might thereby purify you, and take away from you the uncleanness of the Shaitan, and that He might fortify your hearts and steady (your) footsteps thereby.

008.012

YUSUFALI: Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above their necks and smite all their finger-tips off them."

PICKTHAL: When thy Lord inspired the angels, (saying): I am with you. So make those who believe stand firm. I will throw fear into the hearts of those who disbelieve. Then smite the necks and smite of them each finger.

SHAKIR: When your Lord revealed to the angels: I am with you, therefore make firm those who believe. I will cast terror into the hearts of those who disbelieve. Therefore strike off their heads and strike off every fingertip of them.

008.013

YUSUFALI: This because they contended against Allah and His Messenger: If any contend against Allah and His Messenger, Allah is strict in punishment.

PICKTHAL: That is because they opposed Allah and His messenger. Whoso opposeth Allah and His messenger, (for him) lo! Allah is severe in punishment.

SHAKIR: This is because they acted adversely to Allah and His Messenger; and whoever acts adversely to Allah and His Messenger-- then surely Allah is severe in requiting (evil).

008.014
YUSUFALI: Thus (will it be said): "Taste ye then of the (punishment): for those who resist Allah, is the penalty of the Fire."
PICKTHAL: That (is the award), so taste it, and (know) that for disbelievers is the torment of the Fire.
SHAKIR: This-- taste it, and (know) that for the unbelievers is the chastisement of fire.

008.015
YUSUFALI: O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them.
PICKTHAL: O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them.
SHAKIR: O you who believe! when you meet those who disbelieve marching for war, then turn not your backs to them.

008.016
YUSUFALI: If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell,- an evil refuge (indeed)!
PICKTHAL: Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath from Allah, and his habitation will be hell, a hapless journey's end.
SHAKIR: And whoever shall turn his back to them on that day-- unless he turn aside for the sake of fighting or withdraws to a company-- then he, indeed, becomes deserving of Allah's wrath, and his abode is hell; and an evil destination shall it be.

008.017
YUSUFALI: It is not ye who slew them; it was Allah: when thou threwest (a handful of dust), it was not thy act, but Allah's: in order that He might test the Believers by a gracious trial from Himself: for Allah is He Who heareth and knoweth (all things).
PICKTHAL: Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.
SHAKIR: So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote, and that He might confer upon the believers a good gift from Himself; surely Allah is Hearing, Knowing.

008.018
YUSUFALI: That, and also because Allah is He Who makes feeble the plans and stratagem of the Unbelievers.
PICKTHAL: That (is the case); and (know) that Allah (it is) Who maketh weak the plan of disbelievers.
SHAKIR: This, and that Allah is the weakener of the struggle of the unbelievers.

008.019
YUSUFALI: (O Unbelievers!) if ye prayed for victory and judgment, now hath the judgment come to you: if ye desist (from wrong), it will be best for you: if ye return (to the attack), so shall We. Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe!
PICKTHAL: (O Qureysh!) If ye sought a judgment, now hath the judgment come unto you. And if ye cease (from persecuting the believers) it will be better for you, but if ye return (to the attack) We also shall return. And your host will avail you naught, however numerous it be, and (know) that Allah is with the believers (in His Guidance).
SHAKIR: If you demanded a judgment, the judgment has then indeed come to you; and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers.

008.020
YUSUFALI: O ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear (him speak).
PICKTHAL: O ye who believe! Obey Allah and His messenger, and turn not away from him when ye hear (him speak).
SHAKIR: O you who believe! obey Allah and His Messenger and do not turn back from Him while you hear.

008.021
YUSUFALI: Nor be like those who say, "We hear," but listen not:
PICKTHAL: Be not as those who say, we hear, and they hear not.
SHAKIR: And be not like those who said, We hear, and they did not obey.

008.022
YUSUFALI: For the worst of beasts in the sight of Allah are the deaf and the dumb,- those who understand not.
PICKTHAL: Lo! the worst of beasts in Allah's sight are the deaf, the dumb, who have no sense.
SHAKIR: Surely the vilest of animals, in Allah's sight, are the deaf, the dumb, who do not understand.

008.023
YUSUFALI: If Allah had found in them any good. He would indeed have made them listen: (As it is), if He had made them listen, they would but have turned back and declined (Faith).
PICKTHAL: Had Allah known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse.
SHAKIR: And if Allah had known any good in them He would have made them hear, and if

He makes them hear they would turn back while they withdraw.

008.024
YUSUFALI: O ye who believe! give your response to Allah and His Messenger, when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart, and that it is He to Whom ye shall (all) be gathered.
PICKTHAL: O ye who believe! Obey Allah, and the messenger when He calleth you to that which quickeneth you, and know that Allah cometh in between the man and his own heart, and that He it is unto Whom ye will be gathered.
SHAKIR: O you who believe! answer (the call of) Allah and His Messenger when he calls you to that which gives you life; and know that Allah intervenes between man and his heart, and that to Him you shall be gathered.

008.025
YUSUFALI: And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment.
PICKTHAL: And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is severe in punishment.
SHAKIR: And fear an affliction which may not smite those of you in particular who are unjust; and know that Allah is severe in requiting (evil).

008.026
YUSUFALI: Call to mind when ye were a small (band), despised through the land, and afraid that men might despoil and kidnap you; But He provided a safe asylum for you, strengthened you with His aid, and gave you Good things for sustenance: that ye might be grateful.
PICKTHAL: And remember, when ye were few and reckoned feeble in the land, and were in fear lest men should extirpate you, how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful.
SHAKIR: And remember when you were few, deemed weak in the land, fearing lest people might carry you off by force, but He sheltered you and strengthened you with His aid and gave you of the good things that you may give thanks.

008.027
YUSUFALI: O ye that believe! betray not the trust of Allah and the Messenger, nor misappropriate knowingly things entrusted to you.
PICKTHAL: O ye who believe! Betray not Allah and His messenger, nor knowingly betray your trusts.
SHAKIR: O you who believe! be not unfaithful to Allah and the Messenger, nor be unfaithful to your trusts while you know.

008.028
YUSUFALI: And know ye that your possessions and your progeny are but a trial; and that it is Allah with Whom lies your highest reward.

PICKTHAL: And know that your possessions and your children are a test, and that with Allah is immense reward.
SHAKIR: And know that your property and your children are a temptation, and that Allah is He with Whom there is a mighty reward.

008.029
YUSUFALI: O ye who believe! if ye fear Allah, He will grant you a criterion (to judge between right and wrong), remove from you (all) evil (that may afflict) you, and forgive you: for Allah is the Lord of grace unbounded.
PICKTHAL: O ye who believe! If ye keep your duty to Allah, He will give you discrimination (between right and wrong) and will rid you of your evil thoughts and deeds, and will forgive you. Allah is of Infinite Bounty.
SHAKIR: O you who believe! If you are careful of (your duty to) Allah, He will grant you a distinction and do away with your evils and forgive you; and Allah is the Lord of mighty grace.

008.030
YUSUFALI: Remember how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans; but the best of planners is Allah.
PICKTHAL: And when those who disbelieve plot against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters.
SHAKIR: And when those who disbelieved devised plans against you that they might confine you or slay you or drive you away; and they devised plans and Allah too had arranged a plan; and Allah is the best of planners.

008.031
YUSUFALI: When Our Signs are rehearsed to them, they say: "We have heard this (before): if we wished, we could say (words) like these: these are nothing but tales of the ancients."
PICKTHAL: And when Our revelations are recited unto them they say: We have heard. If we wish we can speak the like of this. Lo! this is naught but fables of the men of old.
SHAKIR: And when Our communications are recited to them, they say: We have heard indeed; if we pleased we could say the like of it; this is nothing but the stories of the ancients.

008.032
YUSUFALI: Remember how they said: "O Allah if this is indeed the Truth from Thee, rain down on us a shower of stones form the sky, or send us a grievous penalty."
PICKTHAL: And when they said: O Allah! If this be indeed the truth from Thee, then rain down stones on us or bring on us some painful doom!
SHAKIR: And when they said: O Allah! if this is the truth from Thee, then rain upon us stones from heaven or inflict on us a painful punishment.

008.033
YUSUFALI: But Allah was not going to send them a penalty whilst thou wast amongst them; nor was He going to send it whilst they could ask for pardon.
PICKTHAL: But Allah would not punish them while thou wast with them, nor will He punish them while they seek forgiveness.
SHAKIR: But Allah was not going to chastise them while you were among them, nor is Allah going to chastise them while yet they ask for forgiveness.

008.034
YUSUFALI: But what plea have they that Allah should not punish them, when they keep out (men) from the sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.
PICKTHAL: What (plea) have they that Allah should not punish them, when they debar (His servants) from the Inviolable Place of Worship, though they are not its fitting guardians. Its fitting guardians are those only who keep their duty to Allah. But most of them know not.
SHAKIR: And what (excuse) have they that Allah should not chastise them while they hinder (men) from the Sacred Mosque and they are not (fit to be) guardians of it; its guardians are only those who guard (against evil), but most of them do not know.

008.035
YUSUFALI: Their prayer at the House (of Allah) is nothing but whistling and clapping of hands: (Its only answer can be), "Taste ye the penalty because ye blasphemed."
PICKTHAL: And their worship at the (holy) House is naught but whistling and hand-clapping. Therefore (it is said unto them): Taste of the doom because ye disbelieve.
SHAKIR: And their prayer before the House is nothing but whistling and clapping of hands; taste then the chastisement, for you disbelieved.

008.036
YUSUFALI: The Unbelievers spend their wealth to hinder (man) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell;-
PICKTHAL: Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell,
SHAKIR: Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those who disbelieve shall be driven together to hell.

008.037
YUSUFALI: In order that Allah may separate the impure from the pure, put the impure, one on another, heap them together, and cast them into Hell. They will be the ones to have lost.
PICKTHAL: That Allah may separate the wicked from the good, The wicked will He place piece upon piece, and heap them all together, and consign them unto hell. Such verily are the

losers.
SHAKIR: That Allah might separate the impure from the good, and put the impure, some of it upon the other, and pile it up together, then cast it into hell; these it is that are the losers.

008.038
YUSUFALI: Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them).
PICKTHAL: Tell those who disbelieve that if they cease (from persecution of believers) that which is past will be forgiven them; but if they return (thereto) then the example of the men of old hath already gone (before them, for a warning).
SHAKIR: Say to those who disbelieve, if they desist, that which is past shall be forgiven to them; and if they return, then what happened to the ancients has already passed.

008.039
YUSUFALI: And fight them on until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.
PICKTHAL: And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do.
SHAKIR: And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.

008.040
YUSUFALI: If they refuse, be sure that Allah is your Protector - the best to protect and the best to help.
PICKTHAL: And if they turn away, then know that Allah is your Befriender - a Transcendent Patron, a Transcendent Helper!
SHAKIR: And if they turn back, then know that Allah is your Patron; most excellent is the Patron and most excellent the Helper.

008.041
YUSUFALI: And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah,- and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer,- if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing,- the Day of the meeting of the two forces. For Allah hath power over all things.
PICKTHAL: And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsman (who hath need) and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.
SHAKIR: And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you

believe in Allah and in that which We revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.

008.042
YUSUFALI: Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: But (thus ye met), that Allah might accomplish a matter already enacted; that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given). And verily Allah is He Who heareth and knoweth (all things).
PICKTHAL: When ye were on the near bank (of the valley) and they were on the yonder bank, and the caravan was below you (on the coast plain). And had ye trysted to meet one another ye surely would have failed to keep the tryst, but (it happened, as it did, without the forethought of either of you) that Allah might conclude a thing that must be done; that he who perished (on that day) might perish by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His Sovereignty). Lo! Allah in truth is Hearer, Knower.
SHAKIR: When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you; and if you had mutually made an appointment, you would certainly have broken away from the appointment, but-- in order that Allah might bring about a matter which was to be done, that he who would perish might perish by clear proof, and he who would live might live by clear proof; and most surely Allah is Hearing, Knowing;

008.043
YUSUFALI: Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many, ye would surely have been discouraged, and ye would surely have disputed in (your) decision; but Allah saved (you): for He knoweth well the (secrets) of (all) hearts.
PICKTHAL: When Allah showed them unto thee (O Muhammad) in thy dream as few in number, and if He had shown them to thee as many, ye (Muslims) would have faltered and would have quarrelled over the affair. But Allah saved (you). Lo! He knoweth what is in the breasts (of men).
SHAKIR: When Allah showed them to you in your dream as few; and if He had shown them to you as many you would certainly have become weak-hearted and you would have disputed about the matter, but Allah saved (you); surely He is the Knower of what is in the breasts.

008.044
YUSUFALI: And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to Allah do all questions go back (for decision).
PICKTHAL: And when He made you (Muslims), when ye met (them), see them with your eyes as few, and lessened you in their eyes, (it was) that Allah might conclude a thing that must be done. Unto Allah all things are brought back.

SHAKIR: And when He showed them to you, when you met, as few in your eyes and He made you to appear little in their eyes, in order that Allah might bring about a matter which was to be done, and to Allah are all affairs returned.

008.045
YUSUFALI: O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper:
PICKTHAL: O ye who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful.
SHAKIR: O you who believe! when you meet a party, then be firm, and remember Allah much, that you may be successful.

008.046
YUSUFALI: And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those who patiently persevere:
PICKTHAL: And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast.
SHAKIR: And obey Allah and His Messenger and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely Allah is with the patient.

008.047
YUSUFALI: And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of Allah: For Allah compasseth round about all that they do.
PICKTHAL: Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do.
SHAKIR: And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah, and Allah comprehends what they do.

008.048
YUSUFALI: Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; lo! I see what ye see not; Lo! I fear Allah: for Allah is strict in punishment."
PICKTHAL: And when Satan made their deeds seem fair to them and said: No-one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which ye see not. Lo! I fear Allah. And Allah is severe in punishment.
SHAKIR: And when the Shaitan made their works fair seeming to them, and said: No one can overcome you this day, and surely I am your protector: but when the two parties came in sight of each other he turned upon his heels, and said: Surely I am clear of you, surely I see

what you do not see, surely I fear Allah; and Allah is severe in requiting (evil).

008.049
YUSUFALI: Lo! the hypocrites say, and those in whose hearts is a disease: "These people,- their religion has misled them." But if any trust in Allah, behold! Allah is Exalted in might, Wise.
PICKTHAL: When the hypocrites and those in whose hearts is a disease said: Their religion hath deluded these. Whoso putteth his trust in Allah (will find that) lo! Allah is Mighty, Wise.
SHAKIR: When the hypocrites and those in whose hearts was disease said: Their religion has deceived them; and whoever trusts in Allah, then surely Allah is Mighty, Wise.

008.050
YUSUFALI: If thou couldst see, when the angels take the souls of the Unbelievers (at death), (How) they smite their faces and their backs, (saying): "Taste the penalty of the blazing Fire-
PICKTHAL: If thou couldst see how the angels receive those who disbelieve, smiting faces and their backs and (saying): Taste the punishment of burning!
SHAKIR: And had you seen when the angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.

008.051
YUSUFALI: "Because of (the deeds) which your (own) hands sent forth; for Allah is never unjust to His servants:
PICKTHAL: This is for that which your own hands have sent before (to the Judgment), and (know) that Allah is not a tyrant to His slaves.
SHAKIR: This is for what your own hands have sent on before, and because Allah is not in the least unjust to the servants;

008.052
YUSUFALI: "(Deeds) after the manner of the people of Pharaoh and of those before them: They rejected the Signs of Allah, and Allah punished them for their crimes: for Allah is Strong, and Strict in punishment:
PICKTHAL: (Their way is) as the way of Pharaoh's folk and those before them; they disbelieved the revelations of Allah, and Allah took them in their sins. Lo! Allah is Strong, severe in punishment.
SHAKIR: In the manner of the people of Firon and those before them; they disbelieved in Allah's communications, therefore Allah destroyed them on account of their faults; surely Allah is strong, severe in requiting (evil).

008.053
YUSUFALI: "Because Allah will never change the grace which He hath bestowed on a people until they change what is in their (own) souls: and verily Allah is He Who heareth and knoweth (all things)."
PICKTHAL: That is because Allah never changeth the grace He hath bestowed on any

people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower.
SHAKIR: This is because Allah has never changed a favor which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing;

008.054
YUSUFALI: (Deeds) after the manner of the people of Pharaoh and those before them": They treated as false the Signs of their Lord: so We destroyed them for their crimes, and We drowned the people of Pharaoh: for they were all oppressors and wrong-doers.
PICKTHAL: (Their way is) as the way of Pharaoh's folk and those before them; they denied the revelations of their Lord, so We destroyed them in their sins. And We drowned the folk of Pharaoh. All were evil-doers.
SHAKIR: In the manner of the people of Firon and those before them; they rejected the communications of their Lord, therefore We destroyed them on account of their faults and We drowned Firon's people, and they were all unjust.

008.055
YUSUFALI: For the worst of beasts in the sight of Allah are those who reject Him: They will not believe.
PICKTHAL: Lo! the worst of beasts in Allah's sight are the ungrateful who will not believe.
SHAKIR: Surely the vilest of animals in Allah's sight are those who disbelieve, then they would not believe.

008.056
YUSUFALI: They are those with whom thou didst make a covenant, but they break their covenant every time, and they have not the fear (of Allah).
PICKTHAL: Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they keep not duty (to Allah).
SHAKIR: Those with whom you make an agreement, then they break their agreement every time and they do not guard (against punishment).

008.057
YUSUFALI: If ye gain the mastery over them in war, disperse, with them, those who follow them, that they may remember.
PICKTHAL: If thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember.
SHAKIR: Therefore if you overtake them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful.

008.058
YUSUFALI: If thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous.
PICKTHAL: And if thou fearest treachery from any folk, then throw back to them (their

treaty) fairly. Lo! Allah loveth not the treacherous.
SHAKIR: And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.

008.059
YUSUFALI: Let not the unbelievers think that they can get the better (of the godly): they will never frustrate (them).
PICKTHAL: And let not those who disbelieve suppose that they can outstrip (Allah's Purpose). Lo! they cannot escape.
SHAKIR: And let not those who disbelieve think that they shall come in first; surely they will not escape.

008.060
YUSUFALI: Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.
PICKTHAL: Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged.
SHAKIR: And prepare against them what force you can and horses tied at the frontier, to frighten thereby the enemy of Allah and your enemy and others besides them, whom you do not know (but) Allah knows them; and whatever thing you will spend in Allah's way, it will be paid back to you fully and you shall not be dealt with unjustly.

008.061
YUSUFALI: But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things).
PICKTHAL: And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He, even He, is the Hearer, the Knower.
SHAKIR: And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.

008.062
YUSUFALI: Should they intend to deceive thee,- verily Allah sufficeth thee: He it is That hath strengthened thee with His aid and with (the company of) the Believers;
PICKTHAL: And if they would deceive thee, then lo! Allah is Sufficient for thee. He it is Who supporteth thee with His help and with the believers,
SHAKIR: And if they intend to deceive you-- then surely Allah is sufficient for you; He it is Who strengthened you with His help and with the believers

008.063
YUSUFALI: And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth, couldst thou have produced that affection, but Allah hath done it: for He is Exalted in might, Wise.
PICKTHAL: And (as for the believers) hath attuned their hearts. If thou hadst spent all that is in the earth thou couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is Mighty, Wise.
SHAKIR: And united their hearts; had you spent all that is in the earth, you could not have united their hearts, but Allah united them; surely He is Mighty, Wise.

008.064
YUSUFALI: O Prophet! sufficient unto thee is Allah,- (unto thee) and unto those who follow thee among the Believers.
PICKTHAL: O Prophet! Allah is Sufficient for thee and those who follow thee of the believers.
SHAKIR: O Prophet! Allah is sufficient for you and (for) such of the believers as follow you.

008.065
YUSUFALI: O Prophet! rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.
PICKTHAL: O Prophet! Exhort the believers to fight. If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred (steadfast) they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence.
SHAKIR: O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.

008.066
YUSUFALI: For the present, Allah hath lightened your (task), for He knoweth that there is a weak spot in you: But (even so), if there are a hundred of you, patient and persevering, they will vanquish two hundred, and if a thousand, they will vanquish two thousand, with the leave of Allah: for Allah is with those who patiently persevere.
PICKTHAL: Now hath Allah lightened your burden, for He knoweth that there is weakness in you. So if there be of you a steadfast hundred they shall overcome two hundred, and if there be of you a thousand (steadfast) they shall overcome two thousand by permission of Allah. Allah is with the steadfast.
SHAKIR: For the present Allah has made light your burden, and He knows that there is weakness in you; so if there are a hundred patient ones of you they shall overcome two hundred, and if there are a thousand they shall overcome two thousand by Allah's permission, and Allah is with the patient.

008.067
YUSUFALI: It is not fitting for a prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: And Allah is Exalted in might, Wise.
PICKTHAL: It is not for any prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise.
SHAKIR: It is not fit for a prophet that he should take captives unless he has fought and triumphed in the land; you desire the frail goods of this world, while Allah desires (for you) the hereafter; and Allah is Mighty, Wise.

008.068
YUSUFALI: Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that ye took.
PICKTHAL: Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took.
SHAKIR: Were it not for an ordinance from Allah that had already gone forth, surely there would have befallen you a great chastisement for what you had taken to.

008.069
YUSUFALI: But (now) enjoy what ye took in war, lawful and good: but fear Allah: for Allah is Oft-forgiving, Most Merciful.
PICKTHAL: Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful.
SHAKIR: Eat then of the lawful and good (things) which you have acquired in war, and be careful of (your duty to) Allah; surely Allah is Forgiving, Merciful.

008.070
YUSUFALI: O Prophet! say to those who are captives in your hands: "If Allah findeth any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: for Allah is Oft-forgiving, Most Merciful."
PICKTHAL: O Prophet! Say unto those captives who are in your hands: If Allah knoweth any good in your hearts He will give you better than that which hath been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful.
SHAKIR: O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken away from you and will forgive you, and Allah is Forgiving, Merciful.

008.071
YUSUFALI: But if they have treacherous designs against thee, (O Messenger!), they have already been in treason against Allah, and so hath He given (thee) power over them. And Allah so He Who hath (full) knowledge and wisdom.
PICKTHAL: And if they would betray thee, they betrayed Allah before, and He gave (thee)

power over them. Allah is Knower, Wise.
SHAKIR: And if they intend to act unfaithfully towards you, so indeed they acted unfaithfully towards Allah before, but He gave (you) mastery over them; and Allah is Knowing, Wise.

008.072
YUSUFALI: Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do.
PICKTHAL: Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them: these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do.
SHAKIR: Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped-- these are guardians of each other; and (as for) those who believed and did not fly, not yours is their guardianship until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and Allah sees what you do.

008.073
YUSUFALI: The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief.
PICKTHAL: And those who disbelieve are protectors one of another - If ye do not so, there will be confusion in the land, and great corruption.
SHAKIR: And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief.

008.074
YUSUFALI: Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid,- these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous.
PICKTHAL: Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them - these are the believers in truth. For them is pardon, and bountiful provision.
SHAKIR: And (as for) those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped, these are the believers truly; they shall have forgiveness and honorable provision.

008.075
YUSUFALI: And those who accept Faith subsequently, and adopt exile, and fight for the Faith in your company,- they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well-acquainted with all things.
PICKTHAL: And those who afterwards believed and left their homes and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things.
SHAKIR: And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things.

AL-MUTAFFIFIN (DEFRAUDING, THE CHEATS, CHEATING)

In the name of Allah, the Compassionate, the Merciful.

083.001
YUSUFALI: Woe to those that deal in fraud,-
PICKTHAL: Woe unto the defrauders:
SHAKIR: Woe to the defrauders,

083.002
YUSUFALI: Those who, when they have to receive by measure from men, exact full measure,
PICKTHAL: Those who when they take the measure from mankind demand it full,
SHAKIR: Who, when they take the measure (of their dues) from men take it fully,

083.003
YUSUFALI: But when they have to give by measure or weight to men, give less than due.
PICKTHAL: But if they measure unto them or weight for them, they cause them loss.
SHAKIR: But when they measure out to others or weigh out for them, they are deficient.

083.004
YUSUFALI: Do they not think that they will be called to account?-
PICKTHAL: Do such (men) not consider that they will be raised again
SHAKIR: Do not these think that they shall be raised again

083.005
YUSUFALI: On a Mighty Day,
PICKTHAL: Unto an Awful Day,
SHAKIR: For a mighty day,

083.006
YUSUFALI: A Day when (all) mankind will stand before the Lord of the Worlds?
PICKTHAL: The day when (all) mankind stand before the Lord of the Worlds?
SHAKIR: The day on which men shall stand before the Lord of the worlds?

083.007
YUSUFALI: Nay! Surely the record of the wicked is (preserved) in Sijjin.

PICKTHAL: Nay, but the record of the vile is in Sijjin -
SHAKIR: Nay! most surely the record of the wicked is in the Sijjin.

083.008
YUSUFALI: And what will explain to thee what Sijjin is?
PICKTHAL: Ah! what will convey unto thee what Sijjin is! -
SHAKIR: And what will make you know what the Sijjin is?

083.009
YUSUFALI: (There is) a Register (fully) inscribed.
PICKTHAL: A written record.
SHAKIR: It is a written book.

083.010
YUSUFALI: Woe, that Day, to those that deny-
PICKTHAL: Woe unto the repudiators on that day!
SHAKIR: Woe on that day to the rejecters,

083.011
YUSUFALI: Those that deny the Day of Judgment.
PICKTHAL: Those who deny the Day of Judgment
SHAKIR: Who give the lie to the day of judgment.

083.012
YUSUFALI: And none can deny it but the Transgressor beyond bounds the Sinner!
PICKTHAL: Which none denieth save each criminal transgressor,
SHAKIR: And none gives the lie to it but every exceeder of limits, sinful one

083.013
YUSUFALI: When Our Signs are rehearsed to him, he says, "Tales of the ancients!"
PICKTHAL: Who, when thou readest unto him Our revelations, saith: (Mere) fables of the men of old.
SHAKIR: When Our communications are recited to him, he says: Stories of those of yore.

083.014
YUSUFALI: By no means! but on their hearts is the stain of the (ill) which they do!
PICKTHAL: Nay, but that which they have earned is rust upon their hearts.
SHAKIR: Nay! rather, what they used to do has become like rust . upon their hearts.

083.015
YUSUFALI: Verily, from (the Light of) their Lord, that Day, will they be veiled.
PICKTHAL: Nay, but surely on that day they will be covered from (the mercy of) their

Lord.
SHAKIR: Nay! most surely they shall on that day be debarred from their Lord.

083.016
YUSUFALI: Further, they will enter the Fire of Hell.
PICKTHAL: Then lo! they verily will burn in hell,
SHAKIR: Then most surely they shall enter the burning fire.

083.017
YUSUFALI: Further, it will be said to them: "This is the (reality) which ye rejected as false!
PICKTHAL: And it will be said (unto them): This is that which ye used to deny.
SHAKIR: Then shall it be said: This is what you gave the lie to.

083.018
YUSUFALI: Day, verily the record of the Righteous is (preserved) in 'Illiyin.
PICKTHAL: Nay, but the record of the righteous is in 'Illiyin -
SHAKIR: Nay! Most surely the record of the righteous shall be in the Iliyin.

083.019
YUSUFALI: And what will explain to thee what 'Illiyun is?
PICKTHAL: Ah, what will convey unto thee what 'Illiyin is! -
SHAKIR: And what will make you know what the highest Iliyin is?

083.020
YUSUFALI: (There is) a Register (fully) inscribed,
PICKTHAL: A written record,
SHAKIR: It is a written book,

083.021
YUSUFALI: To which bear witness those Nearest (to Allah).
PICKTHAL: Attested by those who are brought near (unto their Lord).
SHAKIR: Those who are drawn near (to Allah) shall witness it.

083.022
YUSUFALI: Truly the Righteous will be in Bliss:
PICKTHAL: Lo! the righteous verily are in delight,
SHAKIR: Most surely the righteous shall be in bliss,

083.023
YUSUFALI: On Thrones (of Dignity) will they command a sight (of all things):
PICKTHAL: On couches, gazing,
SHAKIR: On thrones, they shall gaze;

083.024
YUSUFALI: Thou wilt recognise in their faces the beaming brightness of Bliss.
PICKTHAL: Thou wilt know in their faces the radiance of delight.
SHAKIR: You will recognize in their faces the brightness of bliss.

083.025
YUSUFALI: Their thirst will be slaked with Pure Wine sealed:
PICKTHAL: They are given to drink of a pure wine, sealed,
SHAKIR: They are made to quaff of a pure drink that is sealed (to others).

083.026
YUSUFALI: The seal thereof will be Musk: And for this let those aspire, who have aspirations:
PICKTHAL: Whose seal is musk - for this let (all) those strive who strive for bliss -
SHAKIR: The sealing of it is (with) musk; and for that let the aspirers aspire.

083.027
YUSUFALI: With it will be (given) a mixture of Tasnim:
PICKTHAL: And mixed with water of Tasnim,
SHAKIR: And the admixture of it is a water of Tasnim,

083.028
YUSUFALI: A spring, from (the waters) whereof drink those Nearest to Allah.
PICKTHAL: A spring whence those brought near (to Allah) drink.
SHAKIR: A fountain from which drink they who are drawn near (to Allah).

083.029
YUSUFALI: Those in sin used to laugh at those who believed,
PICKTHAL: Lo! the guilty used to laugh at those who believed,
SHAKIR: Surely they who are guilty used to laugh at those who believe.

083.030
YUSUFALI: And whenever they passed by them, used to wink at each other (in mockery);
PICKTHAL: And wink one to another when they passed them;
SHAKIR: And when they passed by them, they winked at one another.

083.031
YUSUFALI: And when they returned to their own people, they would return jesting;
PICKTHAL: And when they returned to their own folk, they returned jesting;
SHAKIR: And when they returned to their own followers they returned exulting.

083.032

YUSUFALI: And whenever they saw them, they would say, "Behold! These are the people truly astray!"
PICKTHAL: And when they saw them they said: Lo! these have gone astray.
SHAKIR: And when they saw them, they said: Most surely these are in error;

083.033
YUSUFALI: But they had not been sent as keepers over them!
PICKTHAL: Yet they were not sent as guardians over them.
SHAKIR: And they were not sent to be keepers over them.

083.034
YUSUFALI: But on this Day the Believers will laugh at the Unbelievers:
PICKTHAL: This day it is those who believe who have the laugh of disbelievers,
SHAKIR: So today those who believe shall laugh at the unbelievers;

083.035
YUSUFALI: On Thrones (of Dignity) they will command (a sight) (of all things).
PICKTHAL: On high couches, gazing.
SHAKIR: On thrones, they will look.

083.036
YUSUFALI: Will not the Unbelievers have been paid back for what they did?
PICKTHAL: Are not the disbelievers paid for what they used to do?
SHAKIR: Surely the disbelievers are rewarded as they did.

AN-NAHL (THE BEE)

In the name of Allah, the Compassionate, the Merciful.

016.001
YUSUFALI: (Inevitable) cometh (to pass) the Command of Allah: seek ye not then to hasten it: Glory to Him, and far is He above having the partners they ascribe unto Him!
PICKTHAL: The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all that they associate (with Him).
SHAKIR: Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).

016.002
YUSUFALI: He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying): "Warn (Man) that there is no god but I: so do your duty unto Me."
PICKTHAL: He sendeth down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no Allah save Me, so keep your duty unto Me.
SHAKIR: He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.

016.003
YUSUFALI: He has created the heavens and the earth for just ends: Far is He above having the partners they ascribe to Him!
PICKTHAL: He hath created the heavens and the earth with truth. High be He Exalted above all that they associate (with Him).
SHAKIR: He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).

016.004
YUSUFALI: He has created man from a sperm-drop; and behold this same (man) becomes an open disputer!
PICKTHAL: He hath created man from a drop of fluid, yet behold! he is an open opponent.
SHAKIR: He created man from a small seed and lo! he is an open contender.

016.005
YUSUFALI: And cattle He has created for you (men): from them ye derive warmth, and

numerous benefits, and of their (meat) ye eat.
PICKTHAL: And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;
SHAKIR: And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.

016.006
YUSUFALI: And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.
PICKTHAL: And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.
SHAKIR: And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).

016.007
YUSUFALI: And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful,
PICKTHAL: And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful.
SHAKIR: And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.

016.008
YUSUFALI: And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge.
PICKTHAL: And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not.
SHAKIR: And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.

016.009
YUSUFALI: And unto Allah leads straight the Way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.
PICKTHAL: And Allah's is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright.
SHAKIR: And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.

016.010
YUSUFALI: It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.
PICKTHAL: He it is Who sendeth down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.

SHAKIR: He it is Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture.

016.011
YUSUFALI: With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.
PICKTHAL: Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.
SHAKIR: He causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.

016.012
YUSUFALI: He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise.
PICKTHAL: And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.
SHAKIR: And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His commandment; most surely there are signs in this for a people who ponder;

016.013
YUSUFALI: And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of Allah (in gratitude).
PICKTHAL: And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.
SHAKIR: And what He has created in the earth of varied hues most surely there is a sign in this for a people who are mindful.

016.014
YUSUFALI: It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful.
PICKTHAL: And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from thence ornaments which ye wear. And thou seest the ships ploughing it that ye (mankind) may seek of His bounty and that haply ye may give thanks.
SHAKIR: And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.

016.015
YUSUFALI: And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves;
PICKTHAL: And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.
SHAKIR: And He has cast great mountains in the earth lest it might be convulsed with you, and rivers and roads that you may go aright,

016.016
YUSUFALI: And marks and sign-posts; and by the stars (men) guide themselves.
PICKTHAL: And landmarks (too), and by the star they find a way.
SHAKIR: And landmarks; and by the stars they find the right way.

016.017
YUSUFALI: Is then He Who creates like one that creates not? Will ye not receive admonition?
PICKTHAL: Is He then Who createth as him who createth not? Will ye not then remember?
SHAKIR: Is He then Who creates like him who does not create? Do you not then mind?

016.018
YUSUFALI: If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: And if ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.
SHAKIR: And if you would count Allah's favors, you will not be able to number them; most surely Allah is Forgiving, Merciful.

016.019
YUSUFALI: And Allah doth know what ye conceal, and what ye reveal.
PICKTHAL: And Allah knoweth that which ye keep hidden and that which ye proclaim.
SHAKIR: And Allah knows what you conceal and what you do openly.

016.020
YUSUFALI: Those whom they invoke besides Allah create nothing and are themselves created.
PICKTHAL: Those unto whom they cry beside Allah created naught, but are themselves created.
SHAKIR: And those whom they call on besides Allah have not created anything while they are themselves created;

016.021
YUSUFALI: (They are things) dead, lifeless: nor do they know when they will be raised up.
PICKTHAL: (They are) dead, not living. And they know not when they will be raised.

SHAKIR: Dead (are they), not living, and they know not when they shall be raised.

016.022
YUSUFALI: Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.
PICKTHAL: Your Allah is One Allah. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.
SHAKIR: Your Allah is one Allah; so (as for) those who do not believe m the hereafter, their hearts are ignorant and they are proud.

016.023
YUSUFALI: Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant.
PICKTHAL: Assuredly Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.
SHAKIR: Truly Allah knows what they hide and what they manifest; surely He does not love the proud.

016.024
YUSUFALI: When it is said to them, "What is it that your Lord has revealed?" they say, "Tales of the ancients!"
PICKTHAL: And when it is said unto them: What hath your Lord revealed? they say: (Mere) fables of the men of old,
SHAKIR: And when it is said to them, what is it that your Lord has revealed? They say: Stories of the ancients;

016.025
YUSUFALI: Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear!
PICKTHAL: That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear!
SHAKIR: That they may bear their burdens entirely on the day of resurrection and also of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear.

016.026
YUSUFALI: Those before them did also plot (against Allah's Way): but Allah took their structures from their foundations, and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive.
PICKTHAL: Those before them plotted, so Allah struck at the foundations of their building,

and then the roof fell down upon them from above them, and the doom came on them whence they knew not;
SHAKIR: Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.

016.027
YUSUFALI: Then, on the Day of Judgment, He will cover them with shame, and say: "Where are My 'partners' concerning whom ye used to dispute (with the godly)?" Those endued with knowledge will say: "This Day, indeed, are the Unbelievers covered with shame and misery,-
PICKTHAL: Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake ye opposed (My guidance)? Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers,
SHAKIR: Then on the resurrection day He will bring them to disgrace and say: Where are the associates you gave Me, for whose sake you became hostile? Those who are given the knowledge will say: Surely the disgrace and the evil are this day upon the unbelievers:

016.028
YUSUFALI: "(Namely) those whose lives the angels take in a state of wrong-doing to their own souls." Then would they offer submission (with the pretence), "We did no evil (knowingly)." (The angels will reply), "Nay, but verily Allah knoweth all that ye did;
PICKTHAL: Whom the angels cause to die while they are wronging themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely Allah is Knower of what ye used to do.
SHAKIR: Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye! surely Allah knows what you did.

016.029
YUSUFALI: "So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant."
PICKTHAL: So enter the gates of hell, to dwell therein for ever. Woeful indeed will be the lodging of the arrogant.
SHAKIR: Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling place of the proud.

016.030
YUSUFALI: To the righteous (when) it is said, "What is it that your Lord has revealed?" they say, "All that is good." To those who do good, there is good in this world, and the Home of the Hereafter is even better and excellent indeed is the Home of the righteous,-
PICKTHAL: And it is said unto those who ward off (evil): What hath your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home

of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil) -
SHAKIR: And it is said to those who guard (against evil): What is it that your Lord has revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil);

016.031
YUSUFALI: Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth Allah reward the righteous,-
PICKTHAL: Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repayeth those who ward off (evil),
SHAKIR: The gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they please. Thus does Allah reward those who guard (against evil),

016.032
YUSUFALI: (Namely) those whose lives the angels take in a state of purity, saying (to them), "Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world)."
PICKTHAL: Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what ye used to do.
SHAKIR: Those whom the angels cause to die in a good state, saying: Peace be on you: enter the garden for what you did.

016.033
YUSUFALI: Do the (ungodly) wait until the angels come to them, or there comes the Command of thy Lord (for their doom)? So did those who went before them. But Allah wronged them not: nay, they wronged their own souls.
PICKTHAL: Await they aught say that the angels should come unto them or thy Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves,
SHAKIR: They do not wait aught but that the angels should come to them or that the commandment of your Lord should come to pass. Thus did those before them; and Allah was not unjust to them, but they were unjust to themselves.

016.034
YUSUFALI: But the evil results of their deeds overtook them, and that very (Wrath) at which they had scoffed hemmed them in.
PICKTHAL: So that the evils of what they did smote them, and that which they used to mock surrounded them.
SHAKIR: So the evil (consequences) of what they did shall afflict them and that which they mocked shall encompass them.

016.035

YUSUFALI: The worshippers of false gods say: "If Allah had so willed, we should not have worshipped aught but Him - neither we nor our fathers,- nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of messengers but to preach the Clear Message?
PICKTHAL: And the idolaters say: Had Allah willed, we had not worshipped aught beside Him, we and our fathers, nor had we forbidden aught without (command from) Him. Even so did those before them. Are the messengers charged with aught save plain conveyance (of the message)?
SHAKIR: And they who give associates (to Allah) say: If Allah had pleased, we would not have served anything besides Allah, (neither) we nor our fathers, nor would we have prohibited anything without (order from) Him. Thus did those before them; is then aught incumbent upon the messengers except a plain delivery (of the message)?

016.036
YUSUFALI: For We assuredly sent amongst every People a messenger, (with the Command), "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth).
PICKTHAL: And verily We have raised in every nation a messenger, (proclaiming): Serve Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!
SHAKIR: And certainly We raised in every nation a messenger saying: Serve Allah and shun the Shaitan. So there were some of them whom Allah guided and there were others against whom error was due; therefore travel in the land, then see what was the end of the rejecters.

016.037
YUSUFALI: If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them.
PICKTHAL: Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers.
SHAKIR: If you desire for their guidance, yet surely Allah does not guide him who leads astray, nor shall they have any helpers.

016.038
YUSUFALI: They swear their strongest oaths by Allah, that Allah will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realise it not.
PICKTHAL: And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know not,
SHAKIR: And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not

know;

016.039
YUSUFALI: (They must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realise that they had indeed (surrendered to) Falsehood.
PICKTHAL: That He may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars.
SHAKIR: So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.

016.040
YUSUFALI: For to anything which We have willed, We but say the word, "Be", and it is.
PICKTHAL: And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is.
SHAKIR: Our word for a thing when We intend it, is only that We say to it, Be, and it is.

016.041
YUSUFALI: To those who leave their homes in the cause of Allah, after suffering oppression,- We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised (this)!
PICKTHAL: And those who became fugitives for the cause of Allah after they had been oppressed, We verily shall give them goodly lodging in the world, and surely the reward of the Hereafter is greater, if they but knew;
SHAKIR: And those who fly for Allah's sake after they are oppressed, We will most certainly give them a good abode in the world, and the reward of the hereafter is certainly much greater, did they but know;

016.042
YUSUFALI: (They are) those who persevere in patience, and put their trust on their Lord.
PICKTHAL: Such as are steadfast and put their trust in Allah.
SHAKIR: Those who are patient and on their Lord do they rely.

016.043
YUSUFALI: And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.
PICKTHAL: And We sent not (as Our messengers) before thee other than men whom We inspired - Ask the followers of the Remembrance if ye know not! -
SHAKIR: And We did not send before you any but men to whom We sent revelation-- so ask the followers of the Reminder if you do not know--

016.044

YUSUFALI: (We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.
PICKTHAL: With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that haply they may reflect.
SHAKIR: With clear arguments and scriptures; and We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.

016.045
YUSUFALI: Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up, or that the Wrath will not seize them from directions they little perceive?-
PICKTHAL: Are they who plan ill-deeds then secure that Allah will not cause the earth to swallow them, or that the doom will not come on them whence they know not?
SHAKIR: Do they then who plan evil (deeds) feel secure (of this) that Allah will not cause the earth to swallow them or that punishment may not overtake them from whence they do not perceive?

016.046
YUSUFALI: Or that He may not call them to account in the midst of their goings to and fro, without a chance of their frustrating Him?-
PICKTHAL: Or that He will not seize them in their going to and fro so that there be no escape for them?
SHAKIR: Or that He may not seize them in the course of their journeys, then shall they not escape;

016.047
YUSUFALI: Or that He may not call them to account by a process of slow wastage - for thy Lord is indeed full of kindness and mercy.
PICKTHAL: Or that He will not seize them with a gradual wasting? Lo! thy Lord is indeed Full of Pity, Merciful.
SHAKIR: Or that He may not seize them by causing them to suffer gradual loss, for your Lord is most surely Compassionate, Merciful.

016.048
YUSUFALI: Do they not look at Allah's creation, (even) among (inanimate) things,- How their (very) shadows turn round, from the right and the left, prostrating themselves to Allah, and that in the humblest manner?
PICKTHAL: Have they not observed all things that Allah hath created, how their shadows incline to the right and to the left, making prostration unto Allah, and they are lowly?
SHAKIR: Do they not consider every thing that Allah has created? Its (very) shadows return

from right and left, making obeisance to Allah while they are in utter abasement.

016.049
YUSUFALI: And to Allah doth obeisance all that is in the heavens and on earth, whether moving (living) creatures or the angels: for none are arrogant (before their Lord).
PICKTHAL: And unto Allah maketh prostration whatsoever is in the heavens and whatsoever is in the earth of living creatures, and the angels (also) and they are not proud.
SHAKIR: And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too) and they do not show pride.

016.050
YUSUFALI: They all revere their Lord, high above them, and they do all that they are commanded.
PICKTHAL: They fear their Lord above them, and do what they are bidden.
SHAKIR: They fear their Lord above them and do what they are commanded.

016.051
YUSUFALI: Allah has said: "Take not (for worship) two gods: for He is just One Allah: then fear Me (and Me alone)."
PICKTHAL: Allah hath said: Choose not two gods. There is only One Allah. So of Me, Me only, be in awe.
SHAKIR: And Allah has said: Take not two gods, He is only one Allah; so of Me alone should you be afraid.

016.052
YUSUFALI: To Him belongs whatever is in the heavens and on earth, and to Him is duty due always: then will ye fear other than Allah?
PICKTHAL: Unto Him belongeth whatsoever is in the heavens and the earth, and religion is His for ever. Will ye then fear any other than Allah?
SHAKIR: And whatever is in the heavens and the earth is His, and to Him should obedience be (rendered) constantly; will you then guard against other than (the punishment of) Allah?

016.053
YUSUFALI: And ye have no good thing but is from Allah: and moreover, when ye are touched by distress, unto Him ye cry with groans;
PICKTHAL: And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.
SHAKIR: And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid.

016.054
YUSUFALI: Yet, when He removes the distress from you, behold! some of you turn to other

gods to join with their Lord-
PICKTHAL: And afterward, when He hath rid you of the misfortune, behold! a set of you attribute partners to their Lord,
SHAKIR: Yet when He removes the evil from you, lo ! a party of you associate others with their Lord;

016.055
YUSUFALI: (As if) to show their ingratitude for the favours we have bestowed on them! then enjoy (your brief day): but soon will ye know (your folly)!
PICKTHAL: So as to deny that which We have given them. Then enjoy life (while ye may), for ye will come to know.
SHAKIR: So that they be ungrateful for what We have given them; then enjoy yourselves; for soon will you know

016.056
YUSUFALI: And they (even) assign, to things they do not know, a portion out of that which We have bestowed for their sustenance! By Allah, ye shall certainly be called to account for your false inventions.
PICKTHAL: And they assign a portion of that which We have given them unto what they know not. By Allah! but ye will indeed be asked concerning (all) that ye used to invent.
SHAKIR: And they set apart for what they do not know a portion of what We have given them. By Allah, you shall most certainly be questioned about that which you forged.

016.057
YUSUFALI: And they assign daughters for Allah! - Glory be to Him! - and for themselves (sons,- the issue) they desire!
PICKTHAL: And they assign unto Allah daughters - Be He Glorified! - and unto themselves what they desire;
SHAKIR: And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.

016.058
YUSUFALI: When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!
PICKTHAL: When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly.
SHAKIR: And when a daughter is announced to one of them his face becomes black and he is full of wrath.

016.059
YUSUFALI: With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?

PICKTHAL: He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself): Shall he keep it in contempt, or bury it beneath the dust. Verily evil is their judgment.
SHAKIR: He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge.

016.060
YUSUFALI: To those who believe not in the Hereafter, applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power, full of Wisdom.
PICKTHAL: For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise.
SHAKIR: For those who do not believe in the hereafter is an evil attribute, and Allah's is the loftiest attribute; and He is the Mighty, the Wise.

016.061
YUSUFALI: If Allah were to punish men for their wrong-doing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated Term: When their Term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour).
PICKTHAL: If Allah were to take mankind to task for their wrong-doing, he would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it).
SHAKIR: And if Allah had destroyed men for their iniquity, He would not leave on the earth a single creature, but He respites them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).

016.062
YUSUFALI: They attribute to Allah what they hate (for themselves), and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!
PICKTHAL: And they assign unto Allah that which they (themselves) dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned.
SHAKIR: And they ascribe to Allah what they (themselves) hate and their tongues relate the lie that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.

016.063
YUSUFALI: By Allah, We (also) sent (Our messengers) to Peoples before thee; but Satan made, (to the wicked), their own acts seem alluring: He is also their patron today, but they shall have a most grievous penalty.
PICKTHAL: By Allah, We verily sent messengers unto the nations before thee, but the devil

made their deeds fairseeming unto them. So he is their patron this day, and theirs will be a painful doom.
SHAKIR: By Allah, most certainly We sent (messengers) to nations before you, but the Shaitan made their deeds fair-seeming to them, so he is their guardian today, and they shall have a painful punishment.

016.064
YUSUFALI: And We sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe.
PICKTHAL: And We have revealed the Scripture unto thee only that thou mayst explain unto them that wherein they differ, and (as) a guidance and a mercy for a people who believe.
SHAKIR: And We have not revealed to you the Book except that you may make clear to them that about which they differ, and (as) a guidance and a mercy for a people who believe.

016.065
YUSUFALI: And Allah sends down rain from the skies, and gives therewith life to the earth after its death: verily in this is a Sign for those who listen.
PICKTHAL: Allah sendeth down water from the sky and therewith reviveth the earth after her death. Lo! herein is indeed a portent for a folk who hear.
SHAKIR: And Allah has sent down water from the cloud and therewith given life to the earth after its death; most surely there is a sign in this for a people who would listen.

016.066
YUSUFALI: And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it.
PICKTHAL: And lo! in the cattle there is a lesson for you. We give you to drink of that which is in their bellies, from betwixt the refuse and the blood, pure milk palatable to the drinkers.
SHAKIR: And most surely there is a lesson for you in the cattle; We give you to drink of what is in their bellies-- from betwixt the feces and the blood-- pure milk, easy and agreeable to swallow for those who drink.

016.067
YUSUFALI: And from the fruit of the date-palm and the vine, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.
PICKTHAL: And of the fruits of the date-palm, and grapes, whence ye derive strong drink and (also) good nourishment. Lo! therein is indeed a portent for people who have sense.
SHAKIR: And of the fruits of the palms and the grapes-- you obtain from them intoxication and goodly provision; most surely there is a sign in this for a people who ponder.

016.068

YUSUFALI: And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations;
PICKTHAL: And thy Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch;
SHAKIR: And your Lord revealed to the bee saying: Make hives in the mountains and in the trees and in what they build:

016.069
YUSUFALI: Then to eat of all the produce (of the earth), and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colours, wherein is healing for men: verily in this is a Sign for those who give thought.
PICKTHAL: Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect.
SHAKIR: Then eat of all the fruits and walk in the ways of your Lord submissively. There comes forth from within it a beverage of many colours, in which there is healing for men; most surely there is a sign in this for a people who reflect.

016.070
YUSUFALI: It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age, so that they know nothing after having known (much): for Allah is All-Knowing, All-Powerful.
PICKTHAL: And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.
SHAKIR: And Allah has created you, then He causes you to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; surely Allah is Knowing, Powerful.

016.071
YUSUFALI: Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of Allah?
PICKTHAL: And Allah hath favoured some of you above others in provision. Now those who are more favoured will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny?
SHAKIR: And Allah has made some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those whom their right hands possess so that they should be equal therein; is it then the favor of Allah which they deny?

016.072

YUSUFALI: And Allah has made for you mates (and companions) of your own nature, and made for you, out of them, sons and daughters and grandchildren, and provided for you sustenance of the best: will they then believe in vain things, and be ungrateful for Allah's favours?-
PICKTHAL: And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve?
SHAKIR: And Allah has made wives for you from among yourselves, and has given you sons and grandchildren from your wives, and has given you of the good things; is it then in the falsehood that they believe while it is in the favor of Allah that they disbelieve?

016.073
YUSUFALI: And worship others than Allah,- such as have no power of providing them, for sustenance, with anything in heavens or earth, and cannot possibly have such power?
PICKTHAL: And they worship beside Allah that which owneth no provision whatsoever for them from the heavens or the earth, nor have they (whom they worship) any power.
SHAKIR: And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, nor have they any power.

016.074
YUSUFALI: Invent not similitudes for Allah: for Allah knoweth, and ye know not.
PICKTHAL: So coin not similitudes for Allah. Lo! Allah knoweth; ye know not.
SHAKIR: Therefore do not give likenesses to Allah; surely Allah knows and you do not know.

016.075
YUSUFALI: Allah sets forth the Parable (of two men: one) a slave under the dominion of another; He has no power of any sort; and (the other) a man on whom We have bestowed goodly favours from Ourselves, and he spends thereof (freely), privately and publicly: are the two equal? (By no means;) praise be to Allah. But most of them understand not.
PICKTHAL: Allah coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom we have bestowed a fair provision from Us, and he spendeth thereof secretly and openly. Are they equal? Praise be to Allah! But most of them know not.
SHAKIR: Allah sets forth a parable: (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allah! Nay, most of them do not know.

016.076
YUSUFALI: Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way be directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight

Way?
PICKTHAL: And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directeth him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)?
SHAKIR: And Allah sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?

016.077
YUSUFALI: To Allah belongeth the Mystery of the heavens and the earth. And the Decision of the Hour (of Judgment) is as the twingkling of an eye, or even quicker: for Allah hath power over all things.
PICKTHAL: And unto Allah belongeth the Unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things.
SHAKIR: And Allah's is the unseen of the heavens and the earth; and the matter of the hour is but as the twinkling of an eye or it is higher still; surely Allah has power over all things.

016.078
YUSUFALI: It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).
PICKTHAL: And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.
SHAKIR: And Allah has brought you forth from the wombs of your mothers-- you did not know anything-- and He gave you hearing and sight and hearts that you may give thanks.

016.079
YUSUFALI: Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are signs for those who believe.
PICKTHAL: Have they not seen the birds obedient in mid-air? None holdeth them save Allah. Lo! herein, verily, are portents for a people who believe.
SHAKIR: Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.

016.080
YUSUFALI: It is Allah Who made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, (tents for) dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool, and their soft fibres (between wool and hair), and their hair, rich stuff and articles of convenience (to serve you) for a time.

PICKTHAL: And Allah hath given you in your houses an abode, and hath given you (also), of the hides of cattle, houses which ye find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while.
SHAKIR: And Allah has given you a place to abide in your houses, and He has given you tents of the skins of cattle which you find light to carry on the day of your march and on the day of your halting, and of their wool and their fur and their hair (He has given you) household stuff and a provision for a time.

016.081
YUSUFALI: It is Allah Who made out of the things He created, some things to give you shade; of the hills He made some for your shelter; He made you garments to protect you from heat, and coats of mail to protect you from your (mutual) violence. Thus does He complete His favours on you, that ye may bow to His Will (in Islam).
PICKTHAL: And Allah hath given you, of that which He hath created, shelter from the sun; and hath given you places of refuge in the mountains, and hath given you coats to ward off the heat from you, and coats (of armour) to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him).
SHAKIR: And Allah has made for you of what He has created shelters, and He has given you in the mountains places of retreat, and He has given you garments to preserve you from the heat and coats of mail to preserve you in your fighting; even thus does He complete His favor upon you, that haply you may submit.

016.082
YUSUFALI: But if they turn away, thy duty is only to preach the clear Message.
PICKTHAL: Then, if they turn away, thy duty (O Muhammad) is but plain conveyance (of the message).
SHAKIR: But if they turn back, then on you devolves only the clear deliverance (of the message).

016.083
YUSUFALI: They recognise the favours of Allah; then they deny them; and most of them are (creatures) ungrateful.
PICKTHAL: They know the favour of Allah and then deny it. Most of them are ingrates.
SHAKIR: They recognize the favor of Allah, yet they deny it, and most of them are ungrateful.

016.084
YUSUFALI: One Day We shall raise from all Peoples a Witness: then will no excuse be accepted from Unbelievers, nor will they receive any favours.
PICKTHAL: And (bethink you of) the day when we raise up of every nation a witness, then there is no leave for disbelievers, nor are they allowed to make amends.
SHAKIR: And on the day when We will raise up a witness out of every nation, then shall no

permission be given to those who disbelieve, nor shall they be made to solicit favor.

016.085
YUSUFALI: When the wrong-doers (actually) see the Penalty, then will it in no way be mitigated, nor will they then receive respite.
PICKTHAL: And when those who did wrong behold the doom, it will not be made light for them, nor will they be reprieved.
SHAKIR: And when those who are unjust shall see the chastisement, it shall not be lightened for them, nor shall they be respited. .

016.086
YUSUFALI: When those who gave partners to Allah will see their "partners", they will say: "Our Lord! these are our 'partners,' those whom we used to invoke besides Thee." But they will throw back their word at them (and say): "Indeed ye are liars!"
PICKTHAL: And when those who ascribed partners to Allah behold those partners of theirs, they will say: Our Lord! these are our partners unto whom we used to cry instead of Thee. But they will fling to them the saying: Lo! ye verily are liars!
SHAKIR: And when those who associate (others with Allah) shall see their associate-gods, they shall say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will give them back the reply: Most surely you are liars.

016.087
YUSUFALI: That Day shall they (openly) show (their) submission to Allah; and all their inventions shall leave them in the lurch.
PICKTHAL: And they proffer unto Allah submission on that day, and all that they used to invent hath failed them.
SHAKIR: And they shall tender submission to Allah on that day; and what they used to forge shall depart from them.

016.088
YUSUFALI: Those who reject Allah and hinder (men) from the Path of Allah - for them will We add Penalty to Penalty; for that they used to spread mischief.
PICKTHAL: For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption,
SHAKIR: (As for) those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.

016.089
YUSUFALI: One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.
PICKTHAL: And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We

reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah).
SHAKIR: And on the day when We will raise up in every people a witness against them from among themselves, and bring you as a witness against these-- and We have revealed the Book to you explaining clearly everything, and a guidance and mercy and good news for those who submit.

016.090
YUSUFALI: Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.
PICKTHAL: Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.
SHAKIR: Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.

016.091
YUSUFALI: Fulfil the Covenant of Allah when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do.
PICKTHAL: Fulfil the covenant of Allah when ye have covenanted, and break not your oaths after the asseveration of them, and after ye have made Allah surety over you. Lo! Allah knoweth what ye do.
SHAKIR: And fulfill the covenant of Allah when you have made a covenant, and do not break the oaths after making them fast, and you have indeed made Allah a surety for you; surely Allah I . knows what you do.

016.092
YUSUFALI: And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree.
PICKTHAL: And be not like unto her who unravelleth the thread, after she hath made it strong, to thin filaments, making your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection that wherein ye differed.
SHAKIR: And be not like her who unravels her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only tries you by this; and He will most certainly make clear to you on the resurrection day that about which you differed.

016.093
YUSUFALI: If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions.
PICKTHAL: Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.
SHAKIR: And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.

016.094
YUSUFALI: And take not your oaths, to practise deception between yourselves, with the result that someone's foot may slip after it was firmly planted, and ye may have to taste the evil (consequences) of having hindered (men) from the Path of Allah, and a Mighty Wrath descend on you.
PICKTHAL: Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and ye should taste evil forasmuch as ye debarred (men) from the way of Allah, and yours should be an awful doom.
SHAKIR: And do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous punishment be your (lot).

016.095
YUSUFALI: Nor sell the covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if ye only knew.
PICKTHAL: And purchase not a small gain at the price of Allah's covenant. Lo! that which Allah hath is better for you, if ye did but know.
SHAKIR: And do not take a small price in exchange for Allah's covenant; surely what is with Allah is better for you, did you but know.

016.096
YUSUFALI: What is with you must vanish: what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.
PICKTHAL: That which ye have wasteth away, and that which Allah hath remaineth. And verily We shall pay those who are steadfast a recompense in proportion to the best of what they used to do.
SHAKIR: What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.

016.097

YUSUFALI: Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.
PICKTHAL: Whosoever doeth right, whether male or female, and is a believer, him verily we shall quicken with good life, and We shall pay them a recompense in proportion to the best of what they used to do.
SHAKIR: Whoever does good whether male or female and he is a believer, We will most certainly make him live a happy life, and We will most certainly give them their reward for the best of what they did.

016.098
YUSUFALI: When thou dost read the Qur'an, seek Allah's protection from Satan the rejected one.
PICKTHAL: And when thou recitest the Qur'an, seek refuge in Allah from Satan the outcast.
SHAKIR: So when you recite the Quran, seek refuge with Allah from the accursed Shaitan,

016.099
YUSUFALI: No authority has he over those who believe and put their trust in their Lord.
PICKTHAL: Lo! he hath no power over those who believe and put trust in their Lord.
SHAKIR: Surely he has no authority over those who believe and rely on their Lord.

016.100
YUSUFALI: His authority is over those only, who take him as patron and who join partners with Allah.
PICKTHAL: His power is only over those who make a friend of him, and those who ascribe partners unto Him (Allah).
SHAKIR: His authority is only over those who befriend him and those who associate others with Him.

016.101
YUSUFALI: When We substitute one revelation for another,- and Allah knows best what He reveals (in stages),- they say, "Thou art but a forger": but most of them understand not.
PICKTHAL: And when We put a revelation in place of (another) revelation, - and Allah knoweth best what He revealeth - they say: Lo! thou art but inventing. Most of them know not.
SHAKIR: And when We change (one) communication for (another) communication, and Allah knows best what He reveals, they say: You are only a forger. Nay, most of them do not know.

016.102
YUSUFALI: Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.
PICKTHAL: Say: The holy Spirit hath delivered it from thy Lord with truth, that it may

confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah).
SHAKIR: Say: The Holy spirit has revealed it from your Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.

016.103
YUSUFALI: We know indeed that they say, "It is a man that teaches him." The tongue of him they wickedly point to is notably foreign, while this is Arabic, pure and clear.
PICKTHAL: And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.
SHAKIR: And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.

016.104
YUSUFALI: Those who believe not in the Signs of Allah,- Allah will not guide them, and theirs will be a grievous Penalty.
PICKTHAL: Lo! those who disbelieve the revelations of Allah, Allah guideth them not and theirs will be a painful doom.
SHAKIR: (As for) those who do not believe in Allah's communications, surely Allah will not guide them, and they shall have a painful punishment.

016.105
YUSUFALI: It is those who believe not in the Signs of Allah, that forge falsehood: it is they who lie!
PICKTHAL: Only they invent falsehood who believe not Allah's revelations, and (only) they are the liars.
SHAKIR: Only they forge the lie who do not believe in Allah's communications, and these are the liars.

016.106
YUSUFALI: Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.
PICKTHAL: Whoso disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom.
SHAKIR: He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief-- on these is the wrath of Allah, and they shall have a grievous chastisement.

016.107
YUSUFALI: This because they love the life of this world better than the Hereafter: and Allah

will not guide those who reject Faith.
PICKTHAL: That is because they have chosen the life of the world rather than the Hereafter, and because Allah guideth not the disbelieving folk.
SHAKIR: This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people.

016.108
YUSUFALI: Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed.
PICKTHAL: Such are they whose hearts and ears and eyes Allah hath sealed. And such are the heedless.
SHAKIR: These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.

016.109
YUSUFALI: Without doubt, in the Hereafter they will perish.
PICKTHAL: Assuredly in the Hereafter they are the losers.
SHAKIR: No doubt that in the hereafter they will be the losers.

016.110
YUSUFALI: But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful.
PICKTHAL: Then lo! thy Lord - for those who became fugitives after they had been persecuted, and then fought and were steadfast - lo! thy Lord afterward is (for them) indeed Forgiving, Merciful.
SHAKIR: Yet surely your Lord, with respect to those who fly after they are persecuted, then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful.

016.111
YUSUFALI: One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with.
PICKTHAL: On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged.
SHAKIR: (Remember) the day when every soul shall come, pleading for itself and every soul shall be paid in full what it has done, and they shall not be dealt with unjustly.

016.112
YUSUFALI: Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought.
PICKTHAL: Allah coineth a similitude: a township that dwelt secure and well content, its

provision coming to it in abundance from every side, but it disbelieved in Allah's favours, so Allah made it experience the garb of dearth and fear because of what they used to do.
SHAKIR: And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they wrought.

016.113
YUSUFALI: And there came to them a Messenger from among themselves, but they falsely rejected him; so the Wrath seized them even in the midst of their iniquities.
PICKTHAL: And verily there had come unto them a messenger from among them, but they had denied him, and so the torment seized them while they were wrong-doers.
SHAKIR: And certainly there came to them a Messenger from among them, but they rejected him, so the punishment overtook them while they were unjust.

016.114
YUSUFALI: So eat of the sustenance which Allah has provided for you, lawful and good; and be grateful for the favours of Allah, if it is He Whom ye serve.
PICKTHAL: So eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve.
SHAKIR: Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor if Him do you serve.

016.115
YUSUFALI: He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then Allah is Oft-Forgiving, Most Merciful.
PICKTHAL: He hath forbidden for you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than Allah; but he who is driven thereto, neither craving nor transgressing, lo! then Allah is Forgiving, Merciful.
SHAKIR: He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of Allah has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely Allah is Forgiving, Merciful.

016.116
YUSUFALI: But say not - for any false thing that your tongues may put forth,- "This is lawful, and this is forbidden," so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper.
PICKTHAL: And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed.
SHAKIR: And, for what your tongues describe, do not utter the lie, (saying) This is lawful

and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.

016.117
YUSUFALI: (In such falsehood) is but a paltry profit; but they will have a most grievous Penalty.
PICKTHAL: A brief enjoyment (will be theirs); and theirs a painful doom.
SHAKIR: A little enjoyment and they shall have a painful punishment.

016.118
YUSUFALI: To the Jews We prohibited such things as We have mentioned to thee before: We did them no wrong, but they were used to doing wrong to themselves.
PICKTHAL: And unto those who are Jews We have forbidden that which We have already related unto thee. And We wronged them not, but they were wont to wrong themselves.
SHAKIR: And for those who were Jews We prohibited what We have related to you already, and We did them no injustice, but they were unjust to themselves.

016.119
YUSUFALI: But verily thy Lord,- to those who do wrong in ignorance, but who thereafter repent and make amends,- thy Lord, after all this, is Oft-Forgiving, Most Merciful.
PICKTHAL: Then lo! thy Lord - for those who do evil in ignorance and afterward repent and amend - lo! (for them) thy Lord is afterward indeed Forgiving, Merciful.
SHAKIR: Yet surely your Lord, with respect to those who do an evil in ignorance, then turn after that and make amends, most surely your Lord after that is Forgiving, Merciful.

016.120
YUSUFALI: Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah:
PICKTHAL: Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters;
SHAKIR: Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists.

016.121
YUSUFALI: He showed his gratitude for the favours of Allah, who chose him, and guided him to a Straight Way.
PICKTHAL: Thankful for His bounties; He chose him and He guided him unto a straight path.
SHAKIR: Grateful for His favors; He chose him and guided him on the right path.

016.122
YUSUFALI: And We gave him Good in this world, and he will be, in the Hereafter, in the

ranks of the Righteous.
PICKTHAL: And We gave him good in the world, and in the Hereafter he is among the righteous.
SHAKIR: And We gave him good in this world, and in the next he will most surely be among the good.

016.123
YUSUFALI: So We have taught thee the inspired (Message), "Follow the ways of Abraham the True in Faith, and he joined not gods with Allah."
PICKTHAL: And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.
SHAKIR: Then We revealed to you: Follow the faith of Ibrahim, the upright one, and he was not of the polytheists.

016.124
YUSUFALI: The Sabbath was only made (strict) for those who disagreed (as to its observance); But Allah will judge between them on the Day of Judgment, as to their differences.
PICKTHAL: The Sabbath was appointed only for those who differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
SHAKIR: The Sabbath was ordained only for those who differed about it, and most surely your Lord will judge between them on the resurrection day concerning that about which they differed.

016.125
YUSUFALI: Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.
PICKTHAL: Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who go aright.
SHAKIR: Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.

016.126
YUSUFALI: And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient.
PICKTHAL: If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient.
SHAKIR: And if you take your turn, then retaliate with the like of that with which you were afflicted; but if you are patient, it will certainly be best for those who are patient.

016.127
YUSUFALI: And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots.
PICKTHAL: Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.
SHAKIR: And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan.

016.128
YUSUFALI: For Allah is with those who restrain themselves, and those who do good.
PICKTHAL: Lo! Allah is with those who keep their duty unto Him and those who are doers of good.
SHAKIR: Surely Allah is with those who guard (against evil) and those who do good (to others).

AL-QALAM (THE PEN)

In the name of Allah, the Compassionate, the Merciful.

068.001
YUSUFALI: Nun. By the Pen and the (Record) which (men) write,-
PICKTHAL: Nun. By the pen and that which they write (therewith),
SHAKIR: Noon. I swear by the pen and what the angels write,

068.002
YUSUFALI: Thou art not, by the Grace of thy Lord, mad or possessed.
PICKTHAL: Thou art not, for thy Lord's favour unto thee, a madman.
SHAKIR: By the grace of your Lord you are not mad.

068.003
YUSUFALI: Nay, verily for thee is a Reward unfailing:
PICKTHAL: And lo! thine verily will be a reward unfailing.
SHAKIR: And most surely you shall have a reward never to be cut off.

068.004
YUSUFALI: And thou (standest) on an exalted standard of character.
PICKTHAL: And lo! thou art of a tremendous nature.
SHAKIR: And most surely you conform (yourself) to sublime morality.

068.005
YUSUFALI: Soon wilt thou see, and they will see,
PICKTHAL: And thou wilt see and they will see
SHAKIR: So you shall see, and they (too) shall see,

068.006
YUSUFALI: Which of you is afflicted with madness.
PICKTHAL: Which of you is the demented.
SHAKIR: Which of you is afflicted with madness.

068.007
YUSUFALI: Verily it is thy Lord that knoweth best, which (among men) hath strayed from His Path: and He knoweth best those who receive (true) Guidance.
PICKTHAL: Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who walk aright.

SHAKIR: Surely your Lord best knows him who errs from His way, and He best knows the followers of the right course.

068.008
YUSUFALI: So hearken not to those who deny (the Truth).
PICKTHAL: Therefor obey not thou the rejecters
SHAKIR: So do not yield to the rejecters.

068.009
YUSUFALI: Their desire is that thou shouldst be pliant: so would they be pliant.
PICKTHAL: Who would have had thee compromise, that they may compromise.
SHAKIR: They wish that you should be pliant so they (too) would be pliant.

068.010
YUSUFALI: Heed not the type of despicable men,- ready with oaths,
PICKTHAL: Neither obey thou each feeble oath-monger,
SHAKIR: And yield not to any mean swearer

068.011
YUSUFALI: A slanderer, going about with calumnies,
PICKTHAL: Detracter, spreader abroad of slanders,
SHAKIR: Defamer, going about with slander

068.012
YUSUFALI: (Habitually) hindering (all) good, transgressing beyond bounds, deep in sin,
PICKTHAL: Hinderer of the good, transgressor, malefactor
SHAKIR: Forbidder of good, outstepping the limits, sinful,

068.013
YUSUFALI: Violent (and cruel),- with all that, base-born,-
PICKTHAL: Greedy therewithal, intrusive.
SHAKIR: Ignoble, besides all that, base-born;

068.014
YUSUFALI: Because he possesses wealth and (numerous) sons.
PICKTHAL: It is because he is possessed of wealth and children
SHAKIR: Because he possesses wealth and sons.

068.015
YUSUFALI: When to him are rehearsed Our Signs, "Tales of the ancients", he cries!
PICKTHAL: That, when Our revelations are recited unto him, he saith: Mere fables of the men of old.

SHAKIR: When Our communications are recited to him, he says: Stories of those of yore.

068.016
YUSUFALI: Soon shall We brand (the beast) on the snout!
PICKTHAL: We shall brand him on the nose.
SHAKIR: We will brand him on the nose.

068.017
YUSUFALI: Verily We have tried them as We tried the People of the Garden, when they resolved to gather the fruits of the (garden) in the morning.
PICKTHAL: Lo! We have tried them as We tried the owners of the garden when they vowed that they would pluck its fruit next morning,
SHAKIR: Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning,

068.018
YUSUFALI: But made no reservation, ("If it be Allah's Will").
PICKTHAL: And made no exception (for the Will of Allah);
SHAKIR: And were not willing to set aside a portion (for the poor).

068.019
YUSUFALI: Then there came on the (garden) a visitation from thy Lord, (which swept away) all around, while they were asleep.
PICKTHAL: Then a visitation from thy Lord came upon it while they slept
SHAKIR: Then there encompassed it a visitation from your Lord while they were sleeping.

068.020
YUSUFALI: So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered).
PICKTHAL: And in the morning it was as if plucked.
SHAKIR: So it became as black, barren land.

068.021
YUSUFALI: As the morning broke, they called out, one to another,-
PICKTHAL: And they cried out one unto another in the morning,
SHAKIR: And they called out to each other in the morning,

068.022
YUSUFALI: "Go ye to your tilth (betimes) in the morning, if ye would gather the fruits."
PICKTHAL: Saying: Run unto your field if ye would pluck (the fruit).
SHAKIR: Saying: Go early to your tilth if you would cut (the produce).

068.023
YUSUFALI: So they departed, conversing in secret low tones, (saying)-
PICKTHAL: So they went off, saying one unto another in low tones:
SHAKIR: So they went, while they consulted together secretly,

068.024
YUSUFALI: "Let not a single indigent person break in upon you into the (garden) this day."
PICKTHAL: No needy man shall enter it to-day against you.
SHAKIR: Saying: No poor man shall enter it today upon you.

068.025
YUSUFALI: And they opened the morning, strong in an (unjust) resolve.
PICKTHAL: They went betimes, strong in (this) purpose.
SHAKIR: And in the morning they went, having the power to prevent.

068.026
YUSUFALI: But when they saw the (garden), they said: "We have surely lost our way:
PICKTHAL: But when they saw it, they said: Lo! we are in error!
SHAKIR: But when they saw it, they said: Most surely we have gone astray

068.027
YUSUFALI: "Indeed we are shut out (of the fruits of our labour)!"
PICKTHAL: Nay, but we are desolate!
SHAKIR: Nay! we are made to suffer privation.

068.028
YUSUFALI: Said one of them, more just (than the rest): "Did I not say to you, 'Why not glorify (Allah)?'"
PICKTHAL: The best among them said: Said I not unto you: Why glorify ye not (Allah)?
SHAKIR: The best of them said: Did I not say to you, Why do you not glorify (Allah)?

068.029
YUSUFALI: They said: "Glory to our Lord! Verily we have been doing wrong!"
PICKTHAL: They said: Glorified be our Lord! Lo! we have been wrong-doers.
SHAKIR: They said: Glory be to our Lord, surely we were unjust.

068.030
YUSUFALI: Then they turned, one against another, in reproach.
PICKTHAL: Then some of them drew near unto others, self-reproaching.
SHAKIR: Then some of them advanced against others, blaming each other.

068.031

YUSUFALI: They said: "Alas for us! We have indeed transgressed!
PICKTHAL: They said: Alas for us! In truth we were outrageous.
SHAKIR: Said they: O woe to us! surely we were inordinate:

068.032
YUSUFALI: "It may be that our Lord will give us in exchange a better (garden) than this: for we do turn to Him (in repentance)!"
PICKTHAL: It may be that our Lord will give us better than this in place thereof. Lo! we beseech our Lord.
SHAKIR: Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.

068.033
YUSUFALI: Such is the Punishment (in this life); but greater is the Punishment in the Hereafter,- if only they knew!
PICKTHAL: Such was the punishment. And verily the punishment of the Hereafter is greater if they did but know.
SHAKIR: Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!

068.034
YUSUFALI: Verily, for the Righteous, are Gardens of Delight, in the Presence of their Lord.
PICKTHAL: Lo! for those who keep from evil are gardens of bliss with their Lord.
SHAKIR: Surely those who guard (against evil) shall have with their Lord gardens of bliss.

068.035
YUSUFALI: Shall We then treat the People of Faith like the People of Sin?
PICKTHAL: Shall We then treat those who have surrendered as We treat the guilty?
SHAKIR: What! shall We then make (that is, treat) those who submit as the guilty?

068.036
YUSUFALI: What is the matter with you? How judge ye?
PICKTHAL: What aileth you? How foolishly ye judge!
SHAKIR: What has happened to you? How do you judge?

068.037
YUSUFALI: Or have ye a book through which ye learn-
PICKTHAL: Or have ye a scripture wherein ye learn
SHAKIR: Or have you a book wherein you read,

068.038
YUSUFALI: That ye shall have, through it whatever ye choose?

PICKTHAL: That ye shall indeed have all that ye choose?
SHAKIR: That you have surely therein what you choose?

068.039
YUSUFALI: Or have ye Covenants with Us to oath, reaching to the Day of Judgment, (providing) that ye shall have whatever ye shall demand?
PICKTHAL: Or have ye a covenant on oath from Us that reacheth to the Day of Judgment, that yours shall be all that ye ordain?
SHAKIR: Or have you received from Us an agreement confirmed by an oath extending to the day of resurrection that you shall surely have what you demand?

068.040
YUSUFALI: Ask thou of them, which of them will stand surety for that!
PICKTHAL: Ask them (O Muhammad) which of them will vouch for that!
SHAKIR: Ask them which of them will vouch for that,

068.041
YUSUFALI: Or have they some "Partners" (in Allahhead)? Then let them produce their "partners", if they are truthful!
PICKTHAL: Or have they other gods? Then let them bring their other gods if they are truthful
SHAKIR: Or have they associates if they are truthful.

068.042
YUSUFALI: The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,-
PICKTHAL: On the day when it befalleth in earnest, and they are ordered to prostrate themselves but are not able,
SHAKIR: On the day when there shall be a severe affliction, and they shall be called upon to make obeisance, but they shall not be able,

068.043
YUSUFALI: Their eyes will be cast down,- ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused).
PICKTHAL: With eyes downcast, abasement stupefying them. And they had been summoned to prostrate themselves while they were yet unhurt.
SHAKIR: Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.

068.044
YUSUFALI: Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.

PICKTHAL: Leave Me (to deal) with those who give the lie to this pronouncement. We shall lead them on by steps from whence they know not.
SHAKIR: So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they perceive not:

068.045
YUSUFALI: A (long) respite will I grant them: truly powerful is My Plan.
PICKTHAL: Yet I bear with them, for lo! My scheme is firm.
SHAKIR: And I do bear with them, surely My plan is firm.

068.046
YUSUFALI: Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt?-
PICKTHAL: Or dost thou (Muhammad) ask a fee from them so that they are heavily taxed?
SHAKIR: Or do you ask from them a reward, so that they are burdened with debt?

068.047
YUSUFALI: Or that the Unseen is in their hands, so that they can write it down?
PICKTHAL: Or is the Unseen theirs that they can write (thereof)?
SHAKIR: Or have they (the knowledge of) the unseen, so that they write (it) down?

068.048
YUSUFALI: So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish,- when he cried out in agony.
PICKTHAL: But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair.
SHAKIR: So wait patiently for the judgment of your Lord, and be not like the companion of the fish, when he cried while he was in distress.

068.049
YUSUFALI: Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.
PICKTHAL: Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate.
SHAKIR: Were it not that favor from his Lord had overtaken him, he would certainly have been cast down upon the naked Found while he was blamed.

068.050
YUSUFALI: Thus did his Lord choose him and make him of the Company of the Righteous.
PICKTHAL: But his Lord chose him and placed him among the righteous.
SHAKIR: Then his Lord chose him, and He made him of the good.

068.051
YUSUFALI: And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!"
PICKTHAL: And lo! those who disbelieve would fain disconcert thee with their eyes when they hear the Reminder, and they say: Lo! he is indeed mad;
SHAKIR: And those who disbelieve would almost smite you with their eyes when they hear the reminder, and they say: Most surely he is mad.

068.052
YUSUFALI: But it is nothing less than a Message to all the worlds.
PICKTHAL: When it is naught else than a Reminder to creation.
SHAKIR: And it is naught but a reminder to the nations.

AL-FALAQ (THE DAYBREAK, DAWN)

In the name of Allah, the Compassionate, the Merciful.

113.001
YUSUFALI: Say: I seek refuge with the Lord of the Dawn
PICKTHAL: Say: I seek refuge in the Lord of the Daybreak
SHAKIR: Say: I seek refuge in the Lord of the dawn,

113.002
YUSUFALI: From the mischief of created things;
PICKTHAL: From the evil of that which He created;
SHAKIR: From the evil of what He has created,

113.003
YUSUFALI: From the mischief of Darkness as it overspreads;
PICKTHAL: From the evil of the darkness when it is intense,
SHAKIR: And from the evil of the utterly dark night when it comes,

113.004
YUSUFALI: From the mischief of those who practise secret arts;
PICKTHAL: And from the evil of malignant witchcraft,
SHAKIR: And from the evil of those who blow on knots,

113.005
YUSUFALI: And from the mischief of the envious one as he practises envy.
PICKTHAL: And from the evil of the envier when he envieth.
SHAKIR: And from the evil of the envious when he envies

MUHAMMAD (MUHAMMAD)

In the name of Allah, the Compassionate, the Merciful.

047.001
YUSUFALI: Those who reject Allah and hinder (men) from the Path of Allah,- their deeds will Allah render astray (from their mark).
PICKTHAL: Those who disbelieve and turn (men) from the way of Allah, He rendereth their actions vain.
SHAKIR: (As for) those who disbelieve and turn away from Allah's way, He shall render their works ineffective.

047.002
YUSUFALI: But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad - for it is the Truth from their Lord,- He will remove from them their ills and improve their condition.
PICKTHAL: And those who believe and do good works and believe in that which is revealed unto Muhammad - and it is the truth from their Lord - He riddeth them of their ill-deeds and improveth their state.
SHAKIR: And (as for) those who believe and do good, and believe in what has been revealed to Muhammad, and it is the very truth from their Lord, He will remove their evil from them and improve their condition.

047.003
YUSUFALI: This because those who reject Allah follow vanities, while those who believe follow the Truth from their Lord: Thus does Allah set forth for men their lessons by similitudes.
PICKTHAL: That is because those who disbelieve follow falsehood and because those who believe follow the truth from their Lord. Thus Allah coineth their similitudes for mankind.
SHAKIR: That is because those who disbelieve follow falsehood, and have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.

047.004
YUSUFALI: Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will, He could certainly have exacted retribution from

them (Himself); but (He lets you fight) in order to test you, some with others. But those who are slain in the Way of Allah,- He will never let their deeds be lost.
PICKTHAL: Now when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bonds; and afterward either grace or ransom till the war lay down its burdens. That (is the ordinance). And if Allah willed He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And those who are slain in the way of Allah, He rendereth not their actions vain.
SHAKIR: So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had pleased He would certainly have exacted what is due from them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.

047.005
YUSUFALI: Soon will He guide them and improve their condition,
PICKTHAL: He will guide them and improve their state,
SHAKIR: He will guide them and improve their condition.

047.006
YUSUFALI: And admit them to the Garden which He has announced for them.
PICKTHAL: And bring them in unto the Garden which He hath made known to them.
SHAKIR: And cause them to enter the garden which He has made known to them.

047.007
YUSUFALI: O ye who believe! If ye will aid (the cause of) Allah, He will aid you, and plant your feet firmly.
PICKTHAL: O ye who believe! If ye help Allah, He will help you and will make your foothold firm.
SHAKIR: O you who believe ! if you help (the cause of) Allah, He will help you and make firm your feet.

047.008
YUSUFALI: But those who reject (Allah),- for them is destruction, and (Allah) will render their deeds astray (from their mark).
PICKTHAL: And those who disbelieve, perdition is for them, and He will make their actions vain.
SHAKIR: And (as for) those who disbelieve, for them is destruction and He has made their deeds ineffective.

047.009
YUSUFALI: That is because they hate the Revelation of Allah; so He has made their deeds

fruitless.
PICKTHAL: That is because they are averse to that which Allah hath revealed, therefor maketh He their actions fruitless.
SHAKIR: That is because they hated what Allah revealed, so He rendered their deeds null.

047.010
YUSUFALI: Do they not travel through the earth, and see what was the End of those before them (who did evil)? Allah brought utter destruction on them, and similar (fates await) those who reject Allah.
PICKTHAL: Have they not travelled in the land to see the nature of the consequence for those who were before them? Allah wiped them out. And for the disbelievers there will be the like thereof.
SHAKIR: Have they not then journeyed in the land and seen how was the end of those before them: Allah brought down destruction upon them, and the unbelievers shall have the like of it.

047.011
YUSUFALI: That is because Allah is the Protector of those who believe, but those who reject Allah have no protector.
PICKTHAL: That is because Allah is patron of those who believe, and because the disbelievers have no patron.
SHAKIR: That is because Allah is the Protector of those who believe, and because the unbelievers shall have no protector for them.

047.012
YUSUFALI: Verily Allah will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.
PICKTHAL: Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow; while those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation.
SHAKIR: Surely Allah will make those who believe and do good enter gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode.

047.013
YUSUFALI: And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)? and there was none to aid them.
PICKTHAL: And how many a township stronger than thy township (O Muhammad) which hath cast thee out, have We destroyed, and they had no helper!
SHAKIR: And how many a town which was far more powerful than the town of yours which has driven you out: We destroyed them so there was no helper for them.

047.014
YUSUFALI: Is then one who is on a clear (Path) from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts?
PICKTHAL: Is he who relieth on a clear proof from his Lord like those for whom the evil that they do is beautified while they follow their own lusts?
SHAKIR: What! is he who has a clear argument from his Lord like him to whom the evil of his work is made fairseeming: and they follow their low desires.

047.015
YUSUFALI: (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible; rivers of milk of which the taste never changes; rivers of wine, a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits; and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels (to pieces)?
PICKTHAL: A similitude of the Garden which those who keep their duty (to Allah) are promised: Therein are rivers of water unpolluted, and rivers of milk whereof the flavour changeth not, and rivers of wine delicious to the drinkers, and rivers of clear-run honey; therein for them is every kind of fruit, with pardon from their Lord. (Are those who enjoy all this) like those who are immortal in the Fire and are given boiling water to drink so that it teareth their bowels?
SHAKIR: A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk the taste whereof does not change, and rivers of drink delicious to those who drink, and rivers of honey clarified and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the fire and who are made to drink boiling water so it rends their bowels asunder.

047.016
YUSUFALI: And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts Allah has sealed, and who follow their own lusts.
PICKTHAL: Among them are some who give ear unto thee (Muhammad) till, when they go forth from thy presence they say unto those who have been given knowledge: What was that he said just now? Those are they whose hearts Allah hath sealed, and they follow their own lusts.
SHAKIR: And there are those of them who seek to listen to you, until when they go forth from you, they say to those who have been given the knowledge: What was it that he said just now? These are they upon whose hearts Allah has set a seal and they follow their low desires.

047.017
YUSUFALI: But to those who receive Guidance, He increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil).
PICKTHAL: While as for those who walk aright, He addeth to their guidance, and giveth

them their protection (against evil).
SHAKIR: And (as for) those who follow the right direction, He increases them in guidance and gives them their guarding (against evil).

047.018
YUSUFALI: Do they then only wait for the Hour,- that it should come on them of a sudden? But already have come some tokens thereof, and when it (actually) is on them, how can they benefit then by their admonition?
PICKTHAL: Await they aught save the Hour, that it should come upon them unawares? And the beginnings thereof have already come. But how, when it hath come upon them, can they take their warning?
SHAKIR: Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them?

047.019
YUSUFALI: Know, therefore, that there is no god but Allah, and ask forgiveness for thy fault, and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes.
PICKTHAL: So know (O Muhammad) that there is no Allah save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your place of turmoil and your place of rest.
SHAKIR: So know that there is no god but Allah, and, ask protection for your fault and for the believing men and the believing women; and Allah knows the place of your returning and the place of your abiding.

047.020
YUSUFALI: Those who believe say, "Why is not a sura sent down (for us)?" But when a sura of basic or categorical meaning is revealed, and fighting is mentioned therein, thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death. But more fitting for them-
PICKTHAL: And those who believe say: If only a surah were revealed! But when a decisive surah is revealed and war is mentioned therein, thou seest those in whose hearts is a disease looking at thee with the look of men fainting unto death. Therefor woe unto them!
SHAKIR: And those who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed, and fighting is mentioned therein you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then!

047.021
YUSUFALI: Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to Allah.
PICKTHAL: Obedience and a civil word. Then, when the matter is determined, if they are loyal to Allah it will be well for them.

SHAKIR: Obedience and a gentle word (was proper); but when the affair becomes settled, then if they remain true to Allah it would certainly be better for them.

047.022
YUSUFALI: Then, is it to be expected of you, if ye were put in authority, that ye will do mischief in the land, and break your ties of kith and kin?
PICKTHAL: Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship?
SHAKIR: But if you held command, you were sure to make mischief in the land and cut off the ties of kinship!

047.023
YUSUFALI: Such are the men whom Allah has cursed for He has made them deaf and blinded their sight.
PICKTHAL: Such are they whom Allah curseth so that He deafeneth them and maketh blind their eyes.
SHAKIR: Those it is whom Allah has cursed so He has made them deaf and blinded their eyes.

047.024
YUSUFALI: Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?
PICKTHAL: Will they then not meditate on the Qur'an, or are there locks on the hearts?
SHAKIR: Do they not then reflect on the Quran? Nay, on the hearts there are locks.

047.025
YUSUFALI: Those who turn back as apostates after Guidance was clearly shown to them,- the Evil One has instigated them and busied them up with false hopes.
PICKTHAL: Lo! those who turn back after the guidance hath been manifested unto them, Satan hath seduced them, and He giveth them the rein.
SHAKIR: Surely (as for) those who return on their backs after that guidance has become manifest to them, the Shaitan has made it a light matter to them; and He gives them respite.

047.026
YUSUFALI: This, because they said to those who hate what Allah has revealed, "We will obey you in part of (this) matter"; but Allah knows their (inner) secrets.
PICKTHAL: That is because they say unto those who hate what Allah hath revealed: We will obey you in some matters; and Allah knoweth their secret talk.
SHAKIR: That is because they say to those who hate what Allah has revealed: We will obey you in some of the affairs; and Allah knows their secrets.

047.027

YUSUFALI: But how (will it be) when the angels take their souls at death, and smite their faces and their backs?
PICKTHAL: Then how (will it be with them) when the angels gather them, smiting their faces and their backs!
SHAKIR: But how will it be when the angels cause them to die smiting their backs.

047.028
YUSUFALI: This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect.
PICKTHAL: That will be because they followed that which angereth Allah, and hated that which pleaseth Him. Therefor He hath made their actions vain.
SHAKIR: That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.

047.029
YUSUFALI: Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?
PICKTHAL: Or do those in whose hearts is a disease deem that Allah will not bring to light their (secret) hates?
SHAKIR: Or do those in whose hearts is a disease think that Allah will not bring forth their spite?

047.030
YUSUFALI: Had We so wiled, We could have shown them up to thee, and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And Allah knows all that ye do.
PICKTHAL: And if We would, We could show them unto thee (Muhammad) so that thou shouldst know them surely by their marks. And thou shalt know them by the burden of their talk. And Allah knoweth your deeds.
SHAKIR: And if We please We would have made you know them so that you would certainly have recognized them by their marks and most certainly you can recognize them by the intent of (their) speech; and Allah knows your deeds.

047.031
YUSUFALI: And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).
PICKTHAL: And verily We shall try you till We know those of you who strive hard (for the cause of Allah) and the steadfast, and till We test your record.
SHAKIR: And most certainly We will try you until We have known those among you who exert themselves hard, and the patient, and made your case manifest.

047.032
YUSUFALI: Those who reject Allah, hinder (men) from the Path of Allah, and resist the

Messenger, after Guidance has been clearly shown to them, will not injure Allah in the least, but He will make their deeds of no effect.
PICKTHAL: Lo! those who disbelieve and turn from the way of Allah and oppose the messenger after the guidance hath been manifested unto them, they hurt Allah not a jot, and He will make their actions fruitless.
SHAKIR: Surely those who disbelieve and turn away from Allah's way and oppose the Messenger after that guidance has become clear to them cannot harm Allah in any way, and He will make null their deeds.

047.033
YUSUFALI: O ye who believe! Obey Allah, and obey the messenger, and make not vain your deeds!
PICKTHAL: O ye who believe! Obey Allah and obey the messenger, and render not your actions vain.
SHAKIR: O you who believe! obey Allah and obey the Messenger, and do not make your deeds of no effect.

047.034
YUSUFALI: Those who reject Allah, and hinder (men) from the Path of Allah, then die rejecting Allah,- Allah will not forgive them.
PICKTHAL: Lo! those who disbelieve and turn from the way of Allah and then die disbelievers, Allah surely will not pardon them.
SHAKIR: Surely those who disbelieve and turn away from Allah's way, then they die while they are unbelievers, Allah will by no means forgive them.

047.035
YUSUFALI: Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you, and will never put you in loss for your (good) deeds.
PICKTHAL: So do not falter and cry out for peace when ye (will be) the uppermost, and Allah is with you, and He will not grudge (the reward of) your actions.
SHAKIR: And be not slack so as to cry for peace and you have the upper hand, and Allah is with you, and He will not bring your deeds to naught.

047.036
YUSUFALI: The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you (to give up) your possessions.
PICKTHAL: The life of the world is but a sport and a pastime. And if ye believe and ward off (evil). He will give you your wages, and will not ask of you your wordly wealth.
SHAKIR: The life of this world is only idle sport and play, and if you believe and guard (against evil) He will give you your rewards, and will not ask of you your possessions.

047.037
YUSUFALI: If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling.
PICKTHAL: If He should ask it of you and importune you, ye would hoard it, and He would bring to light your (secret) hates.
SHAKIR: If He should ask you for it and urge you, you will be niggardly, and He will bring forth your malice.

047.038
YUSUFALI: Behold, ye are those invited to spend (of your substance) in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!
PICKTHAL: Lo! ye are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoardeth, he hoardeth only from his soul. And Allah is the Rich, and ye are the poor. And if ye turn away He will exchange you for some other folk, and they will not be the likes of you.
SHAKIR: Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.